



Serampore College Magazine.

NEW SERIES

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EDITORIAL.*

OWING to a variety of difficulties "The Students' Chronicle and Serampore College Magazine" suspended publication some two years ago when the Editor was away on furlough. It has been decided to renew the publication of the Magazine in a new form and on a new basis. Our appeal in future will be more to students of our own College, past and present, and special friends of the College in India and the West, than to the general student community throughout India, though some of the old features of a more general character will be retained.

The Magazine will be under the direction of the General Editor, and an Editorial Board representative of staff and students. We have come to realise that the secure existence of a Magazine like ours is endangered when its editing and conduct are made to depend too much on one man. In an institution like ours, where every one feels that his ordinary duties are a sufficiently heavy burden, the continuance and efficient editing of a College Magazine can only be made possible in so far as the Editor is able to depend upon the hearty co-operation of all concerned. Short articles will be welcome both from members of the staff and from students, present and past, on subjects literary, philosophical, scientific, educational, social and theological. The articles should not ordinarily be more than some 1500 words in length. They should be of service to the average Indian student, and of a tone and character consonant with our general ideals as an Institution. The Magazine will be published terminally in the months of April August and December.

* Owing to printing difficulties over which the Editor had no control, the publication of this number had to be postponed from April, the end of the Academic year 1921-22, to July, the beginning of the Academic year 1922-23.

The financial stringency now prevailing in all countries, and more particularly in those affected by the War is having serious consequences in the sphere of social and educational progress, and yet the economic pressure is not something to be wholly deplored by those who regard the establishment of peace and goodwill among men as more important even than the continuance of good times. For several years past, both during the war and after, the view had become alarmingly prevalent that war promoted material prosperity. Little attention was paid to the voice of the few who thought and taught otherwise. Common-sense pointed to the conclusion that a world-wide destructive war was bound to end in economic disaster. There can be no solid foundation for commercial activity devoted to manufacture of things destined to destroy and to be destroyed. For a time facts seemed to go against such a view. There were abundant signs of vulgar prosperity on all sides. But men of all shades of thought are now beginning to recognise the facts that though the mills of God grind slowly, yet they grind exceeding small. No greater calamity could happen to mankind than the prevalence of a conviction that war is profitable in the material sense. The difficulty of restraining the wilder passions of men must continue to be overwhelmingly great, and even with a parliament of nations, and a court of international justice, the application of force may be an occasional necessity, but the growth of the conviction that war brings in its train evils of the gravest character, economic, social, moral and religious, is a landmark in the progress of higher evolution.

The serious bearing of the economic situation on all educational and philanthropic activities cannot be ignored. The London hospitals for instance have never been in such sore straits, and many of them have been obliged to abandon or radically curtail their work on behalf of the suffering poor. The papers recently announced that according to the findings of a Royal Commission, the ancient Universities of Oxford and Cambridge were doomed to extinction unless Government came to the rescue with larger grants from public funds. The University of Calcutta with a debt of several lakhs of rupees is in the same predicament. Many missionary and private Colleges in India, with little or nothing in the way of Government funds to fall back upon, are in an equally perilous condition. Not since the years following the

Napoleonic wars has business been so depressed as it now is in the West, and supporters of institutions like Serampore are in most cases business men with strong missionary and philanthropic sympathies. When business is bad, it means often that business men have to depend on their capital rather than their income for support, and this inevitably involves curtailment of gifts for philanthropic purposes. We desire at this time to express our very sincere and sympathetic appreciation of our Council in England for the brave and patient efforts they are making to secure the necessary funds for the carrying on of the College in a way worthy of our history and ideals. The responsibility of the situation has been keenly felt by our worthy Master, Sir Alfred Pearce Gould, and our indefatigable Secretary, Rev. J. A. Stuart, and no words of ours are necessary to assure them of the continuance of our deep appreciation and loyal support. We are also more than grateful to the Baptist Missionary Society for the way in which it has stood by the College in its difficulties, and we look forward confidently to the day when other Missionary organisations will feel able to come to our aid in such a way as to make the College as fully interdenominational on its teaching side as it is in its administration and government under the New Act. Our future is dependent on the extent to which we can rouse the conscience of our supporters to the importance of our task as a College. We are gratified to learn that Sir Michael Sadler, Chairman of the Calcutta University Commission, continues to be interested in us and in our work. Some little time ago he wrote to the Council in England in support of our appeal on behalf of the College: "The work of Serampore is of the highest importance at this critical time in India. It carries on the true spirit of Carey—his wisdom, scholarship, piety and breadth." Sir Michael, as Vice-Chancellor of the University of Leeds, has his own problem in an acute form—the support of a growing University in a great industrial centre suffering from severe commercial depression. In England the Geddes report has proposed drastic economies in Education as in other forms of public expenditure. Public opinion at home, however, has been steadily hardening against the application of the proposals in an unduly drastic form to Education. *The Daily Telegraph* in a recent article declared that "the national conscience will not condone any attempt to put back the hands of the clock, shutting out infants from the

schools, increasing the size of the classes, restricting the number of free places in Secondary schools, refusing grants to the Universities, and paring down the salaries of teachers. That way lies not prosperity but poverty—poverty of mind and body; and the nation has at last learnt that that means ruin and not salvation." This is sound doctrine, with a much wider application than to the problem of the Geddes Report. The most divine of all tasks that any country can be called upon to undertake is the Education of the rising generation in all that is true and beautiful and good, and we trust that the little we are attempting in this direction at Serampore will not be allowed to suffer any serious set back notwithstanding the hard times and the lean years in which we live.

GEORGE HOWELLS.

April, 1922.

FOUNDATIONS OF TRUE RELIGION.

BY THE EDITOR.

"Also Amaziah said unto Amos, O thou seer, flee thee away into the land of Judah and there eat bread, and prophesy there, but prophesy not again any more at Bethel, for it is the king's sanctuary, and it is a royal house. Then answered Amos and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycomore trees; and the Lord took me from following the flock, and the Lord said unto me; Go, prophesy unto my people Israel." Amos vii: 12-15.

"On such words," says Sir George Adam Smith, "we do not comment; we give them homage." Nevertheless the history of religion, including the Christian religion, gives abundant evidence of the sad fact that there is nothing easier than for men and communities devoted to the service of religion to forget the very foundations on which all true religion is built. It is the old eternal struggle between the spirit and the letter. Religion from its very nature stands for the dominance of the spiritual and the divine in human life. The religious man is he who rises above the material conditions surrounding him, and through communion with God becomes master of himself and the material world, the world of commonplace, in which he lives and moves and has his being.

And yet it cannot be gainsaid that religion in its official form has often become the greatest enemy of the true religious spirit. The priest of the Old Testament and the Pharisee of the time of our Lord are but types of the religious formalists of all ages and of all religions in which the formalism of the letter has triumphed over and killed the freedom of the spirit.

It is very easy for us religious people to stand on a pedestal and criticise other ages and other religions. Nothing is more congenial to us than to diagnose the evils of priestly formalism in the times of the prophets and to bemoan the hollowness of the religion of the Pharisees of the New Testament. In the same way as "All men think other men mortal but themselves," so we are very apt to think, especially in religious matters, that all others except ourselves are queer, wrong-headed, perverse. The great lessons of the past are also too readily forgotten. It is quite possible to do homage to the great prophets, and yet in our life-plans quite ignore their teaching. Certain modern Jews, for instance, deploring the spiritual deadness of their own church, have been maintaining that if only the Jewish people can be isolated in Palestine, the land of their fathers, then all the spiritual evils now so prevalent among them will disappear. But herein they totally forget the lessons of their own history and the teaching of their prophets. Geographical isolation has never been an effectual remedy for the spiritual ills of men and nations. Not geographical isolation but spiritual renewal and prophetic inspiration is what the Jews like ourselves stand in vital need of. With the prophetic message in view as one of the supreme expressions of the religious ideal, we shall briefly review for our instruction some of the most important elements of the true religious spirit.

In true religion there is—

I. *Vision, a vision of God.*—The true prophet hears the voice of God, "The Lord said unto me, Go prophesy." All of us in greater or less degree hear this divine voice, and are vouchsafed a vision of the divine. The persistence of the inspiration depends upon the degree we are obedient to the heavenly vision. To the religious man day unto day uttereth speech, and night unto night sheweth knowledge. In nature around us, in the history of the past, in the events of the present, in all the varied experience of everyday life, stirring or commonplace, we can, if we so adjust ourselves, hear God speaking to the soul. The world to the

religious mind is full of God, and the revelation that comes to us is much the same as that which came to Amos of old. "Prophesy unto my people Israel." We experience a spiritual joy which we cannot but communicate to and share with others. The world in which we live is not a stupid or malignant world, not a world controlled by blind force or a sinister Evil Power. It is the world of the good God, who makes Himself known to His children. The voices of the spiritual are ever around us for us to hear, and there is no joy and inspiration comparable to that which come to us as we hide ourselves in the secret of the divine presence.

"When my soul is faint and thirsty
Neath the shadow of His wing
There is cool and pleasant shelter
And a fresh and crystal spring ;
And my Saviour rests beside me
As we hold communion sweet
If I tried I could not utter
What He says when thus we meet "

In true religion there is another element viz ;

II. *Spiritual independence*.—Amaziah was a typical representative of the official priesthood and the State Church of his day. Amos was enabled to see at a distance the onward march of the great northern power—the Assyrian Empire—and the inevitable doom that would fall upon Israel stamped itself upon his mind. So leaving his desert home he appeared at Bethel, the great sanctuary of the northern kingdom, and the centre of the royal and idolatrous priesthood who served in the high places. In the whole composition of Amaziah, a leader of the political priesthood of Bethel, "there is" (as Smith notes) "no trace of the spiritual—only fear, pride and privilege, divine truth is challenged by human law, and the word of God silenced in the name of the king." "Priest and man face each other—priest with king behind, man with God—and wage that debate in which the whole warfare and progress of religion consist." Throughout Amaziah is thinking in terms of his official standing, not of his spiritual vocation, and that has always been the special danger of the official priesthood. The spiritual ideal is apt to harden into mere officialism wherever religion is dominated by a state connection. But the sins of Amaziah priest of Bethel, are, to quote again the brave and true

words of Sir George Adam Smith, "not limited to an established Church. The Amaziahs of dissent are also very many. Wherever the official masters the spiritual ; wherever mere dogma or tradition is made the standard of preaching, wherever new doctrine is silenced, or programmes of reform condemned, as of late years in Free Churches they have sometimes been, not by spiritual argument, but by the *ipse dixit* of the dogmatist, or by ecclesiastical rule or expediency, there you have the same spirit. The dissenter who checks the word of God in the name of some denominational law or dogma is as Erastian as the Churchman who would crush it, like Amaziah, by invoking the state. These things in all the Churches are the beggarly rudiments of paganism, and religious reform is achieved, as it was, that day at Bethel, by the abjuring of officialism."

Amos scorned the idea that he was a member of the professional guild of the prophets who earned their bread by the exercise of their professional gifts, and who therefore were solely tempted to prophecy what was pleasing. "No prophet I, nor prophets' son, but a herdsman and a dresser of sycamores, and Jehovah took me from behind the flock, and Jehovah said unto me: Go prophesy unto my people Israel." Here Amos reveals himself as the founder of a new order of prophecy and his words are the charter of a spiritual religion as distinct from religion dependent on elaborate organisation or official patronage. Amos was an ordinary member of society, engaged in a commonplace civil occupation, and the call of God came to him. "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?" The only credentials that Amos relies on in the last resort are the strong conviction of his self-consciousness. In the solitude of the desert God has laid hold of him, and he cannot but speak. So he relies not upon the authority of any political, priestly or prophetic organisation, but on the conviction that the Spirit of God is in his soul, impelling him to utterance. These were the supreme credentials of our Lord Himself. If Jesus had made His work dependent on official recognition by Herod or Caiaphas, He would never have left the carpenter's shop in His village home at Nazareth. With these two outstanding examples—Amos in the Old Testament and Jesus in the New—it is astonishing how much officialism is allowed to creep into our faith and rob it of so much of its strength and vitality. A survey of religion

today, in any and every community, Christian or non-Christian, reveals the fact that the officialism of Amaziah is often more in evidence than the stern spiritual independence of Amos. We meet in daily life Amaziahs in abundance ; we are surrounded by them. Their religious attitude is through and through official, ecclesiastical, proper, respectable. The priest or minister is the appointed authority to attend to the religious needs of the community, and all others not officially appointed for the purpose are interlopers, and the sooner they flee away into the land of Judah or anywhere else, the better for all concerned. Amos will always remain the type of a strong independent spiritual dissenter. I do not suggest that Amos is the only type of religious mind that ought to be encouraged, but I do say that the attitude he stands for, is an essential element in the highest religious ideal, and in all the Churches today, there is far too little of the Amos spirit, strong spiritual independence, and far too much reliance on the officially recognised priest or minister as the only one called to represent God among the people and to prophesy to Israel. On such a basis of officialism, no Church can fulfil the divine ideal. I may refer finally to one other element in true religion, viz :—

III. *Hope*.—The inspired man cannot but inspire. The prophets indeed never shrank from telling the truth, though they knew it to be unpleasant. They were not time servers in any sense of the term. They rather gloried in telling forth the whole message of God, whatever might be its consequence. Amos was a man all aglow with ethical earnestness, and the stern realities of the demands of righteousness. And so in accordance with the divine impulse within him, he faithfully described the inevitable ruin of the sinful nation. And yet as we see from the last chapter, he cannot but give expression at the same time to the ethical hope within him. Ruin, yes, death is bound to come, but it is death that is to be followed by a glorious resurrection. "And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them ; and they shall plant vineyards and drink the wine thereof ; they shall also make gardens and eat fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God." We are to-day in need of prophets of hope. A writer in the April number of the *Nineteenth Century* refers to the prevailing despondency, widely diffused

among all classes at the present time, a despondency which the moral leaders of the people have done but little to remove. "There was" he says "a moated ruin in Flanders," no doubt recalling a war experience, "known as 'Frog Farm.' From this of nights came a chorus of bull frogs positively amazing. The croaking of our professional pessimists for the last three years and more has been as loud and heart-rending. It seems indeed to form a deliberate symphony, in which each section has its proper task as the brasses, reeds and strings of an orchestra. Thus one coterie insists upon the mistakes of the past, and proves to its own satisfaction that our leaders in the War were incompetent and self-seeking, that the peace which followed the War was framed in mingled baseness and stupidity. A second shows ill-feeling between ourselves and the men beside whom we fought. A third laments unceasingly our present degeneracy and the evil prospects of the future. Signs do not lack that in some direction this pessimism is being exploited as a sort of 'stunt.' A tone of cheap cynicism and disillusion is set and carefully cultivated by those who desire to be in the fashion." Another writer, well-known in the world of literature, has recently been studying the faces of people he meets in London, and has tabulated the following conclusions as to the state of mind into which every one hundred of its population may be roughly divided.

(1) Discontented, disheartened, worried	...	25
(2) Resigned, indifferent	... ..	25
(3) Hard, selfish, avaricious	... ..	10
(4) Humble, gentle, dully contented	...	15
(5) Complacent, self-satisfied, pompous	...	10
(6) Genial, happy	... ..	15

These are rather remarkable diagnoses by two competent observers of the prevailing temper of our time. It is essentially an irreligious temper, because it practically banishes God from the world as Governor and Director. Even among professional religious people, you find an appallingly large number who seem to be in a permanently pessimistic frame of mind. They croak to themselves and they croak to others. Like Mr. Croaker in Goldsmith's Good Natured Man, they exercise a blighting influence on every society they come in touch with. You never get from them a cheering encouraging word under any conditions. Everything

done and said by anybody else is wrong, and the whole world is going to the devil. With men whose main inspiration is the devil one can understand such a frame of mind, but to those who are of religious temperament, and profess allegiance to the God of Hope, such an attitude is a contradiction of the first fundamentals of our faith. Wherever there is a fading vision of God pessimism is the inevitable result. Let us examine ourselves and in the name and strength of Almighty God, our Father and Redeemer, let us make short work of our despondent moods. There is sufficient real misery in the world, without our adding to it by our pessimistic croakings and unkind criticisms. Let us in the spirit of our Master and Saviour "who went about doing good" leave no day to pass without bringing rays of hope and healing to those in need of cheer and strength. "I, if I be lifted up, will draw all men unto me."

HUMOUR IN ENGLISH LITERATURE,

MR. J. N. CHUKERBARTY, M.A.,

Lecturer in English, Serampore College.

When I had the honour very recently of being invited to address the Serampore College Union Society on some topic connected with English literature, it set me thinking furiously in search of a suitable theme. Of course, English literature offers a reasonably wide field for the choice of a subject. But there was, if I am not mistaken, a certain warning or challenge in the words in which the engagement was announced to the Union. It was most rashly but kindly hinted, possibly with the object of drawing a full house, that the address would be quite a literary treat. My literary commissariat has never been overfull. It would tax my resources to provide even plain fare just good enough not to offend the palate of gentlemen of taste. I took the hint, however, and made up my mind that my subject must be something a little removed from our old accustomed ruts in the highways of English literature. In other words, it was not to be the idealism of Shelley, or the Hellenism of Keats or the pessimistic note in Matthew Arnold's poetry, or any of those stereotyped shibboleths of current criticism. My aim was not

so high. I tried to hit upon a subject that would provide an hour's recreation in a literary way, even though it might not promise much in the way of instruction. It was not long before my quest led me to think of the claims of the literature of humour and, to cut a long story short, I soon decided in favour of *Humour in English Literature* for the subject of my address.

There were not wanting weighty considerations to determine my choice of the subject.

1. The commodity called humour has proved a great asset in the world of letters through all the ages from the days of Aristophanes, the venerable patriarch of European humorists. Humour plays an important part in the work of the best English writers from Chaucer to Kipling; while instances of it are not altogether rare in the pre-Chaucerian age. It is like a diffused aroma filling the whole atmosphere of English literature, while here and there it is very strongly in evidence. It seems to run in the blood of the British race. Men and women of widely different temperaments and tastes, such as Addison and Swift, Carlyle and Charles Lamb, Dickens and Thackeray, George Eliot and Mrs. Henry Wood, are found to share it much as they did the sunshine and the breezes of their seagirt isle. Huxley, a man of science, has his fair share of it. The general reading public will not take very kindly to a poet or novelist who is poor in this quality, and literary critics will be inclined to discount him unless he should make up for the defect by undeniable excellence in other respects.

2. Humour of the right sort is a mighty solvent in social life. There is at present a certain tenseness in the atmosphere, which calls for something in the nature of a safe conductor to relieve the tension. It seems to me that in our sense of humour we might find a resource of help through these days of storm and stress. "Humour is sympathy with the seamy side of things." It is a means of self-criticism and saves from the folly of self-importance and the sin of self-righteousness. It introduces a welcome charity into social judgments. The cynic may be alone. The humorist delights in company.

3. It does not ordinarily receive its due share of attention in the ordinary college courses in English literature in this country; though it might be fairly presumed that to the countrymen of such fine humorists as Iswar Chandra Gupta, Bankim Chandra and the great Rabindranath, to mention only a few

names out of a large number, humour of any type would make a very distinct appeal. So the subject was there. But how about the line of treatment? There are different ways of approach to the subject of English Humour. (1) It may be treated historically by following the chronological order of the great names in English literature and noting the characteristics of the chief humorists of each literary age, say from the age of Chaucer downwards. (2) It may be dealt with under the separate heads of the recognised literary types, such as Satire in general, Burlesque, Mockheroic, Parody, etc., etc.

(3) Another line of treatment is suggested by the dictum of Theodore Watts-Dunton on the subject. He is for drawing the line between what he calls absolute humour and relative humour, corresponding to the two distinct attitudes of the human spirit to the things of life, (1) the attitude of acceptance, of taking things for granted, and (2) the attitude of challenge and inquiry, the Renaissance attitude.

(4) One might also divide up or classify humour in terms of the different spheres of life in which it manifests itself and finds its materials. Thus we might speak of—

- (a) The humour of the sea,
- (b) „ „ Public school life.
- (c) „ „ City life.
- (d) „ „ the bar and the bench.
- (e) „ „ the market place.

And so on and so on.

Confronted with these crossroads, I felt like the noble animal with long hairy ears between the bundles of hay. In my dilemma I was left just with sense enough to consult one or two old oracles in the line of English literature. I must say that the value of Hazlitt as a critic of humour still remains unsurpassed. For a short bibliography on the subject I might mention besides Hazlitt,—

1. Thackeray—English Humourists of the 18th century.
2. George Meredith—Essay on Comedy and the uses of the Comic Spirit.
3. Bain—Chapter on Humour in his Rhetoric and Composition.

4. R. H. Hutton—Contemporary Thought and Thinkers.
5. H. Bergson—Laughter (translated from the original French).
6. Sydney Smith—Essays.
7. Leigh Hunt—Articles on the Subject.
8. Addison and Steele—Essays on the Subject in the Spectator.

As regards my line of treatment, I should prefer taking things in their order in time, if only because the advantage of perspective which distance of time offers, is not to be lightly thrown away. The chronological order is also convenient for the purpose of noting the relation, if any, between the evolution of types of literary humour and the movements of thought in the larger world of English life. But I can hardly hope to be so thorough within the limits of time and space at my disposal. I would therefore claim the privilege of taking short cuts and making a compromise between one line of treatment and another to suit my special circumstances.

Be it said here that all the foregoing is only by way of clearing for action. Let me now open fire with a brief discussion of the meaning and scope of the term, 'humour.' I should like to follow what is called the Direct Method, *i.e.*, place before you one or two live specimens of the thing called humour, before attempting to define it more or less formally.

Let us take first an example of simple playful humour, one that is delightful fun all over without any sting; I mean the celebrated equestrian fit of John Gilpin sung by the gentle Cowper. The pretty sentiment of Dame Gilpin in proposing to her spouse a picnic party in honour of the 20th anniversary of their marriage—the thoughtful housewifely spirit in which she goes about catering for it—her wise precautions to disarm possible criticism—the modesty and thrift of Mistress Gilpin in conflict with her little vanity—the gallant offer of the bold linendraper to accommodate the party in the chaise by riding all the way to Edmonton as escort—the quaint figure of John Gilpin on horseback with his odd riding kit—the wicked trick played by the muddle-headed horse in forcing Gilpin to ride a handicap through the town in spite of himself—and the whole chapter of fits—

accidents that follow—all these are described in a mock-heroic style which adds to the ludicrous effect of the train-band captain's adventure. The fun turns mainly on the ludicrous nature of the successive mishaps.

Next, think of the scene in the *Pickwick Papers* in which the Wellers, father and son, join in getting the Rev. Mr. Stiggins ready for a Temperance address one afternoon by plying him with bumpers of good strong ale. This so-called reverend gentleman—a type of the wolf in sheep's clothing so hateful to Dickens—has managed to establish himself as the main tower of strength of a Women's Temperance Association, and his engagement for the day is to take his place as the chief preacher of temperance at the meeting of the association. In the midst of his potations he remembers his engagement and at last makes a move to go to the meeting. He is rather unsteady in his legs. But the two Wellers between them manage to convoy him safely to the assembly room, where the ladies are engaged in drinking huge quantities of tea in the name of Temperance. There is a great stir when the gentleman is announced. Then there bursts into the room the rednosed, reverend gentleman staring wildly, and after several oscillations of his tall figure in his attempt to get on his legs to speak, he hiccups forth the edifying remark—"This meeting is drunk." This is in Dickens's usual style of exaggeration and caricature. But such things are not unknown in a minor degree in real life. You have a good laugh over the comical appearance and conduct of brother Stiggins. It is topsy-turvydom with a vengeance—a temperance preacher tipsy with strong drink. Can anything be more ludicrous?

The following extract from Emerson's sketch of English manners is not without its humour. Emerson is American, and his humour has a characteristic dryness about it; but of this more in its place later on:

Nothing but the most serious business could give one any counterweight to these Baresarks, though they were only to order eggs and muffins for their breakfast. The Englishman speaks with all his body. His elocution is stomachic—as the American's is labial. His vivacity betrays itself, at all points, in his manners, in his respiration, and the inarticulate noises he makes in clearing ^Pthroat—all significant of burly strength. In a company of ^{stere}ers, you would think him deaf; his eyes never wander from

his table and newspaper. Introductions are sacraments. He withholds his name. At the hotel, he is hardly willing to whisper it to the clerk at the book-office." Emerson is not out to pass censure but rather to pay a compliment as the context shows. He is speaking of the vigour and impressiveness of the English character. The humour lies in the incongruity or want of proportion between the amount of horsepower brought into play and the trivial nature of the things that give occasion for the exercise of such tremendous energy and seriousness.

One instance, and this last from nearer home. There is a tableau in one of the earlier poems of Rabindranath. The *dramatis personae* are a young Bengali bridegroom fresh from the university and his little bride, a child of ten. The young man is gushing with sentiment vowing eternal love and all the rest of it. The innocent little one is both puzzled and amused at the goings on of her lord. But she dashes the whole romance to the ground by her preoccupation with a ripe *kool* (a variety of jujube) that she has spotted in the garden nearby. She completely destroys the young man's romance by coolly asking him to have the goodness to pluck the fruit for her. This throws the wet blanket over the fire of the youth's erotic sentiment. There are finer things in Rabi Babu's humour, e.g., in his history of the famous Bachelors' Club. But the humorous situation referred to above, though not quite up to the level of his best, has point enough to serve my purpose. It is the incongruity between the highflown vapourings of sentiment expressed by the Calcutta graduate and the innocent simplicity of the child bride.

THE PSYCHOLOGY OF HUMOUR.

The genesis of humour is to be found in the sphere of the emotions. It springs out of the perception of some incongruity or striking lack of balance between what is expected and what is presented, the clash between the ideal and the real or actual. If you see a man calmly standing on his head instead of his legs, or a donkey riding on the shoulders of a man, instead of the man riding the donkey, you are moved to laughter. You are struck by the humour of the situation.

Professor Bain in his exposition of the psychology of humour, first gives a brief summary of the chief occasions of our enjoyment of the ludicrous in actual life. Then he proceeds—

"The Ludicrous or Humour, as a form of literary composition, must work on the same lines and take up the same occasions as in the actual, but with the advantage of an unlimited scope in imagining conjunctions suited to the effect ; while the essence of the art lies in the mollifying ingredients that appease the sympathies without marring the delight.

The means to this end are various."

He points out more than half a dozen devices, the best of them being the mixture of tender and kindly feeling with the ludicrous effect. The fundamental fact in his analysis of humour is the doctrine that our enjoyment of the ludicrous is a species of the pleasure of malignity.-

The word *humour* has had a chequered history. Originally it meant moisture or fluid substance. It next stood for the principal fluids of the human body in pre-scientific medicine. It then came to denote a passing mood or temper supposed to originate from the condition of the humours of the body. When the mood was permanent or characteristic, it indicated what we call an eccentricity. Shakespeare frequently uses humour in the sense of a passing mood or fancy. Ben Jonson on the other hand would restrict it to a predominant mental characteristic. For example, Capt. Bobadil in "Every Man in His Humour" stands for the bragging disposition. The members of the Spectator Club, and in some measure also the members of the Pickwick Club, exemplify humour in the latter sense. Mr. Snodgrass is 'the poetic gentleman ;' Mr. Tupman is 'the amorous gentleman.'

In modern usage 'humour' is generally restricted to the sense of the ludicrous or that power in man which enables him to see and enjoy what is amusing. "The quality of humour shares in the mystery which attaches to all forms of human emotion. In its genuine manifestations it is as spontaneous as laughter and as inexplicable. It mocks all attempts at definition. We can see it and enjoy it, but cannot say with definiteness what it is. The common opinion among modern psychologists is that the perception of the incongruous and the inconsistent is the cause or source of humour." Speaking of the same subject Barrow says, "It is indeed a thing so versatile and multiform, appearing in so many shapes, so many postures, so many garbs.....that it seemeth no less hard to settle a clean and certain notice thereof, than to make a portrait of Proteus, or to define the figure of fleeting

air. Sometimes it lieth in pat allusion to a known story, or in seasonable application of a trivial saying; sometimes it playeth in words and phrases, taking advantage from the ambiguity of their sense; sometimes it lurketh under an odd similitude."

Carlyle describes humour as "sympathy with the seamy side of things." It is the seamy side of life rather than its bright smooth side, that has made the strongest appeal to our best humorists. Hazlitt places the Ludicrous, the Serious and the Pathetic in a graduated series to form a sort of barometer of emotional pressure. The serious coincides with the mark of normal temperature and pressure. When the emotional pressure of our experiences is above normal, the mercury mounts up into the region of the pathetic—when it is subnormal, *i.e.*, below the mark of the serious, the mercury descends to the ludicrous. Comic humour of the simplest type is mere fun, and the farthest removed from pathos. But the most graceful kind of humour is that which is blended with pathos or tender feeling. The mingling of laughter and tears gives a warm human note which is one of the graces of literary art. Charles Lamb and Dickens are good exponents of this special blend of humour.

In speaking of the nature of *humour* one cannot very well avoid saying a word about *wit*. The two are closely allied. "In general they find their subject matter in the same sphere. But they use it differently. Humour is kindly, and, in its genuine forms, includes the quality of sympathy. Wit is sharper and more apt to wound. Wit is a flash, humour is a steady genial glow." One might say that wit is to humour what mirth is to cheerfulness. The boundaries between the two are somewhat indeterminate. The humour of the post-Restoration comedy consists largely of wit. Wit generally depends for its effect on happy phrase, brilliant antithesis, irony and innuendo. Sydney Smith's remark to the chapter of St. Paul's on the proposal to lay a wooden pavement round the building,—“If we lay our heads together, the thing is done”—had more wit than humour. One or two other examples may be given.

Q. How is the policeman like the rainbow? Ans. Because he always appears *after* the storm. This is an example of popular wit. The following is an example of hyperbolic wit:—The dryness of a certain literary publication formed the ground of a vigorous wit combat. During its progress, A said, “They keep it before the

bar in taverns to increase their custom. It makes you thirsty to look at it." The knock out blow came from B, when he said, "The Dutch subscribe to it regularly. It serves them now for dykes."

Humour has found expression in a variety of forms in English literature. Some of them are well marked and distinct, and can be easily ticketed for identification. But many of them are so individual and unique and possess elements so subtle that they defy classification and definition. For example, while the humour of Butler, Dryden and Pope, and of Swift can be disposed of conveniently under the general head of satire, it is almost impossible to put Charles Lamb in a group with others. The safest way out of the difficulty would be to take the chief English humourists as they come, as far as practicable in the order of their time, keeping a look-out in the meanwhile that no important landmark in the domain of English Humour is missed.

First a word about Theodore Watts-Dunton's distinction between absolute humour and relative humour, which is really arresting. "In the case of relative humour, that which amuses the humourist is the incongruity of some departure from the laws of convention. He laughs at the breach of the sympathy of the social pyramid of the country and the time. In the case of absolute humour, it is the incongruity of a departure from the normal as fixed by Nature herself." Watts-Dunton gives the place of honour to Dean Swift and Robert Burns as absolute humorists. He does not specify particular pieces or works of these writers in illustration. But one can see his meaning. He very probably had in contemplation the Dean's *Modest Proposal* to cope with the economical problem of impoverished Ireland by the novel scheme of breeding children for the butcher's stall. The grave and logical conduct of an absurd proposition is the trick of the Dean's humour. The fierce satire on modern civilised life contained in Gulliver's Travels also turns partly on a travesty of the natural order of things. Robert Burns rises to the height of absolute humour, when after remonstrating with the Prince of Devils in a very human and good natured way, he winds up with the genial request, "O, would ye tak a thought and mend?" It seems as though the poet were talking to a wild scapegrace youth detected in sowing his wild oats.

The awkward situation of the urbane Samuel Pickwick when he was discovered at night in his tasselled night cap by the elderly lady in the inn; his alarm and confusion and apologies; the lady's indignation, etc., constitute an expression of relative humour. The legend about Dame Partington, which Sydney Smith turns to such effective use in criticising the Lords' opposition to the Reform Bill, might be cited as an instance of absolute humour.

"In the winter of 1824 there set in a great flood upon the town of Sidmouth—the tide rose to an incredible height—the waves rushed in upon the houses—and everything was threatened with destruction.

In the midst of this sublime storm, Dame Partington, who lived upon the beach, was seen at the door of her house with mop and pattens, trundling her mop, and squeezing out the seawater, and vigorously pushing away the Atlantic Ocean. The Atlantic was roused. Mrs. Partington's spirit was up; but I need not tell you that the contest was unequal."

Let us now try and take some of the great humorists in their time order. I wish to begin with Chaucer, for full bodied and full blooded English humour is not met with in English literature before Dan Chaucer. I need not take into account such shy fledgelings of humour as make their appearance in the 'Cursor Mundi' or in the famous debate of the Owl and the Nightingale.

The Prologue of the Pardoner in the *Canterbury Tales*. The pardoner was a priest of the lower order in the middle ages. The holy man in the Tale describes with delightful naiveté his professional stock in trade, and the devices he employs in order to make the members of his congregation part with their coins to him. I have tried to modernize the Pardoner's English for your convenience.

Masters, (says he) when I preach in churches I strain myself to give a high flown speech. I ring it out as round as a bell, for I know by rote all that I say. My theme is always one, and has ever been—*Radix malorum est cupiditas* (cupidity is the root of all evils). * * * * I speak a few words in Latin to season and spice my address, and to stir men to devotion. Then I pull a long face, and say, 'good men and women, of one thing I warn you. If there be any in this church now who hath done

horrible sin, so that he dare not for shame ask to be shriven of it, such folk shall have no power, nay no grace to offer to my relics in this place. And whoso finds himself out of such blame, will come up and offer (silver and gold) in God's name.'

We could well imagine that after that warning no one in the congregation would care to fit the cap on his head, and that there would be a perfect shower of shillings pouring into the pardoner's bowl.

There is a touch of satire here; but it is not the keen-edged, slashing satire of the age of Dryden and Pope. It is the good humoured comment of a man of imagination who knows life and fairly enjoys it. In a settled age, when a certain social order has become firmly established, and the forces of religion and politics are running smoothly in their well marked grooves, and people are on the whole prosperous; literary humour will tend to be of the broad and genial kind. Such is the humour of the Canterbury Tales. With the added charm of a peculiar naiveté Chaucer touches the evil of priest-craft with a gentle hand. A man like Dean Swift would let fly the barbed arrows of his malignant satire.

The good old ballads of merry England are a rich mine of humour of a piquant flavour, *e.g.*, the Robinhood ballads. But I doubt if I can stop here to explore their wealth.

(*To be continued.*)

THE CASTE SYSTEM IN BENGAL.

By H. P. SENGUPTA, M.A.,

Senior Lecturer in Sanskrit, Serampore College.

I. THE QUESTION OF UNTOUCHABILITY.

THE whole of Hinduism is hopelessly labouring under the hated curse of untouchability. All right-thinking men must be ashamed to see what man has made of man in India. Here you have deprived millions of your fellow-beings of the right of reading the national Scriptures. You will threaten them with eternal perdition if they dare to enter the national temple. The national school has its gates closed to them. The right of drawing water from the common well is denied to them.

Men there are of objectionable habits and practices all over the world, but nowhere else will you find people treated with an equally heartless and contemptuous severity. "Touch me not"—is the frowning command of the Vedas; "Touch me not"—cries the idol in the temple; the lips of the Brahmin raise the same alarm; "Touch not my person—you are an untouchable; touch not the water I drink—you are base-born; touch not my cooked food—that will spoil it." As a Hindu eager for my country's welfare I say—Woe to their hated caste-feeling and the hide-bound system! God and salvation are farthest removed from the nation which can boast of learned men taking pride in the existence of such a debasing, demoralising, denationalizing, ruinous caste system.

The superior mind of India thought of preserving itself by isolating the few from the many. The effect of this terrible blunder is now telling upon the nation. Unmindful of the health of the other limbs and organs of the body corporate the brain has developed in a fantastic way and the whole threatens to break down with rickets. But the case is not yet hopeless, and the selection of the remedy not doubtful.

II. THE RELIGIOUS EDUCATION OF NON-BRAHMIN HINDUS.

IN the days of the Vedas the Sudras were not only admitted to the study of the Vedas, but some of the greatest thinkers of the age, who added to the volume of the Vedic lore by their composition, were Sudras. In the days of the decline of Aryan character the rule became absolute that no Sudra should be admitted to the study of sacred scriptures. It was at that time that the right of teaching the Vedas was wrested from the Kshatriyas and Vaisyas, and the Brahmins confined the right to themselves. This might have been done with the best of motives; but such a rule, once rigidly laid down in the law books, put a stop to the unhampered development of spiritual learning of which the Indians generally were capable. This exclusive right of teaching, and, hence, of thinking and writing on the subject has characterised the later Indian *Sastras* with such an intense bigotry and caste-feeling as to make them only a vehicle of the Brahminic cult and not the literature of the nation. Dissociated from the nation, the Indian *Dharma-Sastras* have failed to be truly national. In the later mediæval period, in Bengal, the non-Brahmins, whatever their caste, were, without exception, deprived of the right of studying their religious texts. To the whole non-Brahmin population, male or female, the door of theological learning was shut for ever. The *Sastras* passing into the hands of a microscopic minority were lost to the nation for ever. Even now in the days of Reform, in the Government Sanskrit College in Calcutta the Pandits would not open their lips

to explain the sacred texts if there were any non-Brahmin Bengali student in the class, for in Bengal the four original castes have been reduced to two only the Brahmins and non-Brahmins, and the non-Brahmins, according to the Brahmins, are all Sûtras. What a prospect, then, for the unfortunate millions thirsting for first-hand knowledge of their 'own' scriptures! Here is food enough for reflection of the nation and of the Education Minister of Bengal.

A SONNET.

When grope I nearest Thee, O Lord, my God?
 Know thee ah! when as more than closest kin?
 When most I feel as though through starry sheen,
 Thy influence laves my fevered brow, as sod,
 Yellow and sere, in fringing a way oft-trod,
 Admits the might of rain in redressed green,
 And in the fulness of a life made clear,
 Perceive how infinite life enlivens my clod?
 —Not when forgetful of self, exulting high
 In glorious joy co-mingled with thy Being
 I fancy becoming Thy Self, deluded soul!
 But peace still laps me round, and I feel thee nigh,
 When strong in weakness myself on thee I fling,
 A fellow Man,—the Saviour,—my God!

S. N. R.

THE IDEAL OF WOMANHOOD IN INDIA PAST, PRESENT AND FUTURE.

When there is nothing encouraging or inspiring in the present, man seeks to derive inspiration from the past. The past is as much to him a study of the deepest interest as the future a pleasant subject for divination. It is through the perspective of the past that he can look back into the present—nay beyond the present into the future.

In even the most hurried review of the past and the present of India, one thing that comes to the very forefront of our notice is that the sharpest contrast is presented by her present to her past—specially in matters relating to society—and more especially in matters relating to the position of women with reference to men.

India has ever been—and may she long continue to be—the home of the highest of ideals. Idealism is the very stuff which India has been made of; spiritualism has been her very soul. The wonderful examples left by the illus-

trious dead of this land will ever remain as landmarks in the checkered history of the spiritually-disposed India. The august names of Rama and Bharat, of Vyasa and Valmiki, of Gautama and Sankaracharya, of Kalidas and Bhababhuti, of Katyayana and Patanjali will continue to testify to her 'golden age of unparalleled glory as much as, by no means the less august names of Sita and Damayanti, of Sabitri and Atreyi, of Lila and Gargi, of Baraba and Prothethayi.

The well-regulated research of social thinkers and workers pointedly brings out the fact that the India of the present cannot connect itself well with what she was in the remote past, that the present state of society in India might have been inconceivable to a man of the Vedic age. Remarkable changes have taken place and these especially in respect of the ideal of womanhood.

Men of the Vedic age, it has been said, did not—even could not—think of subordinating the claims of women to those of their own—the claims of women to move in a sphere of liberty and activity, to have their final faculties cultured and refined in due proportion—to have, in a word, the interests of their physical, intellectual, moral and spiritual well-being looked to with the utmost care. Men were actuated by no motive of self-aggrandisement, as they are at present. Not indeed that we must assume a total absence of all that is good, at present. But judging from an impartial point of view, it appears that the condition of women was far better in the Vedic age than in modern times. The remarriage of widows was, it has been found out, prevalent in Ancient India, just as it still prevails among many races in modern times. The Purdah system was totally unknown. Women, though for the most part of their time engaged in domestic affairs, found ample time and opportunity for indulging in music and thus amusing themselves. Marriage was not incumbent on any and every woman and there were some who, of their own free-will, observed the vow of life-long virginity. Though the father, the mother or any other guardian generally acted as 'mediator' in marriages, there was ample scope allowed for their selection of their own husbands. This is what is known as Swayambara. Early-marriage being discouraged at that time, there was room for marriage from mutual love. Polygamy and Polyandry were not unknown, though they were not so frequent. Inter-caste marriages were not disallowed. Women had the right of throwing 'আছতি' on the sacrificial fire and unknown still was the restriction of Manu which states—

“নাস্তি স্ত্রীণাং পৃথগ্ যজ্ঞো ন ব্রতং নাপুণ্যপেষিতং
পতিং শুশ্রূষতে যেন তেন স্বর্ণে মহীয়তে।”

[মহু ৫। ১৫৫]

i.e. There were no separate sacrifices, nor vows, nor vigils for women. Eternal residence in heaven is the lot of those who dedicate their lives solely to the service of their husbands.

Women engaged themselves in many lucrative professions such as embroidery, the dying of cloths, weaving, etc.

They were not denied the light of education. On the other hand, there is enough of evidence to prove that there were many women who adorned them-

selves with such accomplishments as might very well excite the envy of the most highly qualified of men. They had free access to the Vedas and they sometimes showed a remarkable attitude in teaching them.

পুৰা কল্পে নারীগাং মৌজিবদ্ধনমিধ্যাতে ;
অধ্যাপনঞ্চ বেদানাং সাবিত্রীচৰণং তথা ।

Many female sages of ancient times are known to have gone the length of composing hymns and mantras for the Rig-Vedas. There are so many as twenty-seven names of such female sages to be found in a book called *বৃহদ্দেবতা*, the names of ষোষা, কাঙ্ক্ষীবতী, বিশ্ববারা, and অপালা deserving special mention amongst them.

Judging from these facts and figures before us, it is very evident that in ancient India, woman occupied no mean position in comparison with men. Society was not indifferent to them nor even they to society; and it will be no exaggeration to say that they could and very often did elevate themselves to the same level with men almost in all departments of life. Their field of activity was not circumscribed within the narrow limits of the domestic threshold. Their ideal of perfection was a lofty one—not one of a mere ‘having and resting,’ but of a ‘growing and becoming.’ An ideal woman was required not merely to possess the natural affections of a womanly heart but so to build up her life and character as to be able to serve as a friend, a guide or a counsellor to her husband, as occasion demanded. She was required to be ‘a being breathing thoughtful breath, a traveller between life and death’—once again to be

“ব্যসনেষু মন্ত্রী, etc.

But woe to man and woe to woman that that ideal has changed. Woman is now no more what she was in the past. She has been dethroned from her position, if not of superiority to, yet of equality with man and delegated, it may be said, to the lowest rank of society. Once a friend and a guide of man, she is now his subordinate—a mere toy in his hands which he may trifle with at pleasure. She is regarded as a thing for show—an object of amusement—“a machine for producing children” (Max Müller). She is cribbed, cabined and confined within the four walls of a house and if she is at all allowed to overstep the limits, it is under the strictest safeguard. The light of education she receives nothing of. She is steeped in the darkness of ignorance—she is entangled in the meshes of prejudice and superstition. This is markedly the case in Bengal. There are however some provinces where the people are somewhat more liberal than the Bengalis with regard to the education and emancipation of woman. In Bengal again, the Hindoos are a little more liberal than the Muhammedans. Still the modern condition of woman in Bengal, whether among the Hindoos or the Muhammedans, is worse than can be conceived in comparison with her glorious past. The whole of India regretfully looks back upon the age when Padmini threw dust in the eyes of Alauddin—upon the age when Rezia was at the helm of an extensive realm.

Modern India needs nothing so much as female education. The illiteracy of women is at the very root of the evils which are at present eating into the vitals of society.

But this should not be, nor can be, the state of things for ever. Man can seldom expect to improve himself unless he seeks to improve woman at the same time. Woman is an inseparable part of society—she is the supplement of man in society, man is the brain, and woman the heart. In a scheme of social reform, the claims of both must be recognised.

It is only in recent times that women have come to receive much recognition at the hands of social reformers. Almost the same education is being provided for them as is provided for man. But the education of women, however, need not, nor should, be conducted along the same lines with that of men. Women should be educated in such a way that they may prove to become good mothers, daughters, wives to strew with fresh flowers the narrow way of life. They should receive a thorough knowledge of sewing, weaving, cooking, singing, etc., and an elementary one of literature and science. They need not be B.A.'s and M.A.'s. "But the national movement for the education of girls," says Annie Besant, "must be one which meets the national needs, and India needs nobly trained wives and mothers, wise and tender rulers of the household, educated teachers of the young, helpful counsellors of their husbands, skilled nurses of the sick, rather than girl-graduates educated for professions."

India wants her women to turn their homes into the best academies for children and this is to be effected only through the spread of education among women. Men are gradually being awakened to a sense of their duties to women and the latter to a sense of their unfulfilled possibilities in life. Women now no longer want to throw themselves wholly at the mercy of men—to be like 'dumb-driven cattle,' having no free-will of their own. In a word, the whole angle of vision has changed. India is in a fair way towards showing in splendid colour lofty ideals of womanhood and that in no distant future.

There will be not a mere resurrection of the glorious ideals of ancient times but a resurrection of them in newer, nobler and brighter forms. This is because India has now at her command not only her ancient but also her modern civilisation. She may have lost something that she formerly possessed, but she has acquired many things that she did not have. She will now be in a position to make a perfect fusion of her past and her present civilisation and build up a remarkable future—such as she may speak of in boastful words. Time will come when her women will not be lagging behind men. They will be the helpers of men and sit at the same table with them to partake of the sweet fruits of civilisation. They will show before the admiring eyes of the world that, given a free scope for exercising their faculties, they are, no less than men, able to raise themselves to a high level of excellence and, what is more, to transform society, religion and politics. Wonderful powers have already been shown by female nurses, teachers, lecturers, professors and speakers. In cases of emergency and distress, India will look as hopefully to her women as to her men. The influence of women will be felt both in the domestic circle and in the wider circle of the country. The ideal woman will be only she who will seek not simply to make a heaven of her home but to make a heaven of the whole world—to merge her own interests in the wider interests of the whole community. India hopes to realise

this ideal in the nearest future. With regard to this long-hoped-for social regeneration of India, every Indian might very well be tempted to repeat the prophetic strains of Shelley.

"If Winter comes,
Can Spring be far behind?"

ABHOYA CHARAN SEN,
Third Year Class.

4-4-1922

THE PERSONALITY OF GOD.*

T. O. KOSHY, SECOND YEAR B.D. CLASS.

There is a world of difference between God conceived as an Unconscious Substance and as a Personal Being. Personality, as we find it in human beings, is the result of a development. A child, new to sky and earth, cannot be called personal, in the strict sense of the term. So too a savage is less personal than a civilized man. Even in the same society one who conscientiously tries to fulfil his duty and to develop his powers will have his personality more developed than the idle and the gloomy.

This fact, together with the social and ethical relations the idea implies, has led people to doubt the legitimacy of ascribing personality to God. The old dread of anthropomorphism comes in and the objection is raised that from the analogy of human relations we are transferring ideas to conditions where they are no longer possible. For, it is contended, God transcends the conditions of the world where finiteness and limitation are unavoidable.

There is truth in the contention in so far as it says that the imperfections and limitations attached to personality, as we know it, cannot be applicable to God. But the position maintained is that whatever else He is, God is a self-conscious and self-determining Being. To deny this, would be to declare the experience of the religious consciousness throughout the ages an illusion. For, in the history of that consciousness God has been a real necessity. Even Buddhism, the only system which attempted to get on without a God, had to idealise its founder before it could exist for any length of time.

Now, one may argue as did the German theologian Biedermann, that even granting the claim of the religious consciousness for a personal Deity, it is the duty of the Philosophy of Religion to criticise and correct such claims. This being so the objections have still to be met.

Arguments against a personal God have been mostly raised by those who accept the theory of God as an Absolute all-embracing whole. German writers, such as Biedermann and Von Hartmann, and English writers such as Bradley and Bosanquet, maintain that since there is contrast and opposition in the idea of personality it cannot be rightly ascribed to the Absolute. But there are some even among the upholders of this theory of God, who think of God as personal. Among such Lotze's position is noteworthy. He says

* To writer begs to acknowledge his indebtedness to Galloway's *Philosophy of Religion*.

human personality is a broken and imperfect part of the personality of the Absolute and that perfect personality exists only in God. It does not concern us to support or criticise his theory. Still it may be noted in passing that his position becomes untenable in that while his metaphysical position is to assert that there is only one Reality, his ethical position demands a separate existence for individual spirits. We do not have to meet the objections of this class of thinkers because the position here taken up is not that of God as Absolute, but as the Supreme Ground of Existence and the Creative Spirit.

Still other problems remain. The old objection may still be brought forward that in the idea of personality there are limitations, so that it cannot be applied to the transcendent Ground of the world. Our self-consciousness depends upon the contrast and opposition of self and not-self, and our will develops over against a resisting environment. But, it is argued, the will of God does not develop over against a resisting environment and His self-consciousness is intrinsic, not evolved. In this argument, a self-conscious will is ascribed to God, and if this conception can be shown to be tenable the difficulty is overcome.

In this conviction, one of Lotze's lines of argument is helpful. He thinks that self-consciousness is unthinkable if the subject cannot have a feeling of itself. This self-feeling is presupposed in self-recognition and in the self's distinction of itself from the not-self. True, in developing self-consciousness the human self has to depend upon its relation to the not-self. But that, he holds, is not an essential element of personality but is only a mark of finitude. The human self has not got in itself the conditions of its own existence. It is dependent. The essential element of personality is to recognise its own identity in the changing states of consciousness. It is so in a developed personality. This is seen in an imperfect degree in human self-feeling. God is perfect and self-conditioned, so we have in Him the perfect personality.

It may be argued against this that although without an original self-feeling self-consciousness cannot exist, that does not mean that the not-self is not essential for self-consciousness and that although the self is more than its relations it cannot mean that the relations can be dispensed with. The answer is that it is so in human personality, where conditions are so imperfect, and that the same cannot be said of God and under different conditions. As the level of spiritual self-consciousness rises higher, this consciousness feels a greater independence of its external impressions. Thus perfection depends upon development.

The will of man we read in its activity. So the divine personality we find revealed in the activity of the Divine Will in nature and in the mind of man. God reveals His personality to us in the unfolding of His will in a teleological order. Behind all the order and beauty, therefore, we must have the Person.

There are some who still fearing anthropomorphism would call God spiritual, but not personal. This is an untenable position, because we cannot with justice call God, as a perfect Being, spiritual without his being self-conscious. The only assurance that the aspirations of men as self-conscious spirits are met lies in the hope of the World-ground being self-conscious. God is thus personal beyond the limitations under which human personality develops.

THE IDEA OF A CHURCH UNIVERSAL IN THE HISTORY OF RELIGION.

It has been sometimes maintained that only in the Jewish theocracy and in Christianity do we reach the conception of a church. Certainly the idea of congregational worship, common prayer and meeting together for mutual spiritual edification has found deeper and more permanent expression in the Christian church than in any other religious association. But we see what may legitimately be regarded as significant prototypes and anticipations of the Jewish theocracy and the Church of Christ, in the multitudinous non-Christian combinations of the family, of the tribe, of the nation, or of men of different races inspired by a common religious impulse. The story of mankind makes it abundantly clear that religion is a universal interest of man, and that man is a social animal. It is in these kindred elements, the religious and the social, of our complex life, that the idea of a Church originates. The one thought that underlies all religious aspiration is the possibility of converse between God and men, and in every form that the religious spirit takes, we witness man seeking to establish a helpful relationship between himself and higher powers. It is the universality of a felt need that is the secret of the universality of religion. Where men in their religious quest find themselves holding in common certain beliefs convictions, hopes, affections and desires, and practising in common certain rites and customs based on common religious beliefs, the inevitable outcome is a strengthening of the social organism for religious ends. The solitary life is unnatural. It is sometimes said that men cannot live together. It is equally true that they cannot live apart. Within the human heart there is an instinctive longing for social fellowship and unity, and every association of men, whether social, political or religious is an expression of this instinct. It is in the religious combination only that the supreme haven of unity is attained, for therein men know themselves to be knit together by a bond which unites them not only with one another, but with Heaven itself.

It is perhaps in the worship of the totem that we have the earliest manifestation of those basic religious and social conceptions underlying the Christian idea of the Church. Very significant is the view of the totem whether animal or plant, whose life is conceived as being mysteriously connected with all the members of the group, and who is thought of as a kind of divine ancestor, linked with the well-being of the social whole, a sacred and visible embodiment of the unity of the society whose life may not be taken except for purposes of eating on solemn and sacramental occasions. There is thus recognised in totemism an essential kinship between man and the object of his reverence, and a fellowship is realised between the members of the tribe in solemn religious rites, sacramental in their significance. There is no doubt much that is primitive and magical in totemistic beliefs and practices, but some of the root ideas, underlying our conception of the Church as a religious fellowship are there.

While it is not improbable that the family formed the earliest combination for religious ends, with the domestic hearth as the family altar, and the head of the family performing the necessary sacrifices for the household,

the religious unit among lower races appears in most cases to be not so much the single family as the tribe or group of several families claiming kinship with one another. Tribal religion in so far as it encouraged loyalty to the ancestral spirits, or to the god from whom the tribe was descended, may be said to have made for social solidarity and a sense of common obligations and so served the cause of spiritual progress in its own way. But the tribe is too narrow and poor a form of social life to serve as a permanent home for the higher spiritual needs of men, and its narrow environment is apt to make primitive ceremonial more a means of magical efficacy than an expression of the religious or ethical spirit. It was inevitable that with political growth and the advance of civilisation, tribal religion in many cases gave way to national religion. The evolution of a nation out of a variety of tribal elements meant a large expansion of human interests, and a corresponding development of the social and religious consciousness. Law and judicial procedure tended to supersede blind custom based on narrow and selfish tribal considerations, and if the nation had come into being through one tribe being able to force its will on other neighbouring tribes, that itself encouraged the view that the victorious tribe possessed a greater and better god than its neighbours. With a growing national consciousness and new and larger needs and aspirations, favourable conditions existed for the creation of a polytheistic system on the basis of the greater nature worship already existing in rude form in tribal religion, and so in developing its great gods on this basis, the nation at once maintained a continuity with the older religion, and at the same time secured objects of reverence which could be adapted to its enlarged desires and purposes. In contrast to the gods of tribal religion, the gods of the nation are moralised and idealised, and come to represent types of human excellence and national value and ideas, being regarded as departmental protectors of the manifold activities of the citizens and the guardians of their fortunes. In many forms of national religion there is no separation between church and state. The king himself is God or rules with the permission of the Deity, the nation's real monarch.

But the religious spirit when it grows more profoundly conscious of itself transcends the limits of the nation, and becomes universal in its meaning and claims. Religion is too powerful a force to remain for long a matter of mere statecraft. The evolution of worship in the nation brought about an order of priesthood invested with peculiar sanctity and endowed with special knowledge. In India and Persia, Babylon, Israel and Egypt powerful priesthoods grew up which exercised great influence on the national religion and life. Sometimes this issued in a struggle for supremacy between the priesthood and the political rulers. In some cases the priests obtained the supreme power, in others they became the paid instruments of the state. As a general rule the priesthood is a conservative force unfriendly to new ideas, and change when it does come is the result of a sharp conflict between the upholders of the old order and the prophets of the new. In national religion the citizen passes for a religious man so long as he pays outward respect to the official religion and complies with its demands. Private beliefs, character and conduct do not count. Under the more settled conditions of national life, as compared with the uncertainties of tribal life, one inevitable outcome was the growth and enrich-

ment of personality by which men evolved an intellectual and spiritual experience of their own, and this new spirit found utterance in men of vision and prophetic genius who told with inner conviction what they had seen, as a message for their age. It is significant that these prophetic voices do not, generally speaking, proceed from the circle of the priests. The prophets usually arise from the ranks of the people or the princes. It is worthy of note that in the period from the eighth to the sixth century B.C. a wave of fresh spiritual impulse passed over peoples of the ancient world widely separated in space. The eighth century B.C. saw the rise of the great prophets of Israel, men who spoke out of the fulness of an inner experience, possessed as they were by the consciousness that the will of Jehovah was an ethical law for all nations, and not for Israel alone, and that piety of heart revealed in obedience of life, rather than adhesion to a ritual system, was what God required of man. In thus making religion more inward and personal the prophets were likewise making it more universal, but in due course there followed the inevitable reaction which took the form of a return to legal and ceremonial religion in an amplified and intensified form. In the sixth century B.C., Confucius, the great ethical prophet of China, living at a time of great political and social disorder and religious superstition, taught the people that the universe in all its parts, in nature and in man, is an order, and that it is the whole duty of man to know that order and conform himself to it. His contemporary, Lao-tsze on the other hand taught that the perfect life is attained, not so much by obeying moral maxims, as by inward calm and reflection upon the groundwork and source of all things, and by nourishing the perceptive powers of the soul in purity and rest. 'Not to act is the source of all power' is one of his frequent sayings. Both agree in finding the solution of life's problem not in the mechanical and local but in the universal.

In the sixth century B.C., Buddha stepped forth to preach his new gospel in India. The Upanishadic philosophers had already proclaimed a message of deliverance from the tyrannical illusions of earthly experience through knowledge. Gautama discarded philosophy and asceticism, and came forward with a plan of salvation that was intelligible to all. The source of all suffering is desire, and desire is destroyed by moral living and devotion to the eight-fold path consisting of right thought and word and deed. Salvation came from within and so was open to all men. Buddha's disciples soon formed themselves into associations, the entrance into which was by free choice. At first a union of mendicant monks, the Buddhist Church in due time became a more complex organisation with ritual worship, distinction of priests and lay members, saints and general councils. We must recognise in ancient Buddhism a great missionary religion, with a church above the limitation of country, and a faith preaching comfort to men of all classes. During the sixth century B.C. and the period immediately preceding and succeeding it, great intellectual and religious movements were at work in Greece. Orthodox Greek religion was in the service of the state, and the priest was a state-official, and there were recognised systems of worship meant to serve the needs of the family, the clan and the state. But from the seventh century and onwards new ideals and hopes began to stir in the religious consciousness, and we find hopes of

individual salvation held out, relying on mystic communion with the deity. The new movement had its origin in the northern semitic area of the ancient civilised world, and in due course the wave of religious revivalism spread over the Greek cities of Asia Minor, over Hellas itself, and finally over Italy. Hitherto the only circle of worshippers conceivable had been one, the members of which were united by blood, but in the new rites and cults that now arose, membership was voluntary and spontaneous and was open to all men. This new religion, which came to be known as Orphism (from the divine musician Orpheus the mythical founder of the cult) had in its mysteries or secret rites such ceremonies as a sacramental feast of raw flesh and emphasised such doctrines as the sense of sin, the need for purification, the idea of a man-god incarnate and suffering, and the idea of individual immortality, or the ultimate escape from evil by renewed purification in another world. Orphism with its later kindred cults such as those of Mithra and Isis was thus a force in Greek religion of a clear apostolic and missionary purpose, for it broke the barriers of the old tribal and civic cults, and preached its message to bond and free, Hellenic and barbarian. Since the Christian era there have been many organised associations, great and small, for purposes of cultivating religious faith and life, such as Islam with its world-wide brotherhood related both to Judaism and Christianity, and many brotherhood sects and religious associations in India mediæval and modern, in Persia and in Europe. The great ideal of a visible fellowship of men, bound together not by ties of blood, race or common country, but by ties infinitely deeper and more permanent, ethical and religious in their nature, and inspired by the same immortal hopes, such an ideal has through the ages been kept alive in the hearts and minds of men. In all this we see evidence that the deepest of all bonds uniting men together is not the racial or national but the religious and moral, and we believe that the only worthy response to this deep demand of our religious nature is the great ideal towards which we are working, of one Holy Catholic Church, the substance after many shadows, the fulness after many foretastes, the only ideal able to give a full answer to the many voices of the past.

GEORGE HOWELLS.

RELATIONS OF CHURCH AND MISSION IN INDIA.

BY C. E. ABRAHAM, M.A., B.D.

The memorandum on the further development and expansion of Christianity in India, presented by the Christo Samaj (Madras) to J. H. Oldham, Esqr., Secretary of the International Missionary Conference, is an able and daring document, setting forth the views of a certain school of thought, which wields no small influence in the Christian Church especially among the younger generation in south India. After a brief survey of the past history of the progress of Christianity in India and a critical examination of the present situation, they put forward certain constructive suggestions which are

remarkable more for their boldness and originality than for their expediency or practical wisdom. The first and in fact the most important suggestion that they offer is as follows:—"The ideal line of action," says the Memorandum, "that suggests itself to us is *complete independence and even exclusiveness* and to work out the salvation of Indian Christianity without any reference to foreign missions." The proposals which follow, such as the launching forth of enterprises by Indian initiative, but open to foreign financial assistance, service of missionaries under or in association with Indian Christians in new activities, complete retirement of missions from certain areas in favour of the Indian Church, etc., come rather as alternatives to the above proposal and hence, I think, according to them, a concession to or a compromise with the unideal world of to-day. But is this ideal of independence and exclusion, pray, one which could be worked out in the Indian Church, under existing conditions, with no prejudice to the future of Christianity? In the opinion of the writer, it is neither possible or desirable in the best interests of the Church in India; it is too hazardous and unjustifiable an experiment, one feels, to be taken seriously. For good or for evil, in the providence of God, the destinies of the Indian Christian Church are indissolubly bound up with those of the mission and missionaries in India, and it seems, therefore that the right line of advance, lies not in exclusion, but in close association and co-operation with them in all that concerns the progress of the gospel in India.

But at the same time, we feel that the time has come, when the Indian Church rather than the Foreign Mission should assume the lead in the direction of affairs wherever possible, and missions and missionaries would still find a useful place in the service of the Master in this land. The Indian Church can never afford to neglect or turn itself blindly away from the experience and wisdom, the catholicity and liberality which the missions and missionaries embody in themselves. Also as far as one can follow the movements of responsible Christian bodies in India and abroad, it is this opinion that is prevailing with them. We quote below from the minute on the Relations of Church and Mission of the International Missionary Council which met at Lake Mohonk, New York, October, 1921.

"It has long been generally accepted that the establishment of an indigenous Church is a primary aim of Foreign Missions, and that this aim implies the development of responsibility and leadership in the church in the mission field. It has been brought home to the council in an extended discussion that notwithstanding all the efforts that have been made to carry out this aim the Christian movement in a large part of the mission field and in particular in India and China, labours under a serious disadvantage on account of the foreign character which it bears in the eyes of the people—a disadvantage which can be overcome only in the degree that *the main leadership and direction of the Christian movement pass into native hands.*"

In accordance with the spirit and principle of this minute, thanks to the presence and exertions of Mr. Oldham the National Missionary Council in its session at Poona in Jan. 1922, made certain changes in their policy and programme, which are nothing short of being revolutionary in character as far as the relations of the church and mission in India are concerned. The following resolution of the council defines the new position:

- I. The Council approves of the following outline constitution of the National Christian Council of India, Burma and Ceylon, and submits it to the Provincial Councils for their comment, with a view to its adoption by the National Missionary Council at its next meeting.
 1. Name—The Council shall be called the National Christian Council of India, Burma and Ceylon.
 2. Basis—The Council is established on the basis that the only bodies entitled to determine missionary policy are the churches and missions.
- II. The Council shall be constituted as follows:—
 1. Four members shall be appointed by each Provincial Christian Council *not less than two of whom shall be Indians.*
 2. The National Council shall have power to co-opt additional members
 - the number of whom shall not exceed one-half of the elected representatives. *Of these not less than half shall be Indians.*

The All-India Christian Conference which met at Lahore in Dec. 1921, under the presidency of Prof. S. C. Mukerjee, goes one step further along this line of co-operation and combination between the missions and the church. The resolution on the point, though absolute and idealistic to some extent, certainly aims at a healthy advance and reads as follows:—

FOREIGN MISSIONS AND THE INDIAN CHURCH.

This Conference is of opinion that the time has come,

1. When Protestant Missions as such should be completely merged in the Indian Church and that in future all foreign missionaries should be related to it.
2. In the meantime that missions should appoint Indians of ability and character on an increasing scale as their lay and ordained missionaries.

Surely, the salvation of Indian Christianity at this stage lies not in independence and exclusion, but in close association with and in gradual assumption of responsibility from the foreign missions, with the object of building up the kingdom of God in India on an indigenous basis but nevertheless a truly Catholic and Christian one.

MY EXPERIENCES ON FURLOUGH.

TO THE EDITOR OF THE CHRONICLE.

Dear Mr. Editor,

You ask for a letter giving some of my experiences on furlough. Such a letter must be personal, I hope it will not sound too egotistic.

In the first place, affectionate greeting to all your readers, both present students of the College and the circle of old friends who still keep in touch through your medium. How widespread the Serampore circle is becoming, I had interesting experience: To begin with, at Bombay, when I went down to my cabin in the Kaiser-i-Hind, I found that one of my two cabin mates was Luke Muthalalaly. He was proceeding to England to study medicine and is now at Birmingham University. In London as soon as I entered the Student

Christian Movement House in Russell Square, I met Ariam Williams, whom I also visited more than once in the Shakespeare Hut. Then in Oxford my next-door-but-one neighbour was Anil Bhattacharya who is reading English Literature and doing very well.

This experience is, in a way, typical of my whole furlough. Right through I felt in close touch with India. It wasn't easy to get detailed news, either of Serampore or of India generally,—but still I never felt out of touch. In the first place I met a large number of Indian students, at Oxford and also at the Glasgow and Swanwick conferences. Secondly, we had a number of distinguished visitors at Oxford who came to enlighten us about Indian affairs. Lord Meston lectured at the Schools on the New Constitution: Mr. Srinivas Sastri spoke in the Union Society about the actual working of the Councils: and Lord Chelmsford's first act on arriving in England was to accept the invitation of the Oxford Indian Muzliss to take part in a debate on the success of the Councils. The Student Christian Movement also promoted a largely attended meeting at the Union in which Mr. W. S. Holland spoke on "Christianity and Racial Feeling," with special reference to India; and there were a number of smaller meetings at one of which Mr. Balasundaram spoke very ably on the relation of the foreign missionary to the Indian Church.

More particularly, however, I have felt in touch with India through the subject of my studies. For sometime past I have felt that if all our talk about making Indian Christianity national means anything, then we must make a far more determined effort than most of us have yet done to enter into the deeper currents of Indian Religious thought. I have tried as you know in lecturing on the Christian Philosophy of Religion to correlate it with the teachings of the various Indian philosophic schools. But the attempt has been very inadequate and its chief result has been to make me feel more and more my own abysmal ignorance. Yet I have reason to believe that very few missionaries are in a better position, and scarcely any Indian Christian. I found at Oxford a small group of men who were feeling much the same,—Paul Appaswami of Queen's College who as an interlude in more serious research collaborated with Canon Streeter to write "the Sadhu"; Paul Means of St. John's College, late of the Calcutta Y. M. C. A. and Ahmad Shah, late Professor of Philosophy at Lucknow;—also one to set us all on lines of research—Dr. J. N. Farquhar, who has made a considerable position for himself at the University and also secured interest for research in Indian Religion. For myself after 16 years interlude I resumed Sanskrit studies with my old teacher, Professor Macdonell at the Indian Institute. Serious interest in Sanskrit studies does not seem to have increased these sixteen years. Attending the various classes were two missionaries, two intending missionaries, two Civil Service Candidates, two Japanese, one Burmese, one Singalese and three Indians. Yet the Indian Institute is by far the best equipped centre for such studies in England. The Japanese were interesting. They were professors of Buddhist Literature—one quite an authority on the Chinese versions—who desired to equip themselves better to study the Sanskrit texts of Buddhist philosophy. My own most serious piece of work,—a study of the Vedanta Sutras,—had to be done privately, but there was the great advantage of the splendid Indian Institute Library,—with recourse when necessary, to the Bodleian.

A welcome innovation since I was last in Oxford was the endowment of a Chair in "The Christian Philosophy of Religion." The name of its holder, Professor Clement Webb is pre-eminent in England in this department of philosophy. It was one of my privileges to attend his lectures in the fine old hall of Magdalen College, and still better, to get to know him personally. (Some of you have perhaps read his Gifford lectures on "God and Personality" and "Divine Personality and Human Life." Let me also recommend his Oxford lectures on "Some Problems in the Relation of God and Man.") I rank this experience with that of my last furlough when I made the acquaintance of Professors James Ward and Sorley. If there is another name to rank along with these it is that of Pringle Pattison. Though I was not able to make his personal acquaintance, as he was only a visitor to Oxford, I was able to attend his Hibbert lectures on "Immortality." In appearance he reminded me of another great Scotch philosopher, Dr. Edward Caird, Master of Balliol, whose lectures on "Hegelian Logic" were a puzzle to my younger days. The only other course of lectures I attended were those of the Regius Professor of Divinity, Dr. Headlam, on "Christian Doctrine." These were delivered in the beautiful old Chapter House of Christ Church, and a very interesting feature was the large number of Servian and Greek students who attended. From the point of view of keeping up to date with theological thought the meetings of the Nicene Society were interesting. Here the leading member was certainly Canon B. H. Streeter a very live and refreshing influence in Oxford theology. Such is the perversity of human nature, however, my most persistent memory of him is dressed in two towels and a crown of leaves as chief priest of Baal at an Oxford rag at Swanwick. This again calls up another dignitary who figured in the same rag as Elisha "Go up thou bald head." Dr. Selbie, Principal of Mansfield College. Dr. Selbie delivers the freshest and most unconventional sermons in Oxford, and Mansfield College Chapel is packed with undergraduates every time he preaches. By the way I once more joined the Common room at Mansfield and dined at the College once or twice a week. I also played Tennis for Mansfield and had the pleasure of helping them to beat my own college, Jesus. Through Mansfield also I got into touch with the Theological Fellowship—consisting of students and staff of all the Oxford Theological colleges and was able to take part in some very free and lively discussions. Real service is being done in helping to define more clearly the points where we really differ, and therefore also where we really agree. It was also abundantly clear that lines of cleavage do not follow recognised church divisions.

It was very interesting to return to Oxford after sixteen years and find it, in spite of the war, very much the same. It was more serious—for a large number of students had seen military service and had come back, older in years than the average undergraduate, and still more mature in experience. It was also much freer from petty regulations,—e.g., the proctors had quite given up the attempt to make men wear caps with their gowns—but petty regulations did not matter because the chaos and turmoil of war had made men more appreciative of the traditions and customs which made them realise that they had entered into a life of ordered beauty developed by the thought

and aspiration of centuries. This was the more marked by contrast with what was taking place outside. The average citizen of a modern democratic state has no feeling for history. He does not know the past and is therefore impatient and acts blindly and rashly in the present. This was illustrated very vividly by the strikes which for a time brought semi-chaos to England during the time I was at home. The value of beautiful historic buildings such as Oxford possesses is that they make the past live again in the life of each generation of students as well as tend imperceptibly to produce, by their ordered beauty, a certain balance and poise in our hurried lop-sided modern world.

To conclude—as I have said to some of you already—I feel that in returning to India I have been living in the real essential India all the time—while large numbers of Indians, and those not the least clamorous against things foreign, have been living in a belated secondhand imitation of the West. Restlessness and impatience, agitation and clamour, hartals and strikes, western politicians and their eastern imitators, say they are necessary as a means to an end. But in the means we often forget the end. May I remind myself and you that whether our work be religious or political, we need a greater insight into the past and a greater sense of historic continuity. We need also an ever present sense of eternal issues, and in particular to remind ourselves always, Yasmat Sarvesvaran, Satya-sankalpat, sarvajnat, sarvasakteh, sristi-stithi-pralayah pravartante-tad brahma. "The evolution of the universe proceeds from one who is Lord of all, whose purposes are true, who is omniscient and omnipotent,—from God."

I am your affectionate fellow-student,

April 5, 1921.

J. N. RAWSON.

Serampore College News and Notes.

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GENERAL COLLEGE NEWS.

Though it is somewhat late in the day, perhaps a few words should be said regarding our new Master and President of our College Council in London, specially for the information of our former students. Sir Alfred Pearce Gould, K.C., V.O., is a brother of our late revered Master, Rev. Dr. Gould. He is well known in medical, educational and philanthropic circles in England. He is recognised by all as a very distinguished Surgeon and was for many years connected with the Middlesex Hospital. He served for a period as Vice-Chancellor of London University and in that capacity his work was highly appreciated by the London University authorities. Throughout his life he has associated himself with religious, missionary and philanthropic

Since writing the above, we have heard with deep regret of the sudden death of the master on Wednesday, April 19th. From personal knowledge of him and his work we endorse the tribute paid to him by his pastor, Rev. F. C. Spurr, whose memorial address we print in another column. In the death of Sir Alfred Pearce Gould, the worlds of science philanthropy and religion have lost a sincere and constant friend and Serampore College a beloved master.

activities of a varied character and for some years past has been the Treasurer of the B.M.S. of London. Serampore College is fortunate in having such a man to guide its policy and direct its activities and we can assure him of our loyal support.

Recently there have been changes in the movements of our staff that require some record. Mr. Drake returned in November last from special leave in England and has resumed his normal activities as Vice-Principal, Registrar and Secretary of the Higher Theological Department. We are glad also to welcome with him Mrs. Drake and his two daughters. Mr. Rawson after some 18 months' furlough spent mainly in special study in Oxford returned on the 1st of March with Mrs. Rawson and two children and they have gone back to their old quarters in College House. At his own request he has not resumed his duties as Hostel Warden as he wishes to secure more time for academical work. Mr. Angus after five years' strenuous work in various capacities, more particularly as Theological Professor, Bursar and Registrar went on furlough in February last and will probably be away some 18 months or so. Mr. Hirst had a serious illness towards the end of the year and was confined to hospital for several weeks. He has recently gone with Mrs. Hirst and children under doctor's orders to Shillong where they will remain until the autumn. Professor S. C. Mukerji is more active than ever as member of the Legislative Council.

We have to thank Messrs. Goldsack and Bevan Jones for the continuation of their illuminating courses of lectures on Islam. Prof. J. R. Banerjee too has again come to the aid of his alma mater by giving our theological students some special lectures on the philosophy and history of religion. A few items of general interest connected with the work of the college need record. We have a new tutorial system in working, the special feature of which is that it enables us to give much more in the way of individual guidance to students than has been found practicable hitherto. Another item of interest is the book-keeping class held by the Assistant Bursar. Fifteen lectures were given on special branches of the subject, and the class was attended by more than twenty appreciative students. As things are moving at the present time in India it is probable that commercial courses will increasingly find a place in literary studies. Substantial progress is being made in the preparation of a subject catalogue for the Library by Mr. M. S. Joseph, the Asst. Librarian.

Mr. Angus's place as Bursar has been taken up by Mr. Carpenter who returned with Mrs. Carpenter in October last and we are grateful to him for coming to our help at this time. Mr. Carpenter spent his furlough at Cambridge and took the Teacher's Diploma with distinction. No definite news regarding Mr. Matthews' return is yet available though he is still quite hopeful himself of coming back in due course to the work he loves. He can be assured of our very deep sympathy with him and Mrs. Matthews in their hours of suffering and trial. Our heartiest good wishes go to Mr. and Mrs. Dant and family in their new sphere of service at Kandy in Ceylon. The College is deeply indebted to Mr. Dant for the year of highly helpful work he was able to do at Serampore. His place as Warden of Hostel has been taken by Mr. C. E. Abraham, M.A., B.D. Mr. Abraham has had a distinguished career at

Serampore. He took his B. A. degree with First Class Honours in English, did particularly well in the B. D. Examination and secured his Degree two years after graduating in Arts and a year later took the M. A. degree in English in the University of Calcutta, securing 2nd Class. Mr. Abraham is a member of the Mar Thoma Syrian Church and the first Indian to be appointed as Warden of the Hostel. In this connection we have to record with pleasure that Deacon T. J. Vergese, Resident Superintendent of the Syrian Hostel has taken his M. A. degree in the University of Calcutta, being placed in the 2nd class.

Mr. H. N. Gupta, M.A., lecturer in Chemistry who has recently lost his mother and Mr. A. C. Roy Chaudhury, M.A., Lecturer in History who has lost his wife, may be assured of our deep sympathy with them. Similarly our sympathies are extended to Mr. P. K. Chatterji, our Asst. Bursar who has also lost his mother. We congratulate Mr. K. K. Mukerji, M.Sc., our Senior Mathematics Lecturer on his election as a Municipal Commissioner of Serampore Municipality from Chatra Ward. Several members of our staff have also as usual been appointed examiners and paper-setters in the University of Calcutta in a considerable variety of subjects—English, History, Logic, Mathematics, Chemistry, Sanskrit. One is Chairman of the Board of Examiners in B.A. Pass English and another is Head-Examiner in I.A. English, and others are appointed as Examiners in various subjects from Matric. to the M.A. We value these marks of confidence reposed in us as a College by the University authorities.

As usual we had a considerable number of visitors during the cold weather. Reference may be made to a few. Mr. Oldham paid a visit to us in December. Mr. Oldham is well-known throughout the whole Christian missionary world as General Secretary of the International Missionary Council. He is a member of our College Council in London and has a special interest in Bengal as son-in-law of the late Sir Andrew Fraser. He met the Faculty in afternoon, and the Christian students in the evening. About the same time we also had the pleasure of a visit from Dr. Bardsley, General Secretary of the Church Missionary Society, and a member of the Serampore College Council. He addressed a meeting of the Union Society, and had a conference with the students of the Higher Theological Department.

The Principal recently paid an interesting visit to one of our affiliated Colleges, Pasumalai in South India, on the invitation of Dr. Banninga. The occasion was a Conference of Indian pastors and Christian Workers of various denominations meeting together for discussion and fellowship. He gave the opening address on "Aspects of the Church Universal," and presided for two out of the four days, over the meetings of the Conference. It was a revelation and deep encouragement to him to realise what a large place Serampore and all that it stands for has in the hearts of the leaders of the Christian Church in South India.

Many of the friends of Mr. A. N. Shaw, B.D., will follow with sympathetic interest the visit he is now paying to China as representative of the Indian Christian Movement at the World Student Movement Conference being held at Peking.

GEORGE HOWELLS.

SIR ALFRED PEARCE GOULD, M.S., K.C.V.O.

A MEMORIAL ADDRESS BY HIS PASTOR,

REV. FREDERIC C. SPURR.

"Considering the issue of their life, imitate their faith."—Hebrews xiii. 7.

One thing hll's our minds to-day: it is the sense of the great loss we have suffered. Yet, it is not of loss that I ask you to think, but of gain: the gain to the world of a Christian life so rich and beautiful as that which now remains to us a memory.

I.

• The world knew Sir Alfred as a man of science, one of the most eminent of surgeons, a worker of miracles in the human frame, an ardent advocate of temperance, a foremost leader in the war against cancer, and a supporter of all wholesome causes having for their end the greater human weal. The world applauded the honour of knighthood which was bestowed upon him by the King. And it has reared its monument to him in the Cancer Research Department at the Middlesex Hospital.

The Church knew another, but not a different man. It knew him as a humble worshipper of Almighty God, ever in his place in church, ever contributing by his beautiful voice to the service of song and by reverent demeanour to the service of prayer and adoration. It knew him as a devoted disciple of Christ who sought first in all things the Kingdom of God and His justice. It knew him as a missionary enthusiast who placed his time and substance at the disposal of the Lord for the fulfilment of the Great Commission. It knew him as a deeply religious man to whom life had no division between sacred and secular, but to whom all things were sacred.

We in this place knew him as a living member of our Christian fellowship and as a wise and tactful Elder of the church, courteous and kind to all, knowing no social distinction in the church, but offering to poor and rich alike a friendship which had in it no taint of patronage, but which was wholly Christian.

And I knew him in other ways: as host in his house, as the man of books in his study and as the magician in the nursing home where he turned my night of sorrow into a morning of gladness. And he was ever the same—kindly, considerate and skilful. How much poorer we all are for his passing from us we cannot yet quite understand!

But all the fruitage of his many-sided life sprang from one—*soûrechis* faith. He was what he was, and he did what he did because he was a Christian. It is this aspect that I would dwell upon.

Exhorted by an apostle to hold in loving memory our leaders, we remember him as one of the vast multitude of the faithful whose fruitful lives were the direct issue of their faith. The wealth of the Church lies not in its money, nor in its property, but in its Christian men and women of rich spiritual life. In these we find our final Christian apologetic.

II.

The faith of Sir Alfred Pearce Gould was born and nurtured in a Christian home. He was a son of the manse, and the influence of that home moulded him and made him. To his last hour he held in lowly reverence the memory of that pious pair to whom he owed both body and soul. Christian homes have begotten the great men of the past: to similar homes we must turn or the great men of the future.

Nurtured in a great atmosphere, Sir Alfred's faith ripened with the growth of his life in the larger world which he entered when he came to London. It issued in the creation of strong principles from which neither flattery, nor social conventions, nor aught else could seduce him. It builded in him a strong character which was as rock against all winds and waves. It lay at the bottom of that thoroughness which was one of his great characteristics—a thoroughness which led him, amongst other things, after an operation to fasten the last bandages with his own hand. It prompted him to that amazing kindness to ministers of religion, from whom he would never receive a fee for any consultation or operation. The number of those who were the recipients of his bounty would startle the world were the figures published. It led him finally to undertake that exacting war work at the Third London Hospital at a time in his life when he might reasonably have asked for a lighter task. It was like him to offer for a supreme task which demanded his best skill and strength. And for his war work he has, undoubtedly, had to pay the price of a too early decease. Had he taken life less strenuously he might have been with us to-day. But it was not like him to lessen effort where full strength was required. When in the midst of the war the hand of death reached his own household and deprived him of a son whose promise was so exceptionally rich, he bowed his head to the storm and passed on to his work. Ah! great soul, we see now your proportions, and bless God for your life.

III.

At the end he became very tender. He knew as long back as January that his weeks were numbered. I visited him on his seventieth birthday and suggested a certain thing he might do in the summer. Not until this moment have I repeated his reply—"My work is done. I shall not be here very long." On that day we conversed together on Dr. Clifford's Personal Evangelism Campaign, in which he was keenly interested, and we prayed together for its success. The choir will remember how, when he came in for prayer prior to the service, on the occasion of his last visit to church, he prayed that they might sing and that I might preach with but one object before us all, the glory of Christ and the salvation of men. That was his passion.

There were no ragged edges in his life and work. All that he did was done thoroughly. His affairs were always in order, and he ever thought of others. There will be no embarrassments for those who follow him.

Last Sunday this place was fragrant with the scent of Easter flowers, and filled with the resounding songs of the Easter "Alleluias." On Easter eve Sir Alfred wrote a letter saying, "I trust you will have a great Easter day." He loved that great Christian feast. And now within the octave of the festival God has taken him to Himself. He is with the Risen Lord in the fulness of the perpetual Easter life.

ECHOES FROM THE REGISTRAR'S OFFICE.

Three years have elapsed since the Theological Senate, as constituted under the Government of Bengal Serampore Act (IV of 1918), held its first Sessions. Its proceedings on that occasion, together with its subsequent activities, bear adequate evidence of the fact that it has not failed to realise both its powers and its responsibilities. One gratifying result of the wider representation of communal interests secured by its creation is to be seen in the readiness manifested by various Theological Colleges to seek affiliation to the College and thereby secure to their students the advantage of preparing for examinations leading to the Licentiate Diploma or the B. D. Degree. Thus, at the present time, and in the order of their affiliation, the Union Theological College of Bangalore, the United Theological Seminary of Pasumalai, Bishop's College, Calcutta, and the Divinity College of Ahmednagar are affiliated institutions, and no less than 84 entries for various annual examinations have already been recorded to their account, while three of their students have qualified for the L.Th. Diploma and six for the B.D. Degree.

It is interesting to note that the action of the Calcutta University in recognising Serampore graduation in Divinity as a qualification for postgraduate studies in the University has encouraged some of our old students to prosecute their studies to a further stage with a view to gaining M.A. status, one, at least, making the attempt by way of special studies in English and another in Philosophy.

A new departure within the past twelve months has been the initiation of a Matriculation Examination to open the way to qualified students to enter upon Serampore theological courses who on various grounds might otherwise remain academically ineligible. While adapted, in some important respects, to the special ends in view, the scope and standard of the Matriculation Syllabus has been determined with due regard to the requirement of Indian Universities,

At the 1922 Examinations, just now taking place, the candidates number 73, of whom 22 belong to Serampore, 31 to affiliated institutions, 18 are sitting under the external Regulations and 2 are seeking Matriculation. No less than 66 papers have had to be set for the purposes of these examinations, embracing sixteen languages (six classical and ten vernacular) and the Examinations are being held in 16 different centres ranging from Jaipur, Baroda, Poona and Nagpur in the North and West, to Serampore, Calcutta and Barisal in the East, and Madras, Bangalore, Pasumalai, Gooty, Palamcottah, Kottayam, Parassala and Calicut in the South, while one candidate is sitting in the more remote centre of Seychelles. •

The onerous and honorary task of examining the hundreds of answer books filled by our aspirants for theological distinctions is generously and effectively performed by representatives of divers Christian communions in India, and both the College and the Christian community in general owe a debt of gratitude to these gentlemen—also to some ladies included in the list of Examiners—for their devoted labours. The feelings of the examinees on this particular point are naturally inclined to vary!

From the time of the reorganisation of the college in 1910 till the present

date, the number of Diplomas and Degrees for which candidates have qualified at Serampore Examinations is as follows :—

Preliminary Divinity Diploma : 10

Diploma of Licentiate in Theology : 16

Bachelor of Divinity Degree : 22

These distinctions have been gained by members of the Anglican, Baptist, Congregational, Lutheran, Methodist, Presbyterian and Syrian communions.

Echoes of the work to which our successful students have gone forth, and of their achievements in the wider arena of Christian service, resound from other centres than the Registrar's Office, and on this theme we must here remain silent; but from reports that arrive from various spheres it may at least be affirmed, even from this secluded spot, that the motto of the College is holding good : *Sapientes possidebunt gloriam.*

J. D.

THE UNION SOCIETY.

The Union Society has been running a course of life during 1921-22 which though not perhaps quite as full as it could have been cannot yet by any means be described as sluggish. Sixteen meetings have so far been held and during the comparatively leisurely month before the commencement of the Summer vacation, it may be possible to have a few more, bringing the number up to the average of the previous years.

The most welcome features of this year's work have been in the first place an increased interest shown by the students in the union activities, and secondly, the way in which through a series of charitable acts the Union members denied themselves their accustomed amusements and sociabilities. New moves in many a direction were made and slackening interest in many spheres re-enforced.

By far the most important event of the year has been the drawing up of the new constitution by which the Athletic society has come to be regarded as independent of the Union society with a separate batch of office bearers and carrying on its transactions apart. It is felt however that this devolution has as much complicated as simplified matters.

Next in importance has been the reiterated insistence on the launching of a boat club and on an early re-newal of the life of the Students' Chronicle (which has resulted in the publication of the present issue). With development in these two directions in view the Union report of 1921-22 may very well end in a note of hope.

ABHOY CHARAN SEN,
Union Society Secretary.

ATHLETIC CLUB.

The annual meeting of the Athletic club took place on March 17th, in the College Hall with Rev. J. N. Rawson in the chair.

To begin with, the first achievement of the Club this year has been the drawing up of a separate Constitution, for which we have to thank the Faculty, especially Prof. S. C. Mukerjee, who drafted the Constitution and Messrs. Dant and Angus who saw it through the press.

The season that is now closing has seen some progress in several directions though falling far short of our expectations. In Football and Cricket a greater number of students than ever before took part. This year, as ill-luck would have it, we lost the Jyot Kumar Cup, our precious trophy since 1918. In Tennis there were about 30 members, the fall in the number being explained by the prohibitive prices of racquets. As regards Hockey, one has to admit, it is still looked upon with suspicion by some of the students. Thanks to the enthusiasm of the Secretary and the Captain, its prestige has never waned among its devotees. Volley ball—by the way the most noisy of all the games—and Badminton have become more popular in the College.

The Sports this year were interesting from more points of view than one. The performances were far superior to any previous ones in point of grace and skill. There was a keen competition for the championship medal by Mr. Nogen Dutt and Mr. H. S. D. Smellie, but in the end Nogen carried off the palm securing 3 points more than his rival. Mr. K. U. Thomas also cut a figure running very close to the above two, in several events.

The following members were given Athletic honours this year and made members of the Pelican Club.

Football.—B. Minz, M. K. Matthew, Nogen Dutt, Durga Pal Chowdhury.

Cricket.—Mr. S. N. Roy (Captain), N. Dutt, N. A. Sircar.

Tennis.—C. T. Isaac (Captain), N. Theophilus (Secretary) and M. C. Ponnen.

Hockey.—N. Dutt (Captain) and S. Sircar.

General Athletics.—N. Dutt and K. U. Thomas.

The special thanks of the Club are due to Messrs. N. Dutt, C. M. Oommen, and N. Krishna Pillay. Mr. N. Dutt served the Club as Hockey Captain and Badminton Secretary this year and has obtained honours in Football, Cricket, Hockey and General Athletics. He has been a worthy successor of Mr. Niranjan Shaw, our Athletic Champion for the last three years. We have also to thank Mr. Minz and Satya Sircar for their valuable services in connection with the sports. I also wish to offer a hearty welcome to Mr. Rawson, the soul of the Athletic Club and the new Director of Sports, under whose directorship I can foresee a glorious future for the Club. In closing I may be allowed to express our sincere gratitude to Dr. Howells, the President of the Club, and to all our Directors of Sports for the Session, Messrs. Dant, Angus, Drake and Rawson and all my Colleagues who gave their time and energy to the improvement of the Athletic Club.

After the report was submitted, Mr. Rawson gave away the prizes to the winners congratulating them all in appropriate terms. After the concluding remarks from the chair, the meeting terminated amidst cheers.

C. M. DAVID,

General Secretary, Athletic Club.

THE STUDENTS' CHRISTIAN BROTHERHOOD.

Undoubtedly it will be of use and interest to our readers to review the main activities of the Brotherhood for the year that is about to end. The number of our members this year was 36, slightly smaller than that of last year. About 15 of our members attended the Bengal Students' Camp, held at Bolpore and we are sure that the Brotherhood has been much benefited by the inspiration our representatives derived by going there. We are indeed very thankful to the members of the staff and the Christian public of Serampore for their liberal help, given to us by them for defraying the travelling expenses of our delegates. This year we have been able to publish a small pamphlet of our own, namely, "The Christian Life," prepared by Rev. F. M. Hirst, M.A., B.D., a patron of our Brotherhood. Our sincere thanks are due to the Rev. H. Anderson, Secretary, Baptist Mission, for the ready response which he gave us in the shape of a substantial donation of Rs. 30, towards meeting the printing expenses. We have made use of this pamphlet in our Bible-circle groups which have been carried on enthusiastically.

Early in January, we arranged for a 'Retreat' and went over to Barrackpore for the purpose and spent three quiet days there. About 30 of us including 6 Hindu students, took part in this. We are thankful to Rev. F. Ross of the Wesleyan Mission (Barrackpore) for all the help he rendered us, and to Rev. R. L. Pelly of Bishop's College who addressed us during this time. His subjects were—"God and Ourselves," "God and the Church" and "God and the World." The Inter-Collegiate Committee of which we are a part, appealed to us for some financial help to relieve them of a deficit which they had incurred. Towards this, we sent a sum of Rs. 5/- and hope to send some thing more if conditions are favourable. Sunday meetings—by far the most important item in the programme of our activities—have been carried on regularly and we are thankful to all those who have addressed us.

The following are the officers for the next-session, elected in a general meeting of the Brotherhood.

President.—M. Theophilus.

Vice-President.—B. Pradhan.

Secretary.—H. D. Smellie.

Treasurer.—S. C. Biswas.

BENJAMIN PRADHAN,
Secretary.

HOSTEL NOTES.

MAIN HOSTEL.

(1) The appointment of Mr. C. E. Abraham, M.A., B.D. to the wardenship of the Main Hostel marks a new era in the history of the Serampore College. He is the first Indian to be entrusted with the charge, and the College authorities are to be congratulated on this happy selection. In respect of character and attainments a better candidate could hardly be found to justify the measure of 'Swaraj' which as the Principal said, was being signalled by Mr. Abraham's appointment.

(2) We are glad to note, that a chapel has been opened in the hostel since the beginning of January 1922, as a temporary arrangement till the end of the Session. There is no doubt that it is meeting a long-felt need.—At present apart from its use for private meditation and prayers by any one who likes to use it so, the daily prayers for Arts students are being held there regularly. In this connection, it may also be said that a change has been introduced in giving Christian students an opportunity to lead the evening prayers now and then. May we express the desire, on behalf of the hostellers, that the Faculty will see its way to make the chapel a permanent institution in the hostel, till another one is established for the use of the whole College?

(3) We are glad to announce that we have been lucky enough this year to stage a Bengali drama of Sir Rabindranath Tagore, on the evening of 2nd Feb., 1922. The performance was highly successful and appreciated by the audience, European and Indian alike. The actors and those responsible for the management deserve congratulation and gratitude. We are specially thankful to Messrs. S. N. Roy and K. K. Mukerji who spared no pains in coaching us and in helping us in all other possible ways.

(4) The last week of January saw a member of Sociabilities organised to meet Rev. G. H. C. Angus leaving for home on furlough. Two social gatherings, one got up by the whole hostel and another by the Higher Theological students and a dinner in the Tamil-Telugu Mess were eminently successful, attended as they were with interesting amusements, good cheer and genuine good will and gratitude towards Mr. Angus. As Dr. Howells mentioned in one of these meetings, Mr. Angus has been worthy of his name, Christopher (i.e., one who carries Christ) during his stay in the Hostel.

(5) Service has been the key note of our social life in the hostel this term. The main hostellers have been able under God's providence to do their humble bit towards the relief of the distressed and the famine-stricken, in raising a sum of about Rs. 400 towards the Malabar Relief Fund, by running a restaurant, by self-denial, by begging alms from door to door in procession, etc., and by getting public subscriptions from Serampore, Baidyhati, Rishra and Barrackpore. Out of the money collected a sum of Rs. 200 has been sent to Mr. G. K. Devadhan of the Servants of India Society and Rs. 100 to Mr. Hindle of the Calicut Y.M.C.A. We wish to take this opportunity to thank all the students of the College who participated with us in this blessed work of mercy and also the generous-hearted ladies and gentlemen who gave a sympathetic and ready response to an appeal.

(6) The ideal of service has taken yet a more permanent form in the hostel, in the organisation of a Poor Fund with the object of helping our poor and needy brothers, by monthly subscriptions from the members of the hostel. The following gentlemen form the Committee,—Messrs. C. E. Abraham, M.A., B.D., President, Ex-Officio, Probhuram Chatterji, Secretary, S. N. Roy, M.A., Treasurer, D. P. Chatterji, Bipin Halder and C. T. Isaac.

(7) The hostel officers for summer term were.

Mr. G. P. Charles, Secretary, H. T. D. Common Room.

Mr. S. C. Biswas, Secretary, Arts Common Room.

Mr. A. K. Mukerji Vice-President, Hindu Mess
 Mr. M. S. Joseph, Vice-President, Tamil-Telugu Mess,
 Mr. Joseph Koshy, Vice-President, South Indian Mess.

(8) We extend a very warm welcome to Rev. J. N. and Mrs Rawson, or their return from furlough, and also wish all joy and happiness to the baby recently born to them.

(9) We are looking forward to a few pleasant functions before we break up, this term viz., the Christian Mess Farewell Dinner on April 7th ; H. T. D. Farewell Social on the same day and a Hostel Anniversary—a new Creation—on the 12th of April.

(10) Our hearty congratulations to Sreman Nogen Dutt on his winning the College Championship medal for Athletics for the year 1921-22.

(11) Good luck to all the University examinees and good-bye to all. God be with you till we meet again.

SAMARENDRA KUMAR DAS,
 MONI PROSAD SANYAL.

April 1st 1922.

SYRIAN HOSTEL.

LITERARY AND DEBATING SOCIETY.—A Literary and Debating Society was started in November with the two-fold object of developing the art of public speaking on the one hand and awakening a spirit of co-operation on the other. The Committee consists of Rev. Deacon T. J. Verghese, M.A., Resident Warden, President ex-officio, Messrs N. G. Thomas (Secretary), V. I. Lukose, K. J. Antony and Deacon P. K. Abraham.

Eight ordinary meetings were held during the session and all the members have taken very keen interest in the discussions. The subjects chosen were varied and thoroughly modern in character. It is gratifying to note that some of our members adorned the presidential chair with credit, whenever they were given an opportunity to do so. Our thanks are due to Messrs. C. E. Abraham, M. S. Joseph and Deacon Daniel of the Main Hostel, for the kind interests they took in our association and for presiding over our meetings at times.

HOSTEL CHAPEL.—A Chapel has been provided by the kindness of the College authorities from the beginning of the session and prayers are held in the same thrice a day. The Holy Communion according to Syrian rites is celebrated every Sunday morning which is attended regularly by most of the Syrian students of the College. Our thanks are due to Father P. A. Geeverghese for the inestimable service he is rendering us as our chaplain,

SOCIAL LIFE.—In addition to indoor games, such as ping-pong, draughts, etc., badminton is the most popular game with us. Two badminton tournaments were held this year in which most of the members took part. Two hostel socials, which were held this year, still live in our memory, (as occasions when we forgetting ourselves tried to get into each other's lives,) for the pure joy and amusement they afforded us. Four of our members, including our warden, recently paid a visit to Shantiniketan and spent a few happy inspired hours under the poetic sky and the sacred trees of the Ashram.

V. G. THOMAS.

CONTRIBUTIONS FOR THE MALABAR RELIEF FUND

Serampore :—				Rs.	A.	P
Public Collections	...	...	...	182	6	3
College Union Society	...	...	..	40	0	0
Prof. S. C. Mukerji	...	...	...	10	0	0
Rev. Father Voss, S. J.	...	...	...	5	0	0
B. M. S. Zenana Mission teachers and students (per Miss Bergin)	...	..	..	20	0	0
Major Bamford, I.M.S.	...	...	...	50	0	0
Mrs. Howells	...	...	...	3	0	0
Mr. T. H. Davidson, Manager, India Jute Mills	...	...	...	5	0	0
Mr. C. C. Gupta, Deputy Magistrate	...	...	...	10	0	0
Dr. Nani Lal Bhattacharyya	...	...	...	5	0	0
Mr. N. N. Mukerji	...	...	...	1	0	0
A. A. B. C.	...	...	...	2	0	0
Barrackpore (per K. U. Thomas and C. Y. Isaac.)						
Mr. T. E. T. Upton	...	...	...	20	0	0
Mr. A. T. Weston	...	...	...	5	0	0
Baidyabati (per P. O. Koshy, K. M. Abraham and A. C. Ganguli)						
Collection	...	...	...	9	0	0
Restaurants :—						
Per K. T. Abraham, Main Hostel	...	...	...	8	5	6
Per Deacon P. K. Abraham, Syrian Hostel	...	...	...	3	7	3
Rice collection	...	...	...	1	13	6
				381	0	6

SERAMPORE COLLEGE,

April 1st, 1922.

Sd. C. E. ABRAHAM,
Treasurer,
Malabar Relief Fund Collection Committee,
Serampore.

OUR OLD BOYS' COLUMN.

TO THE EDITOR,

SIR,

The republication of the 'Students' Chronicle' is welcome news to many of us, ex-students of Serampore College. The periodical will, I am sure, afford us an opportunity to keep in touch with the current of the College life in general and thus, though placed in different walks of life, of keeping ourselves refreshed and braced up, for the harder duties which face us every day. The College life has no small significance to those who were not merely shut up in the lecture rooms or in the Library but who have breathed in a little of the free and pure air of the football field or the tennis court. Serampore College is an institution in which an honest attempt is made to impart education, in the proper sense of the term, by professors who combine the wisdom of the scholar with the sincerity and earnestness of the student.

Doubts have been entertained as to the success of the College as a Missionary institution. If we are to estimate success by the number who openly accept the outward forms of Christianity, such doubts may have some justification. But I can emphatically say that the institution has turned many un-Christian hearts into truly Christian ones.

Even now I feel keenly the separation from the College, since the best part of my life was spent in Serampore College. I have been thinking for some time past as to how to organise the Pelican Club, a name perhaps unfamiliar to my less fortunate friends who have nothing to do with Athletics. Now that Mr. Rawson the founder of the club is come back, he should be requested to popularise it among the students in the College and also to make it a bond of union between the present and past generations of members of the club. Further, I would like to suggest that the College ought to set apart a day for the re-union of the old students. The Union Society should co-operate with the College authorities in the matter. If an association of the old boys is established most of the old boys will deem it a privilege and a joy to become its members.

Baidyabati.

DURGA CHATTERJI.

STUDENTS' CHRONICLE AND SERAMPORE COLLEGE MAGAZINE.

(Published three times annually—April, August and December.)

For the Students' Chronicle and Serampore College Magazine, Contributions on the following lines from students will be welcome:—

1. An Article or Essay in English on some literary, educational or general subject, suitable for the Magazine; not to exceed 1000 words.
2. (a) A Literary Article in Bengali not to exceed 800 words.
(b) A Short Bengali poem.
3. A Theological Article or Essay not to exceed 1000 words.

If suitable Contributions are received the following prizes will be awarded,

1. 2 Vols. of Everyman's Library for English Essay or Article (see No. 1 above)
2. 1 Vol. for each Bengali Contribution—prose and poetry (see No. 2 above) •
3. 2 Vols. of Everyman's Library for a Theological Essay or Article.

Any student of Serampore College may compete for Nos. 1 and 2. No. 3 is open to any theological student of Serampore or of its affiliated Colleges.

Contributions should reach the Editor or the Secretary early in the month preceding the month of publication of the next number of the magazine.

Sd. C. E. ABRHAM.

INDIAN COLLEGE NOTES.

MR. S. N. ROY, M.A.

Deciding late in March on the republication of the Students' Chronicle we have not had time to make our collection of College notes nearly as complete as we would have liked to make it. There was no time to write and obtain a reply from the more distant Colleges. Consequently the Bengal Colleges mainly had to be drawn upon, and they too through their published magazines. Before coming out with the first number we could not honourably begin appointing correspondents at the various Colleges as was our custom in the past. The difficulty due to this last reason is more complex than one would imagine at the first sight. A well-nigh interminable quest of grain among chaff is a process which though not pleasurable may yet be practicable as also it is perhaps possible for some people to work themselves up to a parsimonious mood in which everything connected with College life would be determinedly evaluated as precious. But the lack of perspective which such a condition implies is insuperable. "Which rose make ours, which lily have, and then as best recall?"—the words of the poet recurred to me as I was reading through the mass of news baffled by its very prolixity. The different items of news presented on paper—perhaps compiled hastily for the press by people widely differing in temperament and predilection—cannot be represented in the correct light; and reading them miles away one fails to gauge the volume of enthusiasm that lay at their back. Thus a fair anthology of representative College notes is impossible to get up when an outsider has been commissioned with the task. With the appointment of student representatives who should be able to set forth the life in their Colleges in the harmony of one definite and convenient point of view this difficulty, we hope, will be to a great extent removed.

Coming to the particular Colleges we see Calcutta Presidency College students passing through events grave and gay:—Lamenting the death of Prof. J. N. Das Gupta, and regretting the temporary absence of Prof. Coyajee on the one hand, and on the other, celebrating the Founder's day enlivened

with a discourse by Sir Jagadish, the sole purpose of which would seem to have been the anthropomorphising of the *deodars* in the College compound—a doubtful compliment to people who had invited him to preside! Side by side with these were activities worthy in point of foresight and zeal of future leaders of Society—famine relief and corroboration of the Bengalee women's demand for suffrage.

Presiding over, or having at least a little finger in each and all of these activities Principal Barrow certainly enjoys no sinecure.

From the Presidency College to their inveterate rivals the Scottish Churches' is not a far cry. They too regret the withdrawal from their midst of one of the most popular teachers—Prof. Kydd, and regret the prospect of the delayed return of Mr. Warren and Dr. Urquhart (by the way, a D.Litt. now and not a D.Phil. owing to a capricious change in the statutes of the Aberdeen University!). They had also their Degree Day celebrations! Dr. Ogilvie who was in the chair curiously enough took for his theme the elaboration of a similitude—not between plants and men—but between the Indians and the Scotch in point of “passionate patriotism,—a long tradition of learning, and a deep religious tradition.” “The College standing ‘four square’ to all the political winds which have been blowing,” it is no wonder that there was no surprise rear or flank attack of things political, and strong in self-possessed patriotism the students are preparing for their life's work.

Shrinkage of distance due to steam conveyance brings us without much effort to Agra—to St. John's College, more definitely. The heat seems to induce no sense of diminished vitality among the students, and a copious life manifests itself in striving after efficiency in debate, in physical culture, athletic sports, dramatic performances, and union dinners;—and all these in addition to the usual studies!

What impresses one most is the solicitude they betray for debates and elocution. Debating matches against other Colleges incorporate a happy idea, and are on a line with the Cambridge wrangling and the disputations among the Sanskrit scholars of yore. The introduction of Indian games into the College, and some inevitable welcomes and farewells wind up the programme, the chief occasion for a welcome being furnished by the return of the Principal, the Rev. Canon Davies and his family, and for a farewell by the retirement of Mr. R. C. Das.

FOREIGN UNIVERSITY NEWS.

LORD HALDANE ON ECONOMY.

Speaking on “Education as a National Asset” at a meeting of the Kent Education League, at Tunbridge Wells, Lord Haldane said that some business men looked on education as a luxury that could be done without. There were all sorts of rumours as to what the Geddes Committee would recommend, but he declared that the question of Education must be dealt with by the Cabinet, by Parliament and by the people behind it, and not left to any

committee of business men, however capable. Education was of vital importance, because we lived at a time when the nations of the world were fighting for the foremost place. Therefore it was most deplorable in the name of economy to try to arrest the progress of education.

EDUCATION IN THE IRISH FREE STATE.

The Agreement which was signed at 10, Downing Street, between the representatives of the British Government and the Sinn Féin contains the following article:—

Neither the Parliament of the Irish Free State nor the Parliament of Northern Ireland shall make any law so as either directly or indirectly to endow any religion or prohibit or restrict the free exercise thereof or give any preference or impose any disability on account of religious belief or religious status or affect prejudicially the right of any child to attend a school receiving public money without attending the religious instruction at the school or make any discrimination as respects state aid between schools under the management of different religious denominations, or divert from any religious denomination or any educational institution any of its property except for public utility purposes and on payment of compensation.

AN AMERICAN UNIVERSITY CRISIS.

It has generally been recognised that a weak point in the American system of state universities is the dependence of these institutions for financial support from the state legislatures. This has been brought home by a crisis in which the University of Texas is involved. For the current year, the state legislature has so cut down its appropriation that no more than \$ 790,000, *i.e.*, half the original grant will be available for the purposes of the University. The Chairman of the Ex-Students' Committee is afraid that 'it will mean the practical destruction of the University, the scattering of its Faculty, which has been built up with so much labour and pain during the past 30 years.'

J. N. C.

ভারতে জনসংখ্যা বৃদ্ধির সমস্যা

শিক্ষিত বাঙ্গালী পঠদশায় পুত্রের বিবাহ দিয়া বেশ মস্ত একটা দাঁও মারিবার আশা করেন। ভবিষ্যতে কামাতা উন্নতি করিতে পারে—এইরূপ ধারণার বশবর্তী হইয়া কন্তার পিতা ও কন্তার বিবাহে কিছু খরচপত্র করেন। দুইদিন পরে যখন পুত্রের “একটা কুঞ্চ বিয়ু” হওয়ার সুখস্বপ্ন ভাঙিয়া যায় তখন তাঁহার পিতা সমস্ত বাঙ্গালী জাতিটাকেই গুণের কদর সম্বাহিতে অপারগ বলিয়া দোষ দেন। পুত্র উপায়কম নহে, মা যষ্টীরও কুণা বৎসরে বৎসরে তাঁহার উপর বর্ষিত হইতে আরম্ভ করে, বেচারী আয়ের দিকে দৃষ্টি রাখিতে পারে না, ব্যয় বাড়িয়াই চলে। আগেকার সে শস্তার দিন এখন নাই; কাণা, খোঁড়া, অকর্মণ্য সকলেই বিবাহ করিয়া পুত্রাম নরক হইতে উদ্ধার পাইবার যোগাড় করিবে তাহার সুযোগ কমিয়া আসিতেছে। স্বর্ণপ্রসূ ভারতমাতাকে লইয়া সে গৌরব করিবার দিন চলিয়াগিয়াছে—সে দিন খুব শীঘ্রই এগিয়ে আসছে যেদিন ভারতে অল্পসমস্যা একটা চিন্তার বিষয় হ'বে দাঁড়াবে।

একটু স্বাধীনভাবে যদি কোন ছেলে বলিয়া বসিল—বি, এ টা পাশ না করিয়া বিবাহ করিব না, অমনই গুরুজনেরা ইংরাজী শিক্ষায় যে তাহার মাথাটা একেবারেই বিগড়াইয়া গিয়াছে, এবং এ যুগের ছেলেরা যে পিতামাতাকে মৌটেই সম্মান করে না, এবং তাঁহাদের বাল্যকালে তাঁহারা কিরূপ পিতামাতার আজ্ঞাবহ সন্তান ছিলেন—সে বিষয়ে অনেক নজীর তুলিয়া আপনাদের অকাটা গুরুভক্তির অস্তিত্ব সম্বন্ধে প্রমাণ দেন।

পাশ্চাত্য-পণ্ডিতগণের মতে যে জাতি কত অভাবের সৃষ্টি করিতে পারিয়াছে—এবং যে জাতি যে পরিমাণে আপনাদের অভাব আপনাই মোচন করিতে শিখিয়াছে—তাহারাই নাকি সেই পরিমাণে সভ্যতা প্রাপ্ত হইয়াছে। ভারতেও বুদ্ধদেবের “ত্যাগেই মুখ” এই বাণী কার্যক্ষেত্রে খুব কমই প্রতিপালিত হয়। মানুষ এখন জগতের সভ্যতার সঙ্গে সম্পর্ক রাখিয়া চলিতে চায়। অভাব তাহাদের নিত্যই বাড়িয়া চলিয়াছে। এক সময়ে টাকায় আট মণ চাউল বিকাইত আবার যে সে যুগ ফিরিয়া আসিবে এমন ভরসা আমাদের নাই। এই “ছিল ছিল” করিয়া এবং অতীতের দিকে তাকাইয়া দীর্ঘ নিশ্বাস ফেলিয়া লাভ নাই; বাজারে যে প্রতিযোগিতা আরম্ভ হইয়াছে, তাহাতে এখন আমাদের কিরূপে টিকিয়া থাকা সম্ভব হইবে; The fittest will survive বলিয়া হতাশ হইয়া হাত শুটাইয়া প্রতিযোগিতার ক্ষেত্র হইতে সরিয়া পড়িলে চলিবে না—একটা উপায় আমাদের নির্ধারণ করিতেই হইবে।

জমির উর্বরতা সীমাবদ্ধ। প্রত্যেক উৎপন্ন ফসলের সঙ্গে সঙ্গে আমরা জমির উর্বরতাকে হ্রাস করিতেছি; যে পরিমাণ উর্বরতা আমরা শস্যের সহিত Consume করিতেছি, ঠিক সেই পরিমাণ উর্বরতা—আমাদের দেশের কৃষকেরা অজ্ঞানতা, অস্বাস্থ্যতা ও মহার্ঘতার জন্ত প্রতিদান করিতে পারিতেছে না; কাজেই ক্রমশঃই উৎপন্ন শস্যের পরিমাণ কমিতেছে। পরীক্ষাতে দেখা গিয়াছে যে অর্থ ও পরিশ্রমের বৃদ্ধির অনুপাতে উৎপন্ন শস্যের বৃদ্ধি সমান হয় না—কম হওয়ার দিকেই তাহার বঁক। যদি কৃষি-বিশ্বার কোনরূপ উন্নতি না হয়, তবে এ ফল অবশ্যস্বাভাবী—Economist রা এ নিয়মটাকে Law of Diminishing Returns নাম দিয়া থাকেন।

কতকটা এই নিয়মের জন্ত, কতকটা গুরুকরভারের প্রপীড়ন জন্ত, আর বেশীর ভাগই তাহাদের অজ্ঞতা, ও “বাপঠাকুরদার” আমলের প্রচলিত কৃষিকার্য প্রণালীর মায়া কাটাইতে না পাররে দরুণ—আমাদের কৃষক সম্প্রদায় জীবন সংগ্রামে দিনদিনই ক্লান্ত হইয়া পড়িতেছে। দেশে এমন কৃষক নাই যার জ্ঞান নাই। ভারত-পল্লিটিক্যাল গুরু পাঠায়াছে, সামাজিক মুক্তির উপদেশটা ও পাইয়াছে, ব্যবসায়ক্ষেত্রে ও অল্প বিস্তর শিক্ষাদাতা ও পথি প্রদর্শক আছেন—কিন্তু কৃষক সম্প্রদায়ের দিকে তাকাইবার একজনের বিশেষ দরকার হইয়া পড়িয়াছে। আজকালের দিনে ব্যবসায় ও কৃষিকার্য আমাদের বিশেষ দৃষ্টি আকর্ষণ করিতেছে। প্রত্যেক আবশ্যক দ্রব্যের জন্ত পরের দেশের মুখ চাইয়া থাকা, পরের দেশের জন্ত কাঁচামাল বোগাইয়া, আবার সেইদেশ-গুলি হইতেই প্রস্তুত দ্রব্যাদি ক্রয় করা কোন জাতির পক্ষেই উন্নতির পরিচায়ক নয়। ভারতবর্ষে যাহা কিছু মিল, ফ্যাক্টরী দেখা যায়, তাহাদের পনের আনা বিদেশীদের মূলধনে পরিচালিত। দেশের মজুররা কেবল পারিশ্রমিক পায় মাত্র। সেও অতি সামান্য।

কয়কোট লোক আছে তাহা দেখিয়া কোন দেশের উন্নতির মাপ করা যায় না। বরং কতগুলি লোক কর্মর, দেশের উন্নতির কার্যে সহায়তা করে তাহাই দেশের উন্নতির স্থির করে। কাণা, খোঁওয়ারা, নিজেরাই সমাজের ভার স্বরূপ, তাহার কোন কার্যদ্বারা সমাজের উপকার করিতে পারে না, তাহার উপর নিজেদের সন্তান গুলিকে জগতে আনয়ন করিয়া সমাজের পিঠে “বোঝার উপর শাকের আঁটা” চাপাইয়া দেয়, কোন ও প্রতিদান না করিয়া কেবল গ্রহনই করে। ভিক্ষুকদিগের উপর আমাদের কোন জাতক্রোধ নাই, কিন্তু ভারতে অবাধ ভিক্ষাদান প্রথা যে অনিষ্টসাধন করিয়াছে তাহার প্রতিকল্পে Alms House এর প্রতিষ্ঠা বোধ হয় সমাজের পক্ষে হিতকর। এসকল ছাড়া গৌরীদান প্রথা ও সমাজের যথেষ্ট অনিষ্ট করিতেছে।

“জনসংখ্যার বৃদ্ধির” গবেষণায় বহুদিন হইতেই পাশ্চাত্যদেশের পণ্ডিতেরা নিযুক্ত ছিলেন। যুদ্ধের সময় লোকসংখ্যার বৃদ্ধি অকাজনীয় বটে, কিন্তু শান্তির সময় মোটেই নয়। সে লাটালারির যুগ ভারত হইতে চলিয়া গিয়াছে, এখন সভ্যদেশ মাত্রেই শান্তির অভিলাষী। কাজেই রোগ, দুর্ভিক্ষ, মহামারী ভিন্ন অল্প কোন স্বাভাবিক উপায় নাই—যাহাতে মানুষের সংখ্যা কমিতে পারে। ম্যালথাসের থিওরী এই যে জনসংখ্যার বৃদ্ধির গতি আহাৰ্য্যের বৃদ্ধির গতি অপেক্ষা দ্রুত বাড়িয়া যায়। কাজেই স্বেচ্ছাকৃত বাধা এই বৃদ্ধিতে প্রয়োগ না করিলে দুর্ভিক্ষ, যুদ্ধ প্রভৃতি অবশ্যস্বাবী। কিন্তু এই বাধা অত্যাধিক প্রয়োগ করিলে ও একটা জাতির ধ্বংস সাধন হওয়ার ও ভয় আছে। জনসংখ্যার বৃদ্ধি সঙ্গে সঙ্গে আমরা আহাৰ্য্যের বৃদ্ধির সংস্থান করিতে পারি, প্রতিযোগিতা বাজারে থাকা সত্ত্বেও অল্প জাতির নিকট আমরা হটিয়া না যাই—সে বিষয় আমাদের চিন্তা করিতে হইবে।

অত্যন্ত দেশের সহিত আদান প্রদানের সুবিধা কৃষিকার্যে উন্নতি, জীবনযাত্রার পদ্ধতির বৃদ্ধি ও বিদেশ যাত্রা—এই সমস্তার সমাধান করিতে পারে—কেহ কেহ এরূপ মত প্রকাশ করেন।

ইংলণ্ডের দিকে চাহিলে দেখি, সেখানে কৃষিকার্য এইরূপ নাই বলিলেই চলে। ইংলণ্ড ব্যবসা বাণিজ্য দ্বারা অল্পদেশ হইতে প্রচুর অর্থ লুটিয়া যায়, এবং সেই অর্থ যে দেশে শস্তা আহাৰ্য্য বস্তু পাওয়া যায় সেই দেশ হইতে আপনার অন্নের ব্যবস্থা করে। জনসংখ্যা ও আহাৰ্য্য বৃদ্ধির সমস্যা এখন জনসংখ্যা ও অর্থবৃদ্ধির সমস্যা দাঁড়াইয়াছে। দেশ বিদেশের সহিত আদান প্রদানের সুবিধা হওয়ার দরুণ এখন আর কোন দেশকে একমাত্র আপনার দেশের প্রস্তুত দ্রব্যের অথবা উৎপন্ন খাতের উপর নির্ভর করিয়া থাকিতে হয় না।

গত স্বদেশী আন্দোলন আমাদেরকে একটা মন্ত শিক্ষা দিয়া গিয়াছে। অনেকগুলি কল কারখানা সমবায় সমিতি (Trade Association, Joint Stock Company, Co-Operative Credit Society) প্রভৃতির সৃষ্টি হইয়াছিল—কিন্তু কোনক্রমে অনেক গুলিই পরিচালন ক্ষমতার অভাবে উঠিয়া গিয়াছে। মারাট্টা পণ্ডিত বিশ্বনাথ মান্দালিক একবার কলিকাতায় আসিলে তাঁহার পরিধানে চট অপেক্ষা মোটা কাপড় দেখিয়া কেহ কেহ বিস্ময় প্রকাশ করিলে তিনি বলিয়াছিলেন—“আমার দেশ যখন ইহা অপেক্ষা সুন্দর কাপড় তৈয়ারী করিতে পারিতেছেন তখন ইহা লইয়াছ সস্তা থাকিতে হইবে।”

কেবল মাত্র এইরূপ স্বদেশী প্রীতিই তাহাকে বাঁচাইয়া রাখিতে পারে না। ব্যবসায়ীদের দিক হইতেও কিছু দরকার।

যে কয়টা মিল বা ব্যবসায় বাজারে দৃঢ়ভাবে প্রতিষ্ঠিত, তাহাদের অনেকগুলির পরিচালনা ভারই বিদেশীদের হাতে। টাটা কোম্পানীর ম্যানেজর বিদেশী, বঙ্গলক্ষী-মিলের পরিচালনা ভার বিদেশী ম্যানেজরের হাতে। এসকলের কারণ আর কিছুই নয়—ভারতে Business ability নাই, শ্রমিকদের পরিশ্রম করিবার ক্ষমতা কম, উপযুক্ত ম্যানেজর, দৃঢ়দর্শী Directors এর অভাব। ব্যবসায়ীদের অবিখ্যস্ততা, অমিতব্যয়িতা, ও দায়িত্বজ্ঞানের অভাবই অনেক ব্যবসায়ের অবনতির কারণ।

Standard of living এর উন্নতি, Growth of Communications; Agricultural improvements এবং Emigration যে ভারতের দারিদ্র্য জ্ঞানেক পরিমাণে হ্রাস করিতে পারে, তাহা পূর্বেই বলিয়াছি। Standard of living এর উন্নতির সঙ্গে সঙ্গে মানুষ আপনার অত্যাশুচক প্রয়োজন গুলির Satisfaction এর জন্ত সংসারে যাহাতে পরিবার বর্গ না পড়ে সেদিকে দৃষ্টি রাখে, এবং অধিক ব্যয়সে বিবাহ করে।

Communication এর যে সুবিধা বর্তমান আছে ভারতের পক্ষে তাহা যথেষ্ট। কৃষিকার্যের উন্নতির বিশেষ দরকার। প্রসিদ্ধ ইঞ্জিনিয়ার অধরলঙ্কর আমেরিকা হইতে আসিয়া, তাঁহার আবিষ্কৃত ভারতবর্ষের উপযোগী যন্ত্রাদি দ্বারা কিরূপে কৃষিকার্যে উন্নতি করায় সে বিষয়ে উপদেশ দিতেছেন। তাঁহার উদ্দেশ্য সফল হইলে সমগ্র ভারতবাসী তাঁহার নিকট চিরকৃতজ্ঞ রহিবে। বিদেশ যাত্রা ভারতবাসীর পক্ষে একরূপ অসম্ভব হইয়া দাঁড়াইয়াছে। শাস্ত্রের আদেশে ভারতবাসী একেই সংরক্ষণ নীল, গোড়া, তাহার উপর উপনিবেশ সমূহে তাহাদের প্রতি যেরূপ জাতীর পার্থক্য প্রকাশ করা হয় তাহাতে ভারতবাসীর বিদেশ গমন ক্রমেই অসম্ভব হইয়া উঠিতেছে। যাহাতে কেনিয়া সমস্তা নীত্ৰই দূর হয় এবং ব্রিটিশ উপনিবেশ সমূহে ভারতবাসীর অবাধে প্রবেশ করিতে পারে ব্রিটিশ পার্লামেন্ট তাহা করা উচিত।

মোহিনী—

বসে থাকি নিরঞ্জন আনমনে আপন-উল্লাসে

তব গান ভাসি পুলক-বাতাসে

মুখরী জীবন-কুঞ্জ করে সুশোভিত,

আছি তব ভাব-বিমোহিত।

আমারে তোমার সঙ্গে

মিশায়ে রেখেছ অঙ্গে

বিমোহিনি, মুগ্ধ হৃদি তোমার পরশে;

নিতি নব সুসম-হরষে

ভর' প্রাণ পুলক-প্রবাহে,—

বিশ্বের বন্ধন-ছাড়া বাহিত সে পার যেক-তাহে

যতনে সাজায়ে দেছ মোর লাগি কল্প কুঞ্জখানি,
 তুমি সেথা ওগো হয়ে আছ রাগী ।
 ধরণীর ক্রোড় হতে নিয়ে যাও দূরে,
 তোমার সে স্নিগ্ধ কল্প-পুরে ;
 প্রস্ফুট-কুসুম-রাশি
 তুমি তুলে দাও আসি,
 তোমার কাননে বসে আমি গাঁথি মালা,—
 ধরণীর ভূলে যাই জালা ।
 অস্বি'সখি, অস্বি মোর প্রিয়া,
 মোর হিয়া এই ভাবে দিয়েও ভরে, রেখো ভুলাইয়া ।

শ্রী প্রভুরামচট্টোপাধ্যায়
 ১ম বার্ষিক শ্রেণী ।

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Serampore College Magazine.

New Series.

JANUARY, 1923.

No. 2.

Serampore Thoughts from Afar.

Thou hauntest me afar off, noble pile!
 Oft, unawares, thou risest in my dreams,
 Stealing my heart away to where thou art,
 The Ganges streaming past thy hallowed feet,
 Displaying e'er her archest whims, in whirls,
 Or in the sleeping tide's seductive smile.
 Then crowd upon the mind the manifold
 Of ordered beauty that thy name denotes:
 The green that bosoms aye thy lovely form;
 The red road's sweep embroider'd rich in flowers;
 The blazon of the gold-mohur; the drab
 Of broad flagged steps, worn with a century's tread;
 Thy pillared well-knit strength and majesty;
 The thronging corridors, the eager eyes;
 The cool recesses of the book-room still,
 Thrilling the heart with learning's humble pride:
 Thou monument of patient piety!
 Rich with the aroma of immortal names.
 They float upon the mind and make me see:
 That here, at home, amid my dearest ones,
 Beneath the shadow of Dhakeswar's shrine,
 In the romantic town that gave me birth,—
 My childhood's cradle, boyhood's fairy land,—
 I am an alien, restless and perplexed.
 Why should this be so?—I have asked myself
 Once and again in sharp and tensest pain.
 Now, in my dream there sounds a voice: "Behold,
 Thy childhood's promise, boyhood's ardour find
 Fulfilment, *there*, in exercise benign
 Of gifts wherewith the Almighty blessed thy birth."

Serampore College Foundation Day and Convocation.

Convocation and Foundation Day, December 16th, 1922, was a day long looked forward to. Ever since May busy preparations had been going on : masons and painters turning the place upside down, annoying us by their noisy ubiquity when we wanted quiet for lectures or prayers and equally annoying us by melting into thin air whenever they were wanted to finish off any particularly atrocious bit of unfinished work. An epic might be written on the labours of those heroic souls who spent a good part of their Puja vacation performing feats of prowess in moving the library and moving it back again and evolving a more ordered and beautiful College out of the *pralaya* into which it had temporally fallen. Students returning after the holidays, like Ward when he returned with Mack on Oct. 21st, 1821, exclaimed with delighted surprise at the result of the labour of their fellows and the sight of an almost completed College. So, when Foundation Day dawned, almost exactly a century after the first completion of the building, it dawned upon a College fresh and fair as when it first took shape before the eyes of our Founders, under the care of its Danish architect, Major Wickedie.

We have recently been passing through the clouds. The financial depression which has followed the war has affected us as it has almost everyone. We have also, at this most difficult time, lost a number of our best supporters by death. Moreover, the Baptist Missionary Society, which has stood by us so nobly, has grown rather weary of bearing almost alone the burden of an interdenominational institution. In addition to all this, the long continued illness of two members of our European staff and the absence of a third on furlough have made it difficult for us to cope with the growing work of the College. For this, among other reasons, we consented to the removal of the School to Bishnupur. Its removal, however, together with rumours of our financial difficulties, has caused some among us to doubt the stability of the College also. The difficulties are real but not altogether new. Our Founders faced worse at the time the College was completed a century ago, but they faced them with a great faith which has been justified. So, this Foundation Day, the College itself, fresh * and radiant, rebuked the doubters and testified to all our visitors our unabated faith in its great future.

First, on the afternoon of the 15th, came our old students, received with acclamation as they came back to us for a time from their wider work, to receive the laurels they have so justly won. Then came our reverend Senators,—from Bareilly in the north, Madura in the south and Ahmednagar in the west.

The day began with Prayer in the College Chapel. The side room of the Library,—its former lumber room,—has been transformed, and, though not the Chapel of our dreams, has a certain simple beauty and devotional feeling which delighted the old students and approved itself to them as suited to Indian taste. There we met at 7 a.m. and the strains of the *Te Deum* echoed our praise and thanksgiving.

Next, about 8 o'clock, we flocked to the cricket field. A large *shamiana* gaily decorated with flags marked the south end. It provided shelter to the spectators, which was scarcely needed on such a cool, though bright December day but was appreciated later when refreshments were served to nearly 400 students. The match was between the College, assisted by several old students, and a team, captained by Mr. Cameron, mainly from the staffs of Calcutta Christian Colleges (Bishops' St. Paul's and Scottish Churches'). Our opponents batting first scored 72 and we then adjourned for breakfast.

The Commemoration Service came next, at 11 a.m. This was in many ways the most impressive meeting of the day. It was not so largely attended as the later Convocation meeting, but a goodly assembly gathered to thank God for our Founders and for all the devoted men who have since laboured here, and to ask His blessing on the future. The service was conducted by the Rev. N. H. Tubbs, M.A., Principal of Bishop's College. We have never heard the Scripture read more finely. The great words of Ecclesiasticus xliv. rang through the hall and through our hearts like a song of triumph.

“ Let us now praise famous men,
And our fathers that begat us.
The Lord manifested in them great glory,
Even his mighty power from the beginning.

Their seed shall remain for ever,
And their glory shall not be blotted out.
Their bodies were buried in peace,
But their name liveth to all generations.”

The Commemoration Sermon was preached by the Rev. S. Pearce Carey, M.A., from the passage 2 Kings, vi, 1-7. It was a characteristically original utterance, pointing out the practical enthusiasm and spirit of self-help which marked the students of Elisha's 'Theological College' at Jericho, and also the spirit of close and affectionate fellowship in service which existed between the students and their teacher, as a model for us today. All true teachers, especially in Colleges like Elisha's and ours, must be prophets : and the business of a prophet is the finding of axe-heads for men to do God's work. Over the preacher's head as he spoke was the bust of Dr. Carey and one could not help noticing the likeness. It was a joy to have him with us and we are eagerly looking forward to the new biography of his great-grandfather which he has now completed.

After the Service we again adjourned to the cricket field to see the College put up a score of 119. At the same time a tennis match was in progress on the College House lawn, in which we succeeded in defeating Bishop's College.

It was at this stage that most of our visitors from Calcutta began to arrive. Through the great iron gates by the river, up the broad red road bordered with flowers and past the stately Ionic columns of the College front they came to the Principal's lawn, bedecked with flags and dotted over with welcome tea-tables gay with flowers, but having as its greatest ornament the great tamarind tree, and the Hostel front with its pillars, pediment and loggia, all as if newly built.

After tea came the Convocation Meeting. Going up the broad iron staircases (memorials of Carey's spacious faith) we entered the College Hall with its double row of Ionic pillars. It must have seemed absurdly large to many who saw it when it was first built, but it was now filled with people. Right and left were the portraits of Marshman and the King and Queen of Denmark, crowned with palm leaves ; in front, over the platform, standing out against the colour of draped red ensigns, the bust of Carey. We all stood as the academic procession entered,—the President and Principal, the Senators and Staff, their crimson and blue hoods making a splash of colour against their black gowns. In the absence of Bishop Abraham, Dr. Banninga, Principal of the Pasamulai Theological College, offered prayer. Then came the Principal's report, the distribution of College

Prizes and the Graduation Ceremony. At this convocation a record number of graduates had qualified,—nineteen Bachelors of Divinity and seven Licentiates in Theology. Nearly all sections of the Indian Church (except the Roman) were represented,—Syrian and Anglican, Baptist and Congregationalist, Methodist and Lutheran. The ceremony itself was impressive, with its repeated solemn injunction to walk and act so as to glorify the name of our Lord Jesus Christ, but one's chief thought was of the wonderful potentiality of these men for the future of the Indian Church.

Next came the President's address. The President this year was the Rev. J. H. Oldham, M. A., Secretary of the International Missionary Council and a member of the Council of Serampore College, who has probably done more than any other man to promote co-operation and a directed unity of effort among all missionary bodies. We cannot do justice to his very wise and helpful speech. Its theme was the Aim of Education. This he found first where Plato found it,—in the rousing of wonder,—wonder at the world of nature and wonder at human life in all its manifestations,—a wonder that stimulates us to seek the aim of life and to find it, not in purely personal satisfactions that pall in the getting, but in that service of our fellows, which is the true service of God. "The Son of Man came not to be ministered unto but to minister." The meeting terminated with a vote of thanks to the chair moved by Principal Larsen, of the Bangalore Theological College, and seconded by Professor J. R. Banerji, Vice-Principal of the Vidyasagar College and an old student of Serampore.

The last function of the day was the Annual Dinner, arranged by the resident Christian students of the College. This was served in the spacious Entrance Hall, the need of a common Dining Hall not having been foreseen by our Founders, far-sighted as they were. It was crowded out, 200 students, professors, senators and guests being seated in the Hall itself and 40 more overflowing into the corridor. Decorated with palms and flowers, the tables laden with good cheer and surrounded by a joyous fellowship, it was a goodly sight as witnessing that camaraderie, that esprit de corps, in which the real life of a college consists. We were delighted to have with us Mr. and Mrs. Oldham and a goodly number of senators: there were our old friends, Principals Larsen, Banninga and Tubbs, representing the affiliated Colleges, Bangalore,

Pasamulai and Bishop's; then there was the Rev. Richard Gee, who used to lecture for us and has been our constant helper; also another Richard,—Pelly to whom we don't like to give a prefix because he's a chum; there were also new friends like Principal Fairbank of the Ahmednagar Theological College, the Rev. J. McLaurin of the Ramapatnam Seminary and Dr Shute, Principal of the Methodist College at Bareilly. We were also privileged in the presence of the Baptist Missionary Society's delegation, Miss Lockhart and Mr. and Miss Chapman. Among old students present, mention must be made of Principal Stark of the Armenian College whose grandfather and great-uncle were students under Carey. Space fails to detail the toasts and speeches but the impression made by them, as indeed by the whole day's proceedings, can be summed up in the words of our College poet, Satyendra Ray—

“Hence with foreboding, faint and faithless child,

“For all Time's accidents can naught avail,

While yet perennial springs the life within.”

Whatever our faults we are not moribund. We have a great past but we look to a still greater future. It is unthinkable that a college which inherits such traditions and has done so much for the Christian Church and for India, a college too which in the present can not only train the mind but speak to the heart and soul of its students as our college is doing,—it is unthinkable surely that such a college should perish merely through lack of funds.

J. N. RAWSON.

“Wisdom hath BuilDED Her House.”*

Last night thou wert to me, Majestic Pile !

An emblem of eternity. Alone,

Beside the lustrant stream that laves thy feet,

I sat and mused on mystery. On high

A cloudless sky unfurled its starry scroll ;

A creeping mist cradled thy stately form ;

A light gleamed on the river's lonely sweep ;

All else,—one silver-grey and dusk expanse.

Stars drew my gaze. How did the myriads there

Renew their lease of life from day to day ?

Wert thou perchance like them ?—Or of the earth,

* (Written for the Serampore College Foundation Day, December 16th, 1922, in view of the rumoured possible closing of the College.)

"WISDOM HATH BUILDED HER HOUSE."

Like man's most handiwork,—earthy and frail ?
Thy rugged rind dim-seen through folds of haze
Loomed spectral, battered in the ceaseless war
Against a century's wind and rain and sun.
Remembered too the clefts where, care despite,
Rank weeds anon lift up their furtive heads,
Driving their ruinous roots within thy clay.
All being so, it argued plain, alas !
Thou too, ere long, must perish ;—ravening time
Having, as in all else, its spoil in thee.

I mused and felt dejected, weary, lone,
Bruised with the burden of mortality,
Haunted by pallid ghosts of frustrate thoughts,
Of vain ideals, fruitless sacrifice.

But lo ! the moon with sudden glory rifts
The mists that veil the sight and veil the mind !
Heaven's light is on the river, trees and grass,
And weaves an aureole round thy sacred head.

I read the sign, the heaven-sent prophecy :
"Hence with forebodings, faint and faithless child !
True, time has drawn its furrows thwart my frame ;
But all time's accidents can naught avail
While still perennial springs the life within.

Wisdom, Herself, hath builded up this house,
Her ministers the sainted three, whose fame,
Still burns an altar-beacon in these walls
And shines to all the world. Cemented sure,
By prayers and sacrifices manifold,
This house doth stand ; and Wisdom still herein
Displays afresh each day to eager eyes
Recesses new to greet the seekers' toil,
Radiant with gems that never fade away.

But, more than all, remember how they bore,—
My founders, Carey, Marshman, Ward,—the stamp
Of that wise man in Holy Writ, who built
His house on rock, which storms assailed in vain,—
That rock-foundation which unmoved doth stand
Though all the world dissolve to elements :
The Rock of Ages, from whose living living well
Springs forth the fount of immortality."

S. N. RAY.

Serampore College Report for 1921 and 1922.*

I may be allowed, Sir, before proceeding to read my report of the College and its work to accord you a very hearty welcome as our President today. Your name and work have been known to some of us for many years as a leader of the Christian movement in Great Britain and other lands especially in its missionary aspects. We remember the work you did in your younger days among Christian young men in Great Britain and the East in association with great Christian educators and statesmen like Dr. John R. Mott, and the impulse you gave to the intelligent and systematic study of mission problems and methods on progressive lines adapted to the changing needs of our time. When the International Committee organising the great world Missionary Conference at Edinburgh required a Secretary who would give his whole time to the work, your conspicuous ability, spiritual insight and high ideal of the proper aims of the Conference so impressed the members of the Committee that by a common impulse they with one accord requested you to undertake that office. The manner in which you brought that Conference to a successful issue, surpassing the highest expectations, made your name a household word to all engaged in the missionary enterprise. Since then we have watched with increasing admiration the organising ability and Christian statesmanship you have shown in co-ordinating the work of Missionary organisations of many communions and countries, and it is largely due to your own efforts from the British side, and the efforts of your fellow-worker Dr. Mott, from the American side, that the bond of Christian brotherhood uniting the different Christian countries of the West was not allowed to be wholly destroyed during the great war, and it is due to the labours of men like yourself, more perhaps than to our statesmen and politicians, that the breach between the peoples and churches of Great Britain and Germany is being gradually healed. The International Missionary Council now exercising so potent an influence in all missionary work is largely your own

* Presented by the Principal on Foundation Day and Convocation, Dec. 16th, 1922, Mr. J. H. Oldham, M.A., Secretary of the International Missionary Council presiding.

creation, and you have brought into being a missionary periodical of the very highest character—The International Review of Missions—fully worthy of the importance and world-wide influence of the Christian Missionary enterprise. We welcome you to Serampore with special cordiality as a member of the Serampore College Council in England, and we are looking forward with interest and hopefulness to the Conference soon to be held here under your presidency to deal with problems of theological education in India, especially in relation to Serampore College. I may too be allowed to express the great pleasure it affords us to have Mrs. Oldham in our midst today, both for her own sake and as daughter of a former Lieutenant-Governor of Bengal—the late Sir Andrew Fraser, a man who was a missionary philanthropist at heart, and a Lieutenant-Governor by profession. Some of us recall with heartfelt pleasure and appreciation the visit he paid us and the encouragement he accorded us in the early days of our reorganisation, while most of us know of the courage, patience and resourcefulness he manifested during a period of extraordinary difficulty and unrest in this province. You and Mrs. Oldham are here today under happier conditions and the welcome we give you is of the sincerest and most heartfelt character.

Our last Convocation was held on March 5th, 1921, so it falls upon me at this time to give a brief review of the College and its activities covering a period of nearly two years. Only a fortnight after the Convocation the College sustained a heavy loss through the death of its Master, Dr. G. P. Gould. His death took place on March 21st, 1921. The faculty placing on record their thankfulness to God for his long life and devoted service and their special gratitude for his work as Master of Serampore College from 1915 to 1921, referred to him in their resolution as a man of conscientious thoroughness, ripe scholarship, sound judgment, sympathetic thoughtfulness, breadth of vision and unwavering trust in God who freely gave of his time and ability to the wise development of the College in all its departments. These words express too inadequately what we all felt in regard to the heavy loss we sustained. It was no small encouragement to us that Sir Alfred Pearce Gould, K.C.V.O., the eminent surgeon and philanthropist, consented to take his brother's place. We were looking forward to his rendering the College highly useful service for some years to come, for not only was he a man well-known in

medical, educational and philanthropic circles in England, but served for a period as Vice-Chancellor of London University. In this capacity his services were highly appreciated by the University authorities. It was with no small regret therefore that we received the news of his death. He passed away on April 19th, of this year and in his death the worlds of Science, Philanthropy and Religion lost a sincere and constant friend and Serampore College a beloved Master.

Staff.—Our European Staff for the period under review has been distinctly below what we have come to regard as normal. *Mr. Drake* returned in November, 1921, from special leave in England and resumed his ordinary activities as Vice-Principal, Registrar and Secretary to the Higher Theological Department.

Mr. Rawson, after some 18 months furlough, spent mainly in special study at Oxford returned on the 1st of March of this year and at his own request was not re-appointed Hostel Warden as he wished to secure more time for academic work. He has, however, found many opportunities of continuing to take a keen and kindly interest in the life of the Hostel and College in general.

Mr. Matthews who left for England through breakdown of health in the autumn of 1920 has not been able to return to his work and there is very little prospect at present of the recovery of his health to such an extent as to enable him to take up again in our midst the work he so much loved and for which he was so well-fitted. Our hearty good wishes and sympathy go out to him and Mrs. Matthews in this their time of trial through which they are passing.

Mr. Angus, after five years of strenuous work in various capacities, more particularly as a Theological Professor and later as Bursar and Registrar, left for a well-earned furlough in February of this year. We hope to see him back some time in the summer or autumn of 1923. His place as Bursar was taken by *Mr. Carpenter*, the Headmaster of our Collegiate School who returned from his own furlough a few months previously. In regard to Mr. Carpenter it may be mentioned that he spent his furlough largely in study in the University of Cambridge and took the Teacher's Diploma in the First Class with distinction in three

subjects. We have to report with regret that he has recently been transferred to Delhi to assist in the development of an important United Mission High School Scheme in India's Capital.

Mr. Dant was with us for one year only to render us temporary assistance during a difficult period before settling permanently in his new sphere of work in Ceylon. We are grateful to him for the efficient help he gave us in superintending the hostel and in teaching work in the School and College.

Mr. Hirst who joined us in January 1921 helped in the general work of the College for the greater part of the year, but in the autumn had a serious illness which rendered it necessary for him to spend the last, hot and rainy seasons at Shillong.

The question of hostel superintendence became an acute one when Mr. Dant left Serampore to settle in Ceylon. Hitherto a European had always been in charge of the Main Hostel. We decided to appoint the Assistant Warden Mr. C. E. Abraham, M.A., B.D., one of our own Indian Christian graduates and a member of the Mar Thoma Section of the Syrian Church as Warden. Nothing can be a source of greater satisfaction to us than to be able to train men in Arts and Divinity competent to carry on the work we are ourselves accustomed to do. We are ready for our work to be judged not simply by its efficiency but supremely by the extent to which we have been able to train Indians to take our place. We fail if we so work as to make ourselves indispensable, or if we are so small as to show jealousy when we see those we have trained doing that we have been accustomed to do. We succeed if we can point to Indians with whom we have cordially co-operated and whom we have helped to qualify to take on our particular responsibility. We should be untrue to our calling as Christian Missionaries and the spirit of our Master if we regard the missionary occupation of India in any other light than this. We have also to record with gratitude the help rendered by another of our own graduates in Arts and Divinity Deacon T. J. Verghese, M.A., B.D., a member of the Orthodox Syrian Church who has been Superintendent of the Circular Road Hostel for the past year. No particular changes have to be recorded in our Staff of Lecturers. We are grateful to one and all of them for their loyal and whole-hearted devotion to College duties.

Future of the College.—The financial stringency here and at home has continued to be a barrier in the path of progress both in the Arts and Theological Departments. As an Arts and Science College, our fortunes are closely bound up with those of the Government of Bengal and of the University of Calcutta. The Bengal Government is still quite unable to make large commitments for educational purposes and so the hopes that at one time we reasonably entertained of receiving help in that direction for extension purposes have very little prospect of being realised in the immediate future. When the Calcutta University Commission Report was published there was a distinct prospect of general funds being available from the Government of India for the organisation of the University and its affiliated Colleges on the lines outlined by Sir Michael Sadler and his colleagues and Serampore like other Colleges was hoping to benefit by this reorganisation. On the ground of economic difficulties now being felt in all countries as an after-math of the war, Budget deficits are a dominant feature in the financial situation in India as elsewhere, and so in the meantime the ambitious programme of the Sadler Commission is indefinitely held up. The financial difficulties of Missionary organisations are as great as those of Governments and Universities and the prospects of further donations being immediately forthcoming from our home supporters to enable us to carry on our present activities, whether Arts or Theological, in an adequate way are far from bright. Some months ago we received intimation from our Council in London that unless adequate funds were forthcoming they would have no alternative but to close the Higher Theological Department and suspend the use of the Charter after the present session. Faced by the serious issues involved the College Faculty took the whole question into serious consideration and recommended, pending a general improvement of the financial outlook, that we be allowed to carry on the work of the College with the present reduced staff that we have for various reasons had to be contented with during the past year or two. A few months ago a strong representation was sent to the home authorities from a representative body of Baptist Missionaries in Bengal, "strongly urging that as Serampore enshrines one of

the ideals of Indian Christian life, it would be fatal at this juncture to destroy or even to curtail its present activities." This representation was unanimously endorsed only yesterday by the United Conference of Baptist Missionaries representing our whole Indian field. We are looking forward to a Conference to be held early next week of representatives of theological education from various parts of India, under the presidency of today's Chairman. Difficulties in the way of adoption of united measures are formidable. As Mr. Oldham writes: "It may prove impossible in the time at the disposal of the Conference and without bringing into council a wider and more representative body of Missionary opinion to reach definite conclusions in regard to these matters. The Conference will, however, serve an important purpose if it shows that there is a problem which demands further enquiry and if it is able to define clearly the question to which an answer is required and to determine the steps by which an enquiry can be pursued further." Beyond what at present we are receiving from the B.M.S., College Endowments and Contributions and Students Fees and Government Grants, it is assumed that another £2,000 a year is necessary to carry on the College efficiently on its present basis. Mr. Oldham considers—and there is no man in a better position to know,—that in the present financial situation in Great Britain there appears to be no prospect of obtaining this amount through private subscriptions. Western supporters of Institutions like Serampore are in most cases business men with strong missionary and philanthropic sympathies. When business is bad it means often that business men have to depend on their capital rather than on their income for support and this inevitably involves curtailment of gifts for philanthropic purposes. We have too in the past few years lost several of our most generous supporters. It is not easy in the conditions that now prevail to get men to take their place, and we desire to express our very sincere and sympathetic appreciation of the patient efforts being made by our Council in England to secure the necessary funds for the carrying on the College in a way worthy of our history and ideals. We are more than grateful to the B.M.S. for the way in which it has stood by the College in its difficulties in years gone by, and we feel confident that

when the home authorities grasp the significance of the full facts of the case they will take no such action as will mean a return to the former conditions. Notwithstanding the circumstances affecting practically all missionary organisations in Great Britain and America we shall continue to look forward to the day when other societies will feel able to come to our aid in such a way as to make the College as fully interdenominational on its teaching side as it is in its administration and government under the new Act. We are gratified to learn that Sir Michael Sadler continues to be interested in us and our work. Some time ago he wrote as follows to the Council in England in support of our appeal on behalf of the College—"The work of Serampore is of the highest importance at this critical time in India. It carries on the true spirit of Carey, his wisdom, scholarship, piety and breadth." In regard to the Arts and Science work that we are seeking to do at Serampore we believe that the broad Christian ideals of truth and service for which the College has always stood have something of vital importance to contribute in the formation of the character and outlook of India's sons, Christian and non-Christian. The all-India character of our foundation—for we have students, Arts and Theological, from all parts of India—while it has its difficulties, contributes not a little to the enrichment of the general life of the Institution. The most divine of all tasks facing India today is the building up on stable foundations of truth and goodness the united India that is to be and we trust that the little we are attempting in this direction at Serampore will not be allowed to suffer any serious setback notwithstanding the hard times and the lean years in which we live. May we not look in this time of difficulty, to some of our wealthier friends in India, European and Indian, who know us and understand and appreciate our work? Some of Carey's most generous supporters were the merchant princes of Calcutta. Notwithstanding the hard times through which Calcutta and India generally are passing through, we are rather inclined to think that a portion of the crumbs falling from the tables of the rich men of Serampore and Calcutta would prove sufficient to meet our needs as a College for the next few years. Any crumbs that may be sent along, perhaps with an occasional substantial loaf, will be more than welcome by the College autho-

rities. In regard to the future of the College on its theological side, we may claim that we are attempting to make our little contribution in a way different from anything carried on by any other Theological Institution in this country. Theological study at Serampore is being pursued in an open institution and in conjunction with a liberal course of general culture. Our ideal for Indian Christian teachers and pastors is that they be saintly men of wide culture and generous sympathy who have in their student days been able to maintain an intimate touch with their fellows. In any review and re-organisation of theological education in India we trust that this feature of our work will not be left out of account.

We are glad to report—and this may be an evidence of our continued optimism in regard to the future outlook—that the *Students' Chronicle and Serampore College Magazine* has been revived. There was a strong demand for it on the part of the students, present and past, and a considerable portion of the funds necessary for its publication will come from the students in the way of contributions from our Union Society. The magazine suspended publication more than two years ago when the Principal (its Editor) was away on furlough and the health of Mr. Matthews, its Acting Editor, broke down. The magazine has now come out in a new form and on a somewhat new basis, being issued three times a year. Our appeal in future will be more to the students of our own College, past and present, and special friends of the College in India and the west than to the general student community throughout India, though some of the old features of a general character will be retained. Another evidence perhaps of our continued optimism in regard to the future is the extensive repairs of the College building that we have undertaken. Funds for the purpose have been made available chiefly from the balance of the lac of rupees given to the College on the occasion of our Centenary. In view of the long delay that has occurred since the College buildings were last repaired on an extensive scale, it has been no small relief to us to get this work in hand and to be in a position to carry it through.

Weaving School site.—Since the year 1907 the authorities of Serampore College have been urging on the Government their

claims, in the interest of the growth and continued existence of the College, to the land to the east of the College Compound as far as the Waterworks boundary. The Government of Sir Andrew Fraser definitely recognised our claims, but no final steps were taken either under the administration of Sir Andrew Fraser or of that of his successor in giving effect to the proposal. In 1916, however, a portion of the land immediately to the east of us was handed over to the College authorities for development purposes, and the Hon'ble Mr. P. C. Lyon, on visiting the College on our Foundation Day in February, 1917, spoke as follows, after consulting, as we have grounds for thinking, his fellow members on the Governor's Council,—“In another matter, also closely affecting the prosperity of the College, they have the cordial sympathy of Government and that is in the matter of the expansion of their buildings along the river frontage to the east. This expansion is blocked, for the present, by want of funds from which the College suffers as severely as the Government and by Government's inability to relinquish just at present the land originally acquired by it for the Serampore Weaving School. But the development of that school will require a new and a larger site and the Government appreciate the fact that the hope that the College entertains of being allowed to expand in this direction is a legitimate one and one in which they are entitled to the assistance of Government in due course.” In December 1918, His Excellency Lord Ronaldshay presided at our Convocation and made the following statement:—“As long ago as February 1917, Mr. Lyon stated publicly that the hope which the College entertained of expanding in that direction was a legitimate one and one in which they are entitled to the assistance of Government in due course. From that attitude the Government have not the slightest intention of receding. Definite proposals for the removal of the Weaving School from its present site have actually been under consideration; but the estimated cost has hitherto stood in the way of their being accorded sanction. The land is not, therefore, at present available, and it is beyond my power to say when it will be. All that I can say is that there is a reasonable probability of its becoming available within a not very distant future; and that if this expectation is

realised I should hold that the College had the first claim upon Government in respect of it." In 1921, we were informed that the Minister of Industries had decided to retain the Government Weaving School permanently at Serampore and that arrangements were being made for the putting up of permanent buildings. We communicated the facts of the case to the Government of Lord Ronaldshay. In reply His Excellency wrote: "Unfortunately the land is now not likely to become available at all, because, as I have said, the Minister to whose Department the Weaving Institute appertains has decided to carry out the original intention of the Government and to build the institute thereon. I suggest that if you desire to make further representation in the matter you should ask for interviews with the Hon'ble Nawab Saiyid Nawab Ali Chaudhury, Khan Bahadur, C.I.E., and the Hon'ble Mr. P. C. Mitter, C.I.E., the two Ministers concerned." In due time both the Ministers concerned were interviewed by the Principal, but with no result so far as any change of policy was concerned. On Nov. 23rd, 1922, the matter was brought up in the Legislative Council by a member of our Staff, Prof. S. C. Mukherjee who represents the Indian Christian community on the Council and he moved that a Committee with a non-official majority be appointed to investigate and report on the proposed establishment of the Government Weaving Institute to the east of the Serampore College grounds, provisionally promised by the Government of Bengal under Lord Ronaldshay. This resolution failed to win the assent of a majority of the Council. Notwithstanding the fate of the resolution we are still not without hope that an amicable compromise may be arranged by consultation with the Department of Industries so far as to safeguard to a certain extent the future expansion of the College. So long as there is any hope we shall not let the matter drop as we believe it is unsound to have two developing Institutions side by side in a congested area like Serampore and we consider we have claims that should appeal to any prepared to investigate impartially the facts of the situation. In this connection the following extract from the Memorandum on Technical and Industrial Education in Bengal published in 1917 supports our standpoint :

"The most urgent thing is to do something for the Government Central Weaving School. The work which centres round this institution has been successful, but the accommodation at Serampore is hopelessly inadequate and bad. It is a great pity that the only really promising industrial work which is being attempted should be hampered in this way. There is no advantage whatever in carrying on the work at Serampore. Neither expansion nor improvement is possible there. The land at Serampore, which was bought by Government some time ago for a New Weaving School, is quite inadequate for the purpose. Moreover, it would be grossly unfair and stupid to keep this land from the Serampore College. I have long since come to the conclusion that the removal of the Weaving Institute from Serampore is imperatively urgent, and that land should be acquired near Calcutta, preferably on the river bank." Of course I would not personally presume to suggest that the Government of Bengal is capable of pursuing a course of action that is stupid and unfair, but I find it difficult in my heart to quarrel with the judgment so trenchantly expressed by the Government's own education adviser, the Director of Public Instruction.

School.—I have to report that we are planning the transfer in the New Year, of the Serampore Collegiate School to Bishnupur, (24-Pargs.). It will be amalgamated with the B.M.S. Middle English School there and the School as transferred and in its new location, will bear the name of William Carey. We in the past entertained high hopes for the development of our Collegiate School and previous to the outbreak of the war elaborate plans were prepared for sanction by the Government and the home authorities of the Baptist Missionary Society, involving large expenditure on the part of both Government and Mission. Everything pointed to a favourable issue, but the Government as well as the Mission felt unable to proceed with the scheme during the war and more recently the serious financial stringency in all directions, both in India and at home, has made it impossible for us to contemplate any change in the situation for a long time to come. The late Headmaster of the School, Mr. Carpenter came to the conclusion that continuance under the present conditions was impossible in the best interests of edu-

cation and efficiency, and he favoured a scheme for a united Christian High School for the whole of Bengal. Finance, however, stood in the way of any immediate realisation of his hopes and plans, and so he accepted an invitation of the Mission to proceed to Delhi to help forward and take part in a project for a united High School there. In the meantime, the Baptist Mission authorities in England sent out word to India urging economy and concentration of effort in all our educational activities. The whole question of our B.M.S. educational work in Bengal has been carefully considered by the Missionaries on the field and our ultimate conclusion is that the Serampore Collegiate School will better serve the purpose for which it stands at a place like Bishnupur than is possible in its present location. When the School was first established very early in the nineteenth century it was the only one in the neighbourhood of its kind and retained a unique position in the District for many years. In due course other high schools were established in or near Serampore and for some years past, especially after a temporary closing of the College as an Arts Institution and the limitation of the Collegiate School practically to Christian boarders in 1883, the Union Institution at Serampore and other neighbouring institutions have absorbed most of the boys seeking high school education. We are here in India as Missionary educationists, seeking to carry on our work not in a spirit of competition but of social service. It was represented to us that there is no High School at Bishnupur or its neighbourhood for some miles around, and the people of the place approached the Mission with a request that a High School be established in the neighbourhood and made promises of substantial help which are now in the course of realisation. The facts of the case therefore seem to point in the direction that the interests of economy and efficiency would be served if, instead of seeking to carry on a school under the present conditions at Serampore, with totally inadequate buildings and no likelihood under the present conditions of adding to the number of scholars, we transfer to Bishnupur, where there is clearly a much greater need and where the prospects of development are brighter. Certain members of the present staff connected with the Collegiate School will be transferred to Bishnupur and the new Headmaster will be the Rev. W. E. French, B.Sc., a Science Graduate of a British

University, a trained teacher and a man of considerable experience in educational work in Bengal.

Brief references must now be made to the different departments for the past two years.

(i) *Arts Department* : In 1921, 260 students were in the College taking various Calcutta University Courses :

I. A.	...	86
I. Sc.	...	104
B. A.	...	70

Of these 53 were Christians. 66 passed the Intermediate Examinations and 36 B.A. In view of the opening of the new wing to the Main hostel the Hindu Mess on the riverside was closed and the Syrian Hostel was transferred to the building recently occupied by the Hindu Mess. In the present session there are 266 students in the College taking various University courses :

Arts (Intermediate)	...	79
Science	„	112
B.A.	...	75

Of these 62 are Christians. This year 72 passed the Intermediate Examinations, Arts or Science and 24 the B.A. Examination. The *Union Society*, which owes much to the interest of Professor S. C. Mukerji and other Vice-Presidents, has been holding regular meetings during the past two years and the interest in the several subjects down for debate has been keen. From time to time distinguished visitors, both European and Indian, have addressed our students on special subjects by invitation. More recently we had Dr. Bardsley, Dr. S. K. Datta, Dr. S. C. Bhattacharyya of Konnagar, Mr. A. C. Dutt, of the University of Calcutta, to speak on subjects in which they are particularly interested. It is worthy of note that the members of the Union denied themselves certain amusements and sociabilities, so that the money thereby saved might be used in charitable causes claiming their support. In this connection too it may be noted that members of the Main Hostel have been taking special interest in social service and raised a fund of Rs. 340 towards the Malabar Relief Fund. In regard to *Sports* a large portion of our students have taken part in various forms of athletic exercises such as Football, Cricket, Tennis, Hockey and Volley-ball and Badminton. The *Students Christian Brotherhood* has continued its normal activities during the past two years. Many of the leading Christian

educationists and missionaries of Calcutta and elsewhere have addressed the Brotherhood at different times in their weekly meetings.

(ii) *Higher Theological Department*.—In 1921 we had 21 students in residence, 11 in the B.D. Classes and 10 in the L.Th., representing the following Churches :

Syrian Orthodox	...	7
Congregationalist	...	3
Presbyterian	...	4
Lutheran	...	2
Baptist	...	5

The number of students in the session 1922 is the same as last year. Nine of these are in the preparatory year and the remaining eight are studying in the B.D. Classes and four in the 2nd and 3rd Year L.Th. classes. The following Churches are represented :

Syrian Orthodox	...	4
Syrian Mar Thoma	...	2
Syrian Independent	...	1
Presbyterian	...	3
Lutheran	...	1
Congregationalist	...	4
Baptist	...	6

Our students come from as far south as Ceylon and from all parts of India ranging from Travancore to the Naga Hills. In 1921, two students qualified for the B.D. Degree and one for the L.Th. Diploma and in 1922 five qualified for the B.D. and two for the L.Th. The following Theological Colleges are now affiliated to Serampore :

United Theological College, Bangalore.
 Union Theological Seminary, Pasumalai.
 Bishop's College, Calcutta.
 Divinity College, Ahmednagar.

The students of the affiliated Institutions are accorded the privilege of preparing as Internal students for our diplomas and degrees. At the Theological Examinations held in 1922, the candidates numbered 73 and Examinations were held in 16 different centres located in all parts of India, while one candidate sat at the remote centre of the Seychelles. Up to the present time the number of diplomas and degrees for which candidates have qualified at Serampore Examinations is as follows :

Diploma of L.Th.	... 18
Degree of B.D.	... 27

These distinctions have been gained by members of the Anglican, Baptist, Congregational, Lutheran, Methodist, Presbyterian and Syrian communions. Serampore has thus been able to establish a relation of an important and far reaching character with Christian bodies and Indian Christian students throughout India. Some months ago the Principal paid an interesting visit to one of our affiliated Colleges, Pasumalai in South India, on the invitation of Principal Banninga. The occasion was a Conference of Indian Pastors and Christian workers of various denominations meeting together for discussion and fellowship. It was both a revelation and a deep encouragement to me to realise what a large place Serampore and what it stands for has in the hearts of the leaders of the Christian Church in South India. In the deep waters through which the College is now passing, the various Christian denominations and Churches must needs bear in mind that if Serampore on its University side is to carry weight, Serampore as a College must maintain a strong teaching faculty. For this, considering the interdenominational character of our work, we need, and we consider that we can reasonably claim, the support of other bodies besides the Baptists of Great Britain.

Our Vernacular Theological Department under the Superintendence of Rev. A. C. Ghose has nine students in training for Baptist Mission or pastoral work in Bengal. We desire to congratulate Rev. A. L. Sircar of this Department on his qualifying for the B.D. Degree this year.

In conclusion, brief reference may be made to a few educational questions of outstanding interest at the present time in Bengal.—

(1) The struggle during the past year between the Government and the University is known to all who follow educational developments in Bengal. The University authorities rightly or wrongly are strongly of opinion that the freedom of education and the general autonomy of the University are at stake and they have taken up the position that it is preferable to continue to remain in a state of comparative inefficiency rather than accept money on conditions they consider injurious to the highest University ideals. It is not for me, in my position as Principal of the College and on this occasion, to give

expression to my own views as to the rightness of the standpoint held by the University, but, assuming for a moment that the University authorities are justified in their fears that it is the desire and intention of the new Government to dominate the details of University activities in a far greater degree than is considered justifiable in Western Countries, most friends of higher education will accord their hearty support to the University in the stand it has taken. Serampore on its Arts and Science side is affiliated to the University and receives fairly generous grants from Government. We have not found in our experience either the University or the Government desirous of imposing conditions calculated in any way to interfere with our freedom as a College or our ideal as a Missionary Institution, and we cannot but express the earnest hope that the controversy now proceeding will, in the highest interest of education in Bengal, soon be amicably settled. This much we desire to make clear that so far as we are concerned as a Christian Institution we shall continue our activities only so long as we are allowed the fullest freedom in the maintenance of our own standard of discipline and the ideals we are pursuing. If our autonomy in these matters is seriously threatened from any source there will be no justification whatever for the continuance of our activities. We have no reason however to anticipate difficulties in this connection, but educationists everywhere view with wholesome suspicion any undue and meddling interference of red tape officials or party politicians in education, whether they be British or Indian, moderate or extremists.

(2) At present there is something that amounts almost to a craze for scientific and technical education, the idea being that this will solve the bread problem so pressing among the middle classes of Bengal. In some Colleges there has been a positive landslide from the Arts to the Science side and Serampore has been affected to a considerable extent. Whether this represents a permanent feature of the educational tendency in Bengal one cannot yet say, but we shall possibly witness a reaction in due course. Scientific or vocational education as such will do little or nothing as a solution of the bread problem unless there be an independent development of business enterprise on a large scale able and eager to absorb students trained on scientific and vocational lines in our Schools and Colleges. Moreover, it is folly to imagine that educational institutions can in the ordinary way prepare young

men for various industrial and technical occupations. A young man can learn in a business workshop in three months far more than he will learn in a school or college in three years. The best service we can render as educational institutions is to train the mind, the eye, the hand and the body in a general way so that our students may have clearness and accuracy of perception, quickness of movements and soundness of health. Above all reliability of character we consider to be the basis of all sound progress, industrial, social and political. Any one who knows the true facts of the situation will bear me out when I say that the real reason for the failure of so many business enterprises in Bengal is lack of confidence in the absolute integrity of those in charge of them. The best brains and character of the respectable elements of the middle class society of Bengal must not look down upon business enterprise as they have hitherto been accustomed to, if scope is to be found outside of clerical and professional employments for the large number of young men now leaving our institutions and finding it so difficult to get anything to do. Above all it must be recognised that straight dealing and not trickery is the foundation of lasting industrial progress, and Colleges with ideals have still no small part to play in the shaping of the future of Bengal.

(3) I would say to the students of our Schools and Colleges that humility, teachableness and readiness to start from the bottom are indispensable qualifications for the highest success. Perhaps there is no complaint more common against the products of our Schools and Colleges than that they are too proud and self-sufficient to submit to the drudgery of learning all the details, so necessary to the sound knowledge of any business. Some time ago I received a communication from a business man regarding one of my students whom I recommended and in effect his words were: "this young man is different from all the graduates I have had to deal with. The ordinary graduate comes into business, thinking he knows everything because he is a graduate. This young man frankly admits he knows nothing and has been willing and eager to learn." There is hope and scope for such young men in any calling. As the fear of God is the beginning of wisdom, so humility is an indispensable condition of progress.

(4) Finally, while we are glad to see some of our former students attain to eminence and success, provided such success has been come to by honest and honourable means, we do not pretend

to prepare young men at Serampore for highly paid appointments, for we refuse to measure success by the amount of money a man earns or the wealth he accumulates. The ideal of manhood we inculcate here is not the rich Croesus or the wealthy profiteer, but the self-sacrificing Jesus who had not where to lay His head and came among us as One who served. India needs today men of sterling integrity, broad outlook and with a passion for civic service, even more than she needs skilled mechanics, competent clerks or clever lawyers, and some of the best friends of India, irrespective of creed or caste frankly recognise that Indian education demands for its highest development those elements of truth which are the peculiar contribution of Christianity to human thought and life. We are thus here in no spirit of lofty superiority or racial pride, but as men who love India, eager to give her the best we have and to spend and be spent in her service in the name and spirit of the Divine Master and Saviour to whom we have dedicated our lives.

CARLYLE'S "HEROES AND HERO-WORSHIP."

(AND ITS SUGGESTIONS FOR THE PRESENT TIME.)

On six afternoons in May, 1840, the *élite* of London might have been seen flocking to a building in Portman Square, amongst them being men like Bishop Wilberforce, Macready the actor, Frederic Maurice the Broad Church leader, J. S. Mill, the philosopher and Whewell the Cambridge mathematician. A Scotchman was giving a course of lectures. Three courses had preceded this, and this was the last course which he ever gave and the only course which he subsequently prepared for publication. Such was the way in which Carlyle's "*Heroes and Hero-Worship*" was first presented to the world. Caroline Fox, in 'Her Journals and Letters,' has given us a contemporary picture of the lecturer. "He is a tall, robust-looking man: rugged simplicity and indomitable strength are in his face, and such a glow of genius in it—not always smouldering there, but flashing from his beautiful grey eyes, from the remoteness of their deep setting under that massive brow. His manner is very quiet, but he speaks like one tremendously convinced of what he utters, and who has much—very much—in him that

"was quite unutterable, quite unfit to be uttered to the uninitiated ear; and when the Englishman's sense of beauty or truth exhibited itself in vociferous cheers, he would impatiently, almost contemptuously, wave his hand as if that were not the kind of homage which Truth demanded. He began in a rather low and nervous voice with a broad Scotch accent, but it soon grew firm and shrank not abashed from its great task."

These lectures as published in book form are not however verbatim report of the lectures as originally delivered. Carlyle spoke extempore after careful preparation and could not always remember the exact words he had used when under the combined inspiration of his subject and his audience. Though there were, in consequence, omissions, there were nevertheless additions and emendations.

Carlyle's style is peculiarly his own and is a style too which is hardly suitable for the imitation of Indian students. He introduced capitals where capitals are not used in ordinary writing and had recourse to long compound adjectives, to unusual comparatives like "beautifuller" and to new words of his own coinage. His diction is characterized by its terseness, by "the omission of conjunctions, pronouns and generally all parts of speech which, by relying strictly on the reader's ability to perceive the meaning without them, can be omitted, and the omission of which both gives point and freshness to the whole and emphasizes the words that are left." Consequently students will find the perusal of his works more difficult than that of ordinary authors. In "*Heroes*," however, he has modified his ordinary style so as to make it as much like oratory as possible. Saintsbury claims that in this book, Carlyle has achieved "a wonderful feat, the artistic rendering of oral speech. For the chapters are really six glorified versions of the six lectures in something like the ideal form he would have liked to give them." Hence this is perhaps the most suitable of his works for Indian students to read.

What is a Hero? The Encyclopædia Britannica defines the word as "a term specially applied to warriors of extraordinary strength and courage, and generally to all who are distinguished from their fellows by superior moral, physical or intellectual qualities." It is in this latter and general sense that Carlyle uses the word.

His use of the term "Hero."

He takes individuals from past history who have been pre-eminent in different spheres of life and seeks to give us some account of their achievements and leading characteristics. He deals successively with the Hero as Divinity, as Prophet, as Poet, as Priest, as Man of Letters and as King. The individuals whom he selects to illustrate his theme form a somewhat surprising company. Popular opinion would certainly not have expected some of the names to be found in the list. Both of his kings were uncrowned ones. Before he spoke and wrote the majority of these men had been definitely classed in quite another category and an evidence of the value of his work is to be seen in the change effected in current thought by his revolutionizing the verdicts which had been passed upon the individuals whom he selected as typical heroes.

Carlyle's aim in these lectures was "to afford some glimpses into the very marrow of the world's history." It was to set forth a new method for the interpretation of history. He felt that the force of personality counted for far more in connection with the episodes that make up the history of the race than is commonly noticed. **His interpretation of History.** "Any philosophy of history which emphasized the importance of general causes seemed to him to imply a simply mechanical doctrine and to deny the efficacy of the great spiritual forces. He met it by making biography the essence of history." His heroes were "not merely men ; they were also great movements of the race." To quote his own words :—"As I take it, universal history, the history of what man has accomplished in this world, is at bottom the History of the Great Men who have worked here. They were the leaders of men, these great ones ; the modellers, patterns, and in a wide sense creators, of whatsoever the general mass of men contrived to do or to attain ; all things that we see standing accomplished in the world are properly the outer material result, the practical realization and embodiment, of thoughts that dwelt in the Great Men sent into the world : the soul of the whole world's history, it may justly be considered, were the history of these." He sums up this whole idea in one single sentence :—"The History of the World is but the Biography of Great Men."

This main idea was apparently taken from Hume. In his discussion on polytheism that great sceptic had written :—"The

"same principles naturally deify mortals superior in power, courage or understanding and produce hero-worship." In other words, the great man inevitably evokes the homage of his contemporaries and even of their successors. Carlyle's view of history has however been questioned. The Saturday after his death the "Athenaeum" in a critique which it gave of his work, contained these lines :—" Long before he launched his sarcasms at human progress, there had been a conviction among thinkers that it was not the hero that developed the race, but a deep mysterious energy in the race that produced the hero : that the wave produced the bubble, and not the bubble the wave..... The theory of evolution has been universally accepted ; nations, it is acknowledged, produce kings, and kings are denied the faculty of producing nations." Carlyle may exaggerate at times through what has been termed his "excessive admiration for human greatness," but the tremendous influence exerted by the world's great men shows that whatever may have been the nature of the forces that helped to make them they cannot be called merely the creatures of their age. They are creators, rather than creatures. Mazzini, who knew Carlyle well has clearly shown how it was he came to lay such emphasis upon the individual :—" M. Carlyle comprehends only the individual ; the true sense of the unity of the human race escapes him. To him, national history meant less the history of a people than the story of the individual personalities in a people. The nationality of Italy is, in his eyes, but the glory of having produced Dante and Christopher Columbus : the nationality of Germany that of having given birth to Luther, Goethe and others. The shadow thrown by these gigantic men appears to eclipse from his view every trace of the national, thought of which these men were only the interpreters or prophets, and of the people, who alone are its depository." It needs to be remembered that Carlyle did not know life through crowds : his knowledge of men was mostly through individual friendships. He lived alone as it were upon the heights and saw amongst the "undistinguished ant-like masses" "Men of light and leading," individuals superior in power or courage or understanding who stood out from their fellows, and he felt that the history of mankind was practically the biography of these. They were not without their defects, but they all left behind them a mighty influence.

There are three ways of regarding this book. We may consider it in the light of its claim to be a new interpretation of history; or we may utilize it as a **Light in which to regard this book.** vantage-ground for noting the fresh points of view from which to regard sundry historical characters; or we may find in it a new gospel of and for the individual. For present purposes at any rate this latter method appears the most profitable one. Carlyle emphasizes the value of the individual and the force of personality and so urges that a man through the dignity and nobleness of his own individual nature should seek to be a truly uplifting influence in the generation in which he lives. He further mentions some essentials that are necessary ere personality can become a potent force—some essentials that are necessary for the attainment of leadership.

In these days of national re-construction in India there are two things which are of primary importance, viz., **Some of the Essential Characteristics of Heroes.** the increase in the number of fit and worthy leaders and the development of forceful personality on the right lines amongst the rank and file—in other words, what Carlyle would call an increase in the number of Heroes. "All sorts of Heroes," he says, "are intrinsically of the same material." What is the nature of that material, and what are the characteristics of the truly heroic? There are three qualities upon which he again and again lays emphasis and of the first two of which he makes special mention. They are *sincerity, insight into reality and earnestness*. Apparently he ranks them all upon the same level of importance. "I should say," he writes, "'sincerity,' a deep, great, genuine sincerity is the first characteristic of all men in any way heroic." Turn over two or three pages and you then read: "A Hero has this first distinction, which indeed we may call first and last, the Alpha and Omega of his whole Heroism, that he looks through the shows of things into things." And then, later on, in writing about Rousseau, he adds:—"We name him here because, with all his drawbacks, and they are many, he has the first and chief characteristic of a Hero: he is heartily in earnest."

Considering these qualities more in detail we find it advisable to consider the first two together, because **(a) Sincerity and (b) Insight into Reality.** they are inseparably interlinked. Insight both precedes and yet at the same time pre-supposes

sincerity. Sincerity implies adhesion to the truth and there must be first the vision of truth before one can adhere to it, and yet one of the essentials for the realization of truth is that sympathy with truth which is a characteristic of sincerity. "How much of *"morality,"* according to Carlyle's teaching, "is in the kind of insight we get of anything;" "the eye seeing in all things what it brought with it the faculty of seeing!" And again:—"To know a thing, what we can call knowing, a man must first *love* the thing, sympathise with it; that is, be *virtuously* related to it." The man who seeks to qualify himself to lead his fellows must not be content with "use and wont, respectable hearsay, respectable formula;" he needs to be able to discern how far popular opinion and popular usage are in accordance with truth—how far that which is, harmonizes with that which ought to be. "The Hero is he who lives in the inward sphere of things, in the True, Divine and Eternal, which exists always, unseen to most, under the Temporary, Trivial." "Innumerable common-place men are debating, are talking everywhere their common-place doctrines, which they have learned by logic, by rote, at secondhand: so that kind of man all this is still nothing. He must have truth: truth which *he* feels to be true. How shall he stand otherwise?" "The degree of vision that dwells in a man is the correct measure of the man." Surely these are words which need reiteration. It is so much easier for all of us to accept blindly the opinion of others than take the trouble to seek out the truth for ourselves—to follow a light described without satisfying ourselves first that it is really a guiding star set in God's own firmament and not an "ignis fatuus" born of the vapourings of human error—to think that the *Vox populi* must inevitably be the *Vox Dei*. Carlyle calls loudly for that independence of thought which is based on personal investigation and insight.

Inseparably linked with this there must be sincerity, loyalty to one's convictions, readiness to follow the gleam at all costs, refusal to palliate aught that is untrue, deceptive, time-serving, a deviation from the eternal standard of Truth and Right. "A false man cannot build a brick house!" thunders Carlyle. "If he do not know and follow *truly* the properties of mortar, burnt clay and what else he works in, it is no house that he makes, but a rubbish heap.....A man must conform himself to Nature's laws, be verily in communion with Nature and the truth of

"things, or Nature will answer him, "No, not at all!" The present would-be nation builders in India, are they all sincere? They believe that a larger measure of self-government is desirable for the benefit of the whole community. Are they prepared to act up in fuller measure to their convictions and, despite the possible example of others, to show by their devotion to duty, their readiness to endure inconvenience, their integrity of conduct and character, and their acceptance as a colleague of the man who is most qualified, apart from all consideration of his caste or family or religion, that they are really seeking to promote the good of all and not to serve personal ambition or party interest? Coming years will show. Lack of insight or a mistaken conviction may be forgiven a man, but not lack of sincerity. Many Englishmen would hold that Mr. Gandhi is mistaken in some of his ideas but not that he is insincere. "There needs not a great soul to "make a hero: there needs a god-created soul which will be true to its origin." And the larger the number of individuals who are true to their origin and to the light that lighteth every man, the more possible will be what Carlyle calls "a nation of heroes." Sincerity begets mutual trust and so becomes a bond of unity. "Only in a world of sincere men is unity possible;—and there, "in the long run, it is as good as *certain*."

An English writer, Dr. Adeney, has recently borne testimony to his own indebtedness and the indebtedness of his generation to this special aspect of Carlyle's teaching. "In the social "sphere Carlyle was the apostle of truth, sincerity, honesty of life, "and downright reality. I recollect that this was what struck me "most forcibly in my youth. It was the age of Stucco, Shows and "Shams. People used to tell about the difficulty of 'keeping up "appearances.' Dickens caricatured it in the Veneerings; Thackeray was continually satirising it; but in Carlyle it encountered "a sardonic humour and a bitter scorn which went home most "effectually. If with all our faults we have escaped from that "sickly atmosphere, and have learned to be more downright in action and plain spoken in utterance, this is mainly, I think, due to his diatribes."

Earnestness and courage are the necessary companions of sincerity, a man must not only have "the gift to
(c) **Earnestness.** discern at all turns where the true heart of the matter lies," he must also have the firmness of

intensity that will enable him "to plant himself courageously on "that, as a strong true man, that other true men may rally round "him there. 'He will not continue leader of men otherwise." This intensity of purpose which is an essential characteristic of true heroism will manifest itself in different ways. It will lead to moral courage and unshakeable determination in connection with loyal adherence to truth; it will express itself in thoroughness of work and wholeheartedness of endeavour; and it will sustain perseverance and hopefulness despite defeat. The pathway of true leadership is never smooth; obstacles lie in it to impede progress and often for a while opposition completely blocks the way. Only the man who is intensely earnest can endure to the end. And in addition to the opposition that comes from without there are the failings and imperfections which handicap from within, the weakness of human nature and the besetting sins of the individual. Carlyle has something to say of these. He shows us here it was that David, the Hebrew king, could consistently be called "a man after God's own heart. Judged by the sins of his outer life he was at times anything but an ideal hero or even an ideal man. But the narrative of his failure does not embody the whole truth concerning him. "David's life and history, as "written for us in those Psalms of his, I consider to be the truest "emblem ever given of a man's moral progress and warfare here "below. All earnest souls will ever discern in it the faithful "struggle of an earnest human soul towards what is good and best. "Struggle often baffled, sore baffled, down as into entire wreck; "yet a struggle never ended; ever, with tears, repentance, true "unconquerable purpose, begun anew." The true hero still fights on even though he falls. He holds he is but "baffled, to fight better."

Muhammedan readers will be specially interested to note how Carlyle sets forth their prophet as a concrete example of heroism. They will not find that Carlyle's estimate of Muhammad agrees altogether with their own opinions on the subject, but they need to remember that Carlyle led Englishmen to adopt a much fairer view of the great Arabian than had hitherto prevailed. "He is by no means the truest of Prophets," Carlyle writes, "but "I do esteem him a true one." "This Mahomet, then, we will "in no wise consider as an Inanity and Theatricality, a poor con-

**Carlyle's
Estimate of
Muhammad.**

"scious ambitious schemer; we cannot conceive him so. The "rude message he delivered was a real one withal; an earnest "confused voice from the unknown Deep. The man's words "were not false, nor his workings here below.....neither can the "faults, imperfections, insincerities even, of Mahomet, if such were "never so well proved against him, shake this primary fact about "him." "He has faults enough. The man was an uncultured "semi-barbarous son of Nature, much of the Bedouin still clinging "to him: we must take him for that. But for a wretched Simulacrum, a hungry Impostor without eyes or heart, practising for a "mess of pottage such blasphemous swindlery, forgery of celestial "documents, continual high-treason against his Maker and Self, "we will not and cannot take him." And again later on in his "book Carlyle writes:—"It was intrinsically an error that notion "of Mahomet's, of his supreme Prophethood; and has come down "to us inextricably involved in error to this day.....Alas, poor "Mahomet; all that he was *conscious* of was a mere error.....the "truly great in him was the unconscious." It is chiefly upon "Muhammad's insight into reality and his sincerity that Carlyle "bases his claim to greatness. "All these Idols and Formulas "were nothing, miserable bits of wood; there was One God in "and over all; and we must leave all Idols and look to Him. "God is great; and there is nothing else great! He is the "Reality. Wooden Idols are not real; He is real. He made us "at first, sustains us yet: we and all things are but the shadow of "Him, a transitory garment veiling the eternal splendour. "*Allah Akbar*," God is great"—and then also "*Islām*," that "we must *submit* to God. That our whole strength lies in resigned submission to Him, whatsoever He do to us. . . . I say "this is yet the only true morality known. A man is right and "invincible, virtuous and on the road towards sure conquest, "precisely while he joins himself to the great deep Law of the "World, in spite of all superficial laws, temporary appearances, "profit and loss calculations; he is victorious while he co-operates "with that great central Law, not victorious otherwise. . . This is "the soul of Islam! it is properly the soul of Christianity;—for "Islam is definable as a confused form of Christianity." Such is Carlyle's estimate of Muhammad's glimpse of truth. And of Muhammad's sincerity he further writes:—"I do not assert "Mahomet's continual sincerity: who is continually sincere?

"But I confess I can make nothing of the critic who would accuse him of deceit *prepense*; of conscious deceit generally, or perhaps at all; still more, of living in a mere element of conscious deceit and writing this Koran as a forger and juggler would have done! Every candid eye, I think, will read the Koran for otherwise than so. It is the confused ferment of a great rude human soul." There was no question either of his earnestness:—"No Dilettantism in this Mahomet; it is a business of Reprobation and Salvation with him, of Time and Eternity: he is in deadly earnest about it." "Out of all that rubbish of Arab idolatries, argumentative theologies, traditions, subtleties, rumours and hypotheses of Greeks and Jews with their idle wire drawings, this wild man of the Desert, with his wild sincere heart, earnest as death and life, with his great flashing natural eyesight, had seen into the kernel of the matter. Idolatry is nothing; these Wooden Idols of yours, 'ye rub them with oil and wax, and the flies stick on them,'—these are wood, I tell you." It was Muhammad's possession of these essentials of leadership that, to Carlyle's mind, made him the power he was.

Carlyle sets high value on Hero-Worship and its beneficent results. He feels that it is innate in humanity and that it is one of the best ways in which to secure both the uplift of society and its safeguard against decay and ruin. "We all love great men; love, venerate and bow-down submissive before great men; nay, can we honestly bow-down to anything else? Ah, does not every true man feel that he is himself made higher by doing reverence to what is really above him . . . For myself in these days I seem to see in this indestructibility of Hero-worship the everlasting adamant lower than which the confused wreck of revolutionary things cannot fall . . . That man, in some sense or other, worships Heroes; that we all of us reverence and must ever reverence great men: this is, to me, the living rock amid all rushings-down whatsoever;—the one fixed point 'in modern revolutionary history, otherwise as if bottomless and shoreless.'" Carlyle regarded Christianity as "the highest instance of Hero-worship," yet, while he mentions it, he does not attempt to discuss it. He is content to deal with Heroes who are on a lower level than that occupied by Jesus Christ. "Hero-worship; heart-felt prostrate admiration, submission, burning, boundless, for a noblest godlike

**The Highest
Hero-Worship.**

"Form of Man—is not that the germ of Christianity itself? The "greatest of all Heroes is one—whom we do not name here! Let "sacred silence meditate that sacred matter; you will find it the "ultimate perfection of a principle extant throughout man's whole history on earth." And if allegiance to Jesus Christ and that following of Him which leads to imitation is the ultimate perfection of the principle of Hero-worship both in itself and in its effects, can it ever be in the interests of Indian Patriotism to oppose true Christianity or to seek to ignore Jesus Christ? Is there any real ground for the assertion made now-a-days here and there that if an Indian becomes a Christian, he is no patriot? Will not the real follower of Jesus Christ, through following the greatest of all Heroes, become himself nobler in character and so exert a more ennobling influence on others? Following that unique Son of Man who came to serve, not to be served, will not the Indian Christian himself be a servant of India in the truest sense, and his service be all the more thorough and selfless in its nature because he is empowered by the same Divine Spirit that empowered his Master? In 1919 there passed away from earth's ministry two noteworthy men, the one an Indian and the other a Scotchman, both of whom were followers of Christ and who, because of that, rendered lasting service to India. Narayan Vaman Tilak died in May of that year. Long before he became a Christian he felt convinced that when India entered upon a new era of prosperity it would be through the gate-way of religion and he spent several years in wandering about India in the study of religion. At length he started to read the New Testament and was deeply impressed by the teachings of Christ as set forth in the Sermon on the Mount. He felt that in these three chapters he found answers to the most abstruse problems of Hindu philosophy. He next read Bushnell's "Character of Jesus" and thus his heart was wholly drawn to Christ. One of his friends has said of him that he became a Christian to save his country and that he never tired of pointing his country men to Christ as the Leader who could redeem Indian politics as well as Indian Society and Indian religion. To Christ and to his country he consecrated his poetic gifts, so much so that he has been called the national poet of "Maharashtra." A Marathi magazine hailed one of his finest poems, the *Vanavashi Phul* as a second *Bhagavadgita*. The hymns he wrote are producing remarkable results in improving the language

of the people and creating a spirit of devotion among them, while even Hindus of the most pronounced orthodoxy praise them for the spirit of *bhakti* which they display. Another service which Mr. Tilak rendered was to help to interpret better the East to the West and the West to the East. Of a very different nature was the service rendered by the Hon. and Rev. Dr. Campbell who died two months later. He came out to India in 1872—led thereto by his devotion to Christ—as an artisan missionary to take charge of the farm settlement at Pokhuria in the heart of the Santal country, and for 47 years in that out of the way spot he laboured for the betterment of the village people. He interested himself keenly in the economic development of the country, introducing better methods of irrigation and agriculture, making roads, building bridges, teaching useful occupations and becoming a veritable father and leader to the country folk. It was his unique knowledge of the Santals and of the conditions of Indian rural life that led the government to seek his help on the Bihar and Orissa Legislative Council where his advice was of the greatest value. Even though at last stricken with a fatal malady he refused to leave his post and continued his accustomed work unto the end. And when the end came, his body was carried to the grave on a simple bier, Indian fashion, no coffin being used in accordance with his own express wish, and the children of the people, whom he had loved so tenderly, brought wreaths of wild flowers to adorn his last resting place. A fellow missionary was once visiting him and happened to ask him what was the name by which the Santals called him. He replied:—"Some call me 'Campbell Sahib;' others call me 'Our Sahib,' and, after a pause, he added, some call me 'Jesus Christ.'" The disciple had become so like his Master that he had become to outsiders wellnigh identified with his Master. The ex-stonemason through following the greatest of all Heroes had himself become a Hero. And to India's youth to-day Jesus Christ calls as He did centuries ago to fishermen by the Galilean Sea:—"Follow Me, and I will make *you* to become fishers of men."

J. IRELAND HASLER.

THE COLLEGE CHRONICLE

JULY—DECEMBER, 1922.

- July 17th. The College re-opened after the Summer holidays.
 25th. Union Society Meeting—Dr. Howells on "College Education."
- Aug. 1st. Union Society Meeting—Election of office bearers.
 7th. Hostel Business Meeting—Election of office bearers for the Poor Fund and The Debating and Literary Society.
 8th. Union Society Meeting—Dr. S. K. Datta, O.B.E., "Village Communities."
 12th. Hostel Meeting—Mr. A. N. Shaw, B.D., on "Impressions of China."
 13th. Rev. E. C. Dewick in the Christian brotherhood on the "Uniqueness of the Christian Ideal."
 15th. { Hostel Social to welcome the 'Freshers.'
 { Football: College vs. St. Paul's College
 17th. William Carey's birthday.
 18th. H. T. D. Sermon Class. Mr. G. M. Kanagaratnam. Ps. 139 : 23 and 24.
 19th. Hostel Literary and Debating Society—Rev. J. N. Rawson on "William Blake."
 24th. Union Society Meeting—Discussion on 'Woman Suffrage' Mr. S. C. Basu vs. K. C. Gupta.
 25th. H. T. D. Sermon Class—Dn. K. David, Mt. 8 : 23-27.
- Sept. 1st. { H. T. D. Sermon Class. Mr. D. Naik, Is. 55, 1.
 { Football Match. The College vs. Indian Jute Mill.
 4th. Football Match. The College vs. Duff Hostel. 1 : 1.
 Hostel Debating and Literary Society—
 Mr. J. N. Chakravartty—on "The World-Brotherhood."
 6th. Staff Cup Final—First Year Class vs. The School—The former won.
 9th. Union Society Dramatic Performance—"Mewar Patan."
 12th. Union Society Meeting—Dr. A. C. Bhattacharjee on "Paper Industry."
 15th. The College closed for the Puja holidays.
- Oct. 20th. William Ward's birthday.
- Nov. 5th. N. M. S. Sunday—Brotherhood Meeting—Prof. S. C. Mukerjee on "The N. M. S.—Its Ideals and Claims."
 6th. The College re-opened after the Pujah holidays.
 12th. Brotherhood Meeting—"Camp impressions" by the Campers.
 14th. Union Society Meeting—Voted Rs. 136-0-0 for the North Bengal Flood Relief Fund.
 17th. Rev. F. M. Hirst returned after the holidays.
 18th. St. Paul's College visiting Serampore on an excursion.
 19th. (i) Brotherhood Meeting—Rev. W. J. L. Wenger on "Missionary Work in Lushai Hills."
 (ii) Universal Day of Prayer for students.
 21st. Union Society Meeting—Election of new Secretary Mr. Salil Behary Bhattacharjee.
 22nd. H. T. D. Squash—Discussion on "Worship in the Indian Church."
 24th. H. T. D. Sermon Class—Mr. B. Prodhan, B.A., Luke 9 : 24.

- 26th. Brotherhood Meeting—"Review of the Bengal S.C.A."
- 27th. The Main Hostel Literary and Debating Society—Mr. Thomas David, B.A., on "Mysticism in English Literature."—Rev. J. N. Rawson in the Chair.
- 28th. Athletic Society General Meeting—"Discussion on 'the Budget.' Boat Fund, etc.
- Dec. 1st. H. T. D. Sermon Class—Mr. W. M. P. Jayatunga 2. Thess. 3. 11.
- 4th. The Main Hostel Literary and Debating Society—"Caste System." Mr. A. C. Ganguly vs. Mr. V. E. Chacko.
- 5th. Tennis Match—St. Paul's College vs. Serampore.
- 6th. Sadhu J. S. V. Nelson visited the Hostel and addressed the Hindu and Christian students.
- 10th. Brotherhood Meeting—Mr. Sam Bose, B.A., on 'The Caste System and the Christian Standpoint.'
- 11th. The Main Hostel Literary and Debating Society—R. M. Barton, Esq., on "Our Little Enemies."
- 12th. Union Society Meeting—Mr. A. C. Datta, M.A., B.C.L., "Oxford Memories."
- Tennis Match—Burmese Medical Students vs. The College.
- 15th. H. T. D. Squash—To welcome the old members.
- 16th. The College foundation and Convocation Day.
- 7 A.M. Prayer in the College Chapel led by Rev. J. N. Rawson.
- 8 A.M. Cricket Match—College Vs. Calcutta Christian College Staffs.
- 11 A.M. Commemoration Service conducted by Rev. N. H. Tubbs. Sermon—Rev. S. Pearce Carey.
- 2-30. Refreshments.
- 3-45. Convocation—President: Rev. J. H. Oldham. Opening Prayer—Dr. J. J. Banninga. College Report—The Principal. Prize Distribution. Conferring of Degrees and Diplomas. Presidential Speech. Vote of thanks—Prof. J. R. Banerji and Dr. L. P. Larsen. Benediction.
- 8-30. Annual College Dinner.
- 17th. Brotherhood Meeting—Speeches by the new Graduates and the Senators.
- 18th. The Meeting of the College Senate.
- 18th. Half-Yearly Examinations began.
- 23rd. The College closed for Christmas holidays.
- Dec. 24th. 8-30 P.M. Carol procession led by Rev. J. N. Rawson.
- Dec. 25th. Christmas Celebrations—
- (1) 8-30 A.M. Service in the Mission Chapel—Dr. Howells and Rev. A. C. Ghosh.
- (2) 4 P.M. Tea-party Hostesses Mrs. Howells, Mrs. Rawson and Mrs. Mcfarlane.
- (3) 5 P.M. Christmas Tree—Rev. J. Drake as Father Christmas.
- Dec. 27-29. N.-E. India C. E. Convention at Serampore College.
- 28th. Tennis Match—Deaf and Crack Tournament.
- 30th. B.M.S. Old Boy's Union meeting in the College.

THE COLLEGE CALENDAR.

JANUARY—APRIL, 1923.

- JANUARY. 1.—New year's day. Main Hostel opened.
 • 1911.
 „ 2.—Spring term begins.
 „ 7.—Christmas (Eastern Church).
 „ 10.—Carey arrived at Serampore, 1800.
 „ 22.—Sripanchami.
 MARCH. 3.—Doljatra.
 „ 8.—B. A. Pass examination begins
 „ 19.—B. A. (Hons) I. A. and I.Sc. examinations
 begin.
 „ 30.—Good Friday.
 „ *31.—Holy Saturday.
 April. 1.—Easter Sunday.
 „ 2.—Easter Monday.
 „ 6.—Good Friday. (Eastern Church.)
 „ 8.—Easter Sunday. („ „)
 „ 13.—Chaitra Sankranti.
 „ 20.—Joshua Marshman's birthday.

College News and Notes.

OUR ALUMNI.

H. T. D.

Mr. A. M. George was ordained as a deacon in the Mar Thoma Syrian Church by the Metropolitan on the 19th of August, 1922. Dn. George is now the Acting Headmaster of an English Middle School in Travancore.

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Deacon P. K. Abraham, B.A., B.D., was married to Miss Sosamma Koshy on Sunday the 26th November, 1922, and is now the Headmaster of a M. E. School in Travancore.

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Mr. A. Thomas is now on the staff of the Wesleyan Collegiate School at Royapettah, Madras.

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Mr. A. Raghaviah has become the Manager of the "Christian Patriot," Madras.

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Mr. N. G. Kurian and Mr. K. M. Abraham have joined the post graduate classes of the Calcutta University.

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Mr. J. V. Gunaratnam is on the staff of Jaffna College, Vaddukoddai, Ceylon.

Dn. Daniel and Dn. Petros are doing teaching work at the Hope High School, Madanapalle.

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Mr. G. H. Moses is appointed a teacher in the Wesleyan Mission Theological Seminary at Medak, Nizam's Dominions.

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Mr. Wilson Thomas is working as an evangelistic Missionary in Melpattambakkam, near Cuddalore, South India.

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Rev. B. Archie Rao is working as a Senior Assistant Missionary in the Baptist Mission, Berhampore, Ganjam Dt.

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Mr. M. S. Joseph has joined the Ceylon Y.M.C.A.

THE COLLEGE ATHLETIC CLUB.

I must begin this report for the session (1922-23) by expressing our gratitude to our last year's general secretary Mr. C. M. David for his invaluable services to our club. We still remember him for his gentle and pleasing manners.

As usual, our session began in July and commenced with our football activities—we must admit that our football club this year, was somewhat backward in its activities. Moreover the "Jyot Kumar Cup" competition being withheld this year, we had not opportunity enough to test our capacity.

The Staff Cup was won this year by the first year class after a very keen competition. Last year the school won the trophy and this year they stood second in number of points. It is a great pleasure to note that a medal will be given to the school-captain who deserves it so well. Tennis, Cricket and Badminton have all been taken up enthusiastically by the members as before and I am glad to add that the College boat-club will come into being very shortly.

The following gentlemen have been elected as Captains and Secretaries of different clubs for the current session.

1. *Football*.—Captain, Mr. A. K. Roy Chowdhury.
Secretary, Mr. C. M. David.
2. *Tennis*.—Captain, Mr. C. T. Isaac.
Secretary, Mr. C. M. David.
3. *Cricket*.—Captain, Mr. S. N. Roy, M.A.
Secretary, Mr. N. K. Chatterji.
4. *Badminton*.—Captain, Mr. P. B. Bhattacharjee.
Secretary, Mr. S. N. Das Gupta.
5. *Volley*.—Captain, Mr. J. Koshy.
Secretary, Mr. C. Somasundaram.
6. *Sports*.—Secretaries, Mr. B. Minz,
Mr. H. Bhattacharjee.

A. K. ROY CHOWDHURY.
General Secretary.

HOSTEL NEWS AND NOTES.

MAIN HOSTEL.

(1) The important function, with which the hostel started its activities this year was the Freshers "Social." Mr. Sochin Das Gupta, made the welcome Speech and Mr. Thomas David, B.A., on behalf of the newcomers replied. The items of music and speeches on the programme of the evening were all alike interesting and also the light refreshments which were served at the end. We congratulate those responsible for the function, for its success and wish the Freshers a happy and profitable time in the hostel.

(2) The system of hostel management under the guidance of Mr. C. E. Abraham, has undergone certain changes. The prefect system is introduced in the Arts Department, and each of the six prefects is given charge of one block in the hostel. The prefects are: Messrs. Jiten Baroi, J. Koshy. S. D. Gupta, Jogesh Mukerjee, Bepin Haldar and C. T. Isaac. We wish our Hostel Warden all success in his endeavours.

(3) A literary association under the name of "The Hostel, Literary and Debating Society," was started early in August and the following Committee elected for its management.

President.—The Warden ex-officio.

Secretary.—Mr. P. P. Thomas.

Committee Members.—H. T. D. Mr. G. M. Kanagaratnam.

Fourth Year.—Mr. Sachin Das Gupta.

Third Year.—Mr. Jogesh Chandra Mukerji.

Second Year.—Mr. Jotindra Nath Mukerji.

First Year.—Mr. Chapala Charan Muzumdar.

The Hostel is singularly lucky in having secured the services of such an energetic secretary as Mr. Thomas and the success of the meetings is in no small measure due to his ability and initiative. We are deeply indebted to Dr. Howells., Prof. Rawson and Mr. J. N. Chakraborty for the assistance and guidance they have given us in our attempts to develop the life and spirit of our Society.

(4) Mr. S. N. Roy was obliged to leave the Hostel for a short time due to ill-health. We deeply regret his absence from our midst. He was resident of the hostel and has endeared himself to all by his kind, and obliging manners and cheerful disposition. We wish him speedy recovery, so that he may be with us once more very soon.

(5) As in the past year, this year also we have been fortunate enough in staging a Bengali Drama of Mr. D. L. Roy. The members of the Hostel took a prominent part in it and helped to make the performance a thorough success. On this score, they deserve our hearty congratulations, and further we hope that the College authorities will continue to encourage us in this and similar ways in future. We are grateful to them and also to Messrs. K. K. Mukerji and S. N. Roy, for the pains they took in coaching and giving us all possible help.

(6) The ideal that the Hostel as well as the College has before it, is the development of the full man, providing as it does for the growth of the outer man, the needs of the inner man are also attended to, by the Hostel authorities. Our special feature of the hostel prayers this year has been the presence and

help from time to time of Mr. Rawson, who has always the welfare of the hostel at heart. These prayer services have been very helpful to all and it must also be mentioned that several of our Hindu friends have joined with us in divine worship this year. We take this opportunity of thanking Mr. Rawson for this and various other services, he is rendering to the Hostel.

(7) We regret to report the illness of Mr. M. Theophilus, who had to leave the Hostel during the Puja vacation for the sanitorium at Madanapalli. He was a friend to all and a very good player at Tennis. We miss him very much and pray God, that he be soon restored to health and brought back to Serampore.

(8) We are extremely glad to see that the College "Glee Club" has revived with the arrival of Mr. and Mrs. Rawson. The weekly singing practice is going on with full vigour. We would very much like to enlist the sympathy and co-operation of all the singers of the Hostel. Our thanks are due to Mrs. Rawson, for the pains she takes on our behalf and we are really proud, too, of having at our service the time and talents of such able and competent musicians as Mr. and Mrs. Rawson.

(9) *Obituary.* It is with deep sorrow that we record the home-call of one of our old members of the Hostel, Mr. Dawa Sing Lama. He has been suffering from consumption for some time past and passed away about a month ago at his home in Kalimpong. He has left behind him in the Hostel, the inspiration of a silent but meek and affectionate life. Our hearts go out in sympathy to his bereaved family in Nepal.

(10) The health of the Hostel is splendid. So far we had only one serious case of illness—viz., that of Mr. Kissen Chandra. Thanks to the help and co-operation of Mr. Rawson and the Hostel doctor, Dr. N. L. Bhattacharjya and above all the mercy of our Heavenly Father, he is again going about in the Hostel with his Rajput prowess and Christian humility and brotherliness.

(11). The Hostel Poor-Fund has been growing steadily and has met with a certain amount of success in the accomplishment of its ideals. The Poor-Fund collection from July to December, amounts to Rs. 7-15-0, and a sum of Rs. 6-0-0 has been sent to Ghatal Flood Relief Fund, Rs. 2-0-0 to North Bengal Flood Relief Fund and Rs. 2-4-0 spent on private charity.

(12). The H. T. D. Squash is revived and it is an occasion both for the staff and students to take their hands off from Greek declensions and Hebrew participles and sit round the dear old round table and talk of things that interest all of us alike. The first meeting we had was held in Mr. Rawson's drawing room, when Mr. C. E. Abraham, talked on "Worship in the Indian Church," and we had an interesting discussion following the talk.

On the Convocation eve we squashed again with our old members Messrs. W. Thomas, G. H. Moses, N. G. Kuryan, K. M. Abraham and B. Archi Rao who had come to take their degrees and diplomas. The new members introduced themselves to the old and then we were glad to hear something of the experiences of our friends in their new spheres of work in different parts of India.

The "Codex" is another avenue of escape from our dull routine work and it is also a medium by which we communicate our ideas and thoughts, not only to our old students and staff members, but even with our sister colleges.

(13). We wish good speed to Suren Babu and Lolit Babu, students of Vernacular Theological department, as they leave us for taking up evangelistic work in the B. M. S.

(14) We have pleasure in recording that one of the inmates of the Hostel, our poet friend Mr. P. R. Chatterji, has earned the title of কবিরত্ন (Kaviratna) by distinguishing himself in a competitive examination by his thesis on বৃত্তসংহার. We congratulate him most heartily on his new title and wish him many more laurels in future.

(15) All success to those of our 2nd Year and 4th Year friends who have passed their tests and are preparing for their University Examinations!

Are we very late in wishing you a Happy X'mas and a bright New Year? "Better late than never." A Happy X'mas and a bright New Year to all.

C. T. ISAAC,
SOCHIN DAS GUPTA,
G. M. KANAGARATNAM.

THE SYRIAN HOSTEL.

In a business meeting of the Syrian Hostel Literary and Debating Society, the following gentlemen were elected as office bearers of the Society for the year 1922-23.

President.—The Warden, ex-officio.

Secretary.—Mr. T. R. Narayana Pillay.

Committee Members.—Messrs. V. J. Philip, O. C. Zachariah and P. C. George.

The Badminton Club is as popular and vigorous as ever and the Captain and Secretary are Mr. K. J. Antony and Mr. C. Philip, respectively.

A delightful evening was spent by the inmates of the Hostel together with a few friends from the Main Hostel, in the early part of the year, when the old members were "At Home" to the new ones. The programme was as varied as it was interesting, the chief items being, music, Syriac speeches, curious translations, etc. Gatherings of this kind, I am sure, will go a great way towards maintaining and enriching the traditions left behind by Father Gevarghese and the successive generations of Syrian students, the tradition of living together as brothers and members of one family.

On behalf of the members of the Syrian Hostel I wish to congratulate DN. T. J. Varughese, M.A., on his success in the last B. D. examination.

DN. K. P. GEEVARGHESE,
(Common Room Secretary.)

THE BENGAL CHRISTIAN STUDENTS' CAMP, 1922.

The Fourteenth Annual Conference of the Christian Students of Bengal was held at Bishnupur from the 23rd to the 27th September. About 50 students were in attendance coming from six Colleges in Calcutta, Serampore and Hazaribag. Among the speakers and leaders, who inspired us by their presence and their addresses in the Camp this year, were Dr. S. K. Datta, the late Rev. J. A. D. Khan, Rev. T. Sither, and Messrs. M. T. Kennedy, Crabtree, C. S. Milford, C. E. Abraham and A. N. Shaw.

The usual games and social activities were enjoyed, though not to the full, due to the unceasing downpour of rain, bathing and swimming being more popular.

Every morning after tea, we began the day with united intercession and were engaged till 9 o'clock in the Bible study groups. In addition to these we had three meetings daily: One in the morning, another in the afternoon and the last in the evening. The mornings were devoted to subjects of an educative nature and included such subjects as "Christ in the Home," "Christ in the Society," "Christ in the Church" and "Christ in the world." This series was taken by Dr. Datta, who, with apt illustration and personal application, emphasised the importance of the students' role in all these spheres of life and work.

The afternoon meetings were more directly connected with the Student Movement and Federation and all students joined freely in the discussion of the subjects brought up. The evening meetings were purely devotional and subjects like "The Christian life" and "Christ in man" were a real help to many.

As the camp continued a feeling developed that we were there for a purpose, and it was an inspiration to all of us, the more we saw one another and appreciated each other, to realize the great possibilities that lie in the Indian Christian Student Community.

The significance of the camp lay in having only Indians to deliver the addresses and in having only student leaders for the study circles. This was the first attempt of the kind and it cannot be too boldly asserted that this experiment was thoroughly successful.

This Conference was a source of real blessing to all those who took part in it in any way. As the last meeting closed we knew that we were parting in prayer that God would bring about lofty results as the fruit of this camp, and that the fragrance of the camp would long be present in our lives.

G. P. CHARLES.

WOMAN SUFFRAGE

(One of the papers read at a debate on Woman suffrage in the College Union Society.)

"Woman suffrage" means political liberty to women. Before discussing the subject it is necessary to point out the social position of women in the past. In days of yore men had complete command over women and women were not allowed to exercise any power whatsoever either at home or abroad. Men looked upon them with a peculiar suspicion and in many cases they were treated even more cruelly than slaves. They had no right to their property and even over their children, and besides, when they were cruelly persecuted the laws of the country gave them no protection. But such a state of things could not last forever; with the progress of civilisation it was found that the existing social relation between men and women was wrong in itself and was one of the foremost hindrances to human progress. There are some people who hold that men are by nature superior to women and as such men are in a position to command, while women being inferior beings should always obey. But this proposition finds no support at the hands of great thinkers and is unreasonable. Women are endowed with intellectual and moral powers and gifts equally with men. This being the case a man cannot presume to wield complete command over women, and John Stuart Mill, one of the greatest political thinkers of the 19th century, comments, "It useless for me to say that those who maintain

the doctrine that men have a right to command and women are under an obligation to obey are bound to show positive evidence for their assertions or submit to their rejection."

Social and political privileges allowed to men should be allowed to women. Those who hold that women would misuse the privileges given to them hold an extreme view; but no conclusion positive or negative can be drawn until privileges are given to them. Those who hold that women should remain under the guidance and command of men put too much faith in custom. These men are conservative and do not want to introduce necessary changes in the existing manners and customs. But the same manners and customs cannot last forever, without modification they would not suit different people in different ages.

At present the activity of women in the field of literature is a proof that they are not so much inferior to men as previously thought. Many women are at present in educational service but no proof has as yet been received of their failure in the service. They carry out their duties with as much zeal and energy as men. A few years ago, for instance, Regina Guha was lecturer in English Literature in the University of Calcutta and no one will question her ability. Toru Dutt, a Bengali girl, has left us an immortal heritage in her beautiful poems. All are familiar with many good women writers of the West, and the number of such is steadily increasing in the East.

As rulers women have proved to be successful and sometimes even superior to men both in the West and in the East. None can deny the ability with which Queen Elizabeth ruled Great Britain at a most critical period in her history. Queen Victoria was one of the greatest sovereigns England ever had. Catherine II was a distinguished and able Empress of Russia; Russia made great improvements in her reign. Norway and Sweden were for a certain period under the supremacy of women.

In India we have Rezia one of the ablest of Pathan sovereigns; her reign in India was in no way less successful than that of any other Pathan ruler. Among other able women the names of Chandsultana, Tarabai, Queen of Jhansi, etc., are worth mentioning. On this point Mill remarks: "If a Hindoo principality is strongly and economically governed; if order is preserved without oppression; if cultivation is extending and the people prosperous, in three cases out of four that principality is under a woman's rule."

Women were not totally averse to military training. In feudal ages wars were not thought unnatural to women. The privileged classes of England deemed it a great honour when their women exhibited manly prowess and valour. In the States of Greece women were trained in bodily exercises in the same manner as men. Women of Sparta were good athletes and from the Spartan experience Plato suggested the social and political equality of the two sexes. All are familiar with the military heroism and valor with which, Joan of Arc fought the enemies of France. In India Rajput women were famous for their military qualities and in many instances they fought against their Musalman enemies; Padmini, Durgabati, Karmadevi, are examples of brave women who took their place in the battle field.

When the qualities possessed both by men and women are largely the same, there is no justification for keeping women under the government of men only. To exclude nearly one-half of the country from governmental affairs will surely weaken the government; when they are thus excluded they are deprived of expressing and exchanging their own opinions and views in

administrative affairs, and representing themselves for their own benefit. When a woman represents her own class she can more successfully put the grievances of her class than can be done by a man. Such an exclusion from state affairs was perhaps necessary in primitive governments, when the thoughts and opinions of women were still immature but now that they are on an equal footing with men, their exclusion from political affairs will only prove the obstinacy and selfishness of men. It is a false assumption that men only are fit for government and women are not. Mill in his "Subjection of Women" observes: "Under whatever conditions, and within whatever limits, men are admitted to the Suffrage, there is not a shadow of justification for not admitting women under the same."

With the moral, intellectual and social development of women and the gradual spread of democratic ideas and democratic government all over the world, political liberty is spreading at present among women. It has been said that the right of voting being the natural right of every citizen, women should not be deprived of it. Towards the end of the 19th century the question of "woman suffrage" was much debated both in Europe and in America and in the latter women were the earliest to make a definite organised struggle for political freedom, having started in 1848.

The United States government first gave women power in local elections and this has gradually developed till all the states of the American Commonwealth now give to women the same political rights as men.

In England and in her colonies women at present possess the same political suffrage as men; they can aspire to be members of Municipal and County Councils; they are even eligible as members of Parliament. All parties, Conservative, Liberal and Labour became united in the course of the war in making this concession to English women. In the Commonwealth of Australia, in South Australia and in New South Wales and in West Australia they possess complete political and State suffrage. So far as voting is concerned they are on the same footing with men in Tasmania. In Norway and Finland the franchise for Parliamentary and Municipal elections has for some time been granted to women and in 1907 nineteen women occupied seats in the Parliament of Finland. It is worthy of note that before the world war there were only four countries in the world where women exercised the political franchise; by the end of 1920 there were 28.

It is strongly maintained that difference of sex is not a reasonable ground for granting or withholding suffrage to a citizen. Whether a man or a woman; if he or she possesses qualities of citizenship it should be granted to him or to her without hesitation. Sidgwick, and other political writers are all against this distinction of sex in granting political privileges. Mill strongly protects against differences of sex in political matters and points out that women should be at once given full political franchise on the view that they may defend themselves against all unjust legislation to which they are subjected. Laveye an Italian politician remarks that laws which should govern both men and women should not be framed by the former alone, the latter also should be given a chance that they may provide for their own legal benefit. At present we see women standing side by side with men in all occupations and learned professions. The political progress of women will be clear from the fact that in 1836 only seven vocations in U.S.A. were open to women and candidates were fewer but in 1900 according to the census reports 4,833,630 women were engaged in gainful occupations.

It is generally admitted that women are in moral matters superior to men and certainly they will not from the point of view of moral progress make a bad use of the suffrage. Whether they vote from their own independent viewpoint or as mere dependents upon the wishes of their husbands the cause of the country is not likely to suffer on their account, while it may be greatly benefited.

So far as the question of Woman Suffrage is concerned India is much more backward than other countries. We have already noted that Indian women of the past were not less efficient in political and social affairs. Blind faith in the established custom of the country has kept the Indians aloof from the introduction of any change in those social customs. And this is why Indian society is moving from bad to worse. Our society does not give the least privilege to our women. They are still regarded much like animals in many. Hindu families and consequently they are far behind the women of other countries. Indian women belonging to societies other than Hindoo have some power and privilege as they are not deprived of getting higher education. Indian educated women are now struggling hard to stand on the same level with those of the West. Their number is very small and they do not get a single word of encouragement from men in general and as a matter of course their effort is not yet successful. Through great struggles of several years women of Behar, of United Provinces, of Madras, are granted some degree of enfranchisement; they may practice Law or engage themselves in other lucrative business, and the question of their Civil rights is being pressed. It is a matter of deep regret that Bengal the foremost Province of India both in educational and political matters, still lags behind to give her daughters political liberty which would help them to stand against unjust laws. But Bengal women are not yet prepared; the level of education so far as Bengal women are concerned is very low and without education political enfranchisement cannot be given with any hope of being wisely used.

In conclusion, I would like to say that in these days of self-determination all—whether male or female—should be given full free scope to develop their powers whether political or social. It would be selfishness on the part of men to shut up their women for domestic affairs only. If men only rise in power society is bound to remain crippled. If men are helped by women in the field of politics too they would be able to perform their duties with greater success and efficiency. If for the sake of custom we isolate them from wider activities our progress will surely be retarded. The same social custom cannot hold good for all ages and countries. Occasional modifications are necessary to suit different times otherwise society will become stagnant for—

“The old order changeth yielding place to new,
And God fulfils himself in many ways
Lest one good custom should corrupt the world.”

SITIS CHANDRA BASU,
IV Year Class.

বিজন বিহার

এখানে আসেনা কেউ এ বড় নিরালা ঠাই;
 মোরা শুধু দুটা জনে
 বিজনের আলাপনে—
 স্বপনে রয়েছি মেতে ছেথা জাগরণ নাই!
 কে যেন নিয়েছে টেনে মধু-মাথা কোলে কা'র!
 মধুর পরশ ভরে
 এ তনু রয়েছে ধরে,
 জানিনা ঢলিয়া কবে পড়েছিগো কোলে তার!
 ঢল-ঢল নিরমল তরুণ সে তনু খানি
 ঘেরিয়া রয়েছে তার
 ললিত লাবণি ধার—
 স্বপনের মাঝে সে যে আমারে নিয়েছে টানি
 পরশ-পিয়ানী-বায়ু চিকুর উড়ায়ে যায়,
 ভ্রমর গাহিয়া উঠে,
 চরণে সরোজ ফুটে,
 পুণিয়ার হাসিটুকু অধরে বিলয় পায়!
 এই মোর বিহারের জগৎ পেয়েছি খুঁজে!
 সসীমের গানে তাই
 অসীমের স্বাদ পাই;—
 বাঁধন-বাঁধার রাগ কখন গিয়েছে মুছে!
 হেথায় বিবাদ জাগে মধুর মুরতি ধরে;
 শ্রামলার বুক-মাঝে,
 আঁধি ধারা নাই সাঁঝে,
 যে ফুল উঠেছে ফুটে সে ফুলে পড়েনা ব'রে।

শ্রী প্রভুরাম চট্টোপাধ্যায়,
 দ্বিতীয়-বাষিক শ্রেণী।

দুইটী নারীচিত্র

তিলোত্তমা ও আয়েষা প্রণয়ের দুইটী আদর্শমূর্তি। দুইই সুন্দর, দুইই আকাজিকত। তিলোত্তমা সরস্বতীর মত মুহুশ্রোতা, আয়েষা যমুনার মত স্রোতস্বতী। তিলোত্তমা পল্লী-স্রী, আয়েষা রাজাস্তম্ভ-পুরুচারিণী। প্রথমটী স্ফুটনোন্মুখী নবমল্লিকা, দ্বিতীয়টী পূর্ণ-প্রস্ফুটিত নলিনী। একটী পূর্ণচন্দ্রের বিমলপ্রভা, অল্পটী বাল্যস্বর্ষোর লোহিতচ্ছটা। এ স্বপ্নের ফুল, ও আরাধনার ফল। এটী আবেশ, ওটী সুখ। শিরীষস্বকুমারী তিলোত্তমা দেখিবার জিনিষ, আদরের বস্তু; জ্যোতির্ময়ী আয়েষা স্পর্শের সামগ্রী, ভোগের ইন্ধন। তিলোত্তমা বৃষ্ণদেব মত ফুটে, আয়েষা উৎসব মত ছুটে।

তিলোত্তমা

তিলোত্তমা নামটী সার্থক । বিখের সৌন্দর্য্য তিল তিল করিয়া আহরণে তবে এই মূর্তির নির্মাণ । কবির সৃষ্ট এই ছবিখানি দেববালা তিলোত্তমার স্মৃতি জাগাইয়া দেয় । সৌন্দর্য্যের প্রতিমা যেন মর্ত্তের অধিবাসিনী হইয়া নামিয়া আসিয়াছে । ইহার অঙ্গে পারিজাতের অগ্নানসৌরভ, নয়নে নন্দননিকুঞ্জের শ্রাম শোভা, বাক্যে ত্রিতন্ত্রী মৃদল ঝঙ্কার । হৃদয়ে প্রেমের অন্তধারা । অলঙ্কার-শাস্ত্রের নিয়মে তিলোত্তমা সমধিক লজ্জাবতী, প্রথমাবতীর্ণযৌবনা মুগ্ধা নায়িকা ।

তিলোত্তমা ঘোড়শী—প্রথম নবযৌবনে রমণীয়া, ভাবে কিশোরী, মুখশ্রীতে বালিকামাত্র । আর অভিমানে অতি মৃদু; প্রণয়ে অভিমানশূন্য । একুণ নিরভিমান প্রণয়ের চিত্র সংসারে বড়ই দুর্লভ । পাশ্চাত্য সাহিত্যে Desdemona র চরিত্রটী নিরভিমানতার আদর্শচিত্র । পিতার রোযানলের তীব্রদাহে Desdemona-রূপ কোমল কুসুম অকালে শুকাইয়া বৃন্তচ্যুত হইয়া পড়িল; আর তিলোত্তমা মরণের মুখ হইতে ফিরিয়া আসিল । নিরভিমানতা যে আদর্শ-প্রণয়ের লক্ষণ—তাহা কবির নিজেরই উক্তি । প্রেমাস্পদের স্মৃতি যে স্থানে কাঙ্ক্ষিত, আপন স্বাথ যে স্থলে বিসর্জিত, সেই স্থানেই নিরভিমানতা । সংসারে ইহা স্বাভাবিক নহে । আত্মদানই সেখানে আত্মবিসর্জন বা আত্মত্যাগের স্থান অধিকার করে ।

অভিমান সাধারণতঃ প্রণয়ের লক্ষণ । ইহারও দুইটী দিক্, দুইটী আদর্শ । এক ভ্রমর, আর শ্রীরাধা । প্রণয় যেখানে যত অধিক, অভিমানও সেখানে ততই প্রবল । প্রণয়ী তেমন ভালবাসিল না, তেমন আদর করিল না, সে আত্মহারা ভাব দেখাইল না, অমনি অভিমান ! মতে মত মিলিল না, আচরণে ঔদাসীন্য় প্রকাশ পাইল, অমনি অভিমান ! অগ্নাসক্তি—সে ত সত্বের অতীত !

তিলোত্তমার সৌন্দর্য্য বাসন্তী মল্লিকার মত নবফুট, ব্রীড়াসঙ্কুচিত, কোমল; পরিমলময় বলিয়া, তাহার প্রেমও চন্দ্রকিরণের মত শীতল, কোমল ও মনোমদ । তাই সে প্রেমে মাধুরী আছে, কিন্তু দাহ নাই; আবেশ আছে, কিন্তু উন্মত্ততা নাই । মগ্ন প্রেমের বিপুল আত্মবিস্মরণ আছে, কিন্তু তাহার প্রচণ্ড উচ্ছ্বাসময় আত্মপ্রকাশ নাই ।

তিলোত্তমা একাধারে বালিকা, কিশোরী এবং নবীন যুবতী । প্রকৃতি বড় কোমল ও সরল । শিক্ষা-সংসর্গে, গ্রন্থাধ্যয়নে সে কোমলতা, সে সরলতা নষ্ট হয় নাই । বয়সের ধর্ম্মে যৌবনচাতুর্য্য ও কুটিলতা কিছু মাত্র জন্মে নাই । দেহে যৌবনের শ্রাম শোভা পুষ্পিত, মুখখানি কিন্তু বালিকার মত নির্মল ও উজ্জল কান্তিময় । প্রকৃতির কোমলতার বৃত্তসংহারের ইন্দুবালা, বিষক্লেশের কুন্দনন্দিনী, সীতারামের রমা, তিলোত্তমার অল্পরূপা । সরমে কুণ্ঠিতা, ভয়ে আত্মহারা, মিলনসুখে বিবশা, প্রণয়ে নিরভিমানা, বিরহে জীবন্মৃতা, সে চিত্রের তুলনা কোথায় ?

প্রথমাবতীর্ণযৌবনা, নবপ্রণয়বতী, মুগ্ধা তিলোত্তমার প্রেমে আত্মসংযম প্রত্যাশা করাই ভুল । প্রথম দর্শনেই যে অবগুণ্ঠনের কিয়দংশ অপসৃত করিয়া জগৎসিংহের প্রতি অমিবেষ লোচনে চাহিয়াছিল, যে না ভাবিয়া, না চিন্তা করিয়া; একেবারে মন-প্রাণ নিবেদন করিয়া, আত্মহারা হইয়া ভালবাসিয়াছিল, যে ক্ষণেকের মিলনেই অদর্শনাশঙ্কায় আপনা-ভোলা হইয়া কাঁদিয়া ভাসাইয়া ছিল, তাহার আত্মসংযম কোথায় ? মরণের কোলে একেবারে ঢলিয়া পড়িয়াও যে জগৎসিংহ-গতপ্রাণা হইয়া তাহারই চিন্তায়

নিমগ্ন ছিল, তার কাছে আয়েষার মত চিন্তাবল কোথায়? হৃদয়ের টানে ভাবের স্রোতে গা ভাসাইয়া দিয়া বহিয়া যাওয়াই একজাতীয় প্রকৃতির ধর্ম। তিলোত্তমা সেই জাতীঃ নারী।

তিলোত্তমার রূপালোক বালেন্দ্রজ্যোতির মত স্খবিলম, সুমধুর ও সুশীতল; সে রূপালোকে প্রোমের খেলা খেলে, কিন্তু সংসারের কোন কাজ হয় না। তাহার কৃষ্ণনয়ন-যুগল যেমন স্নিগ্ধ, তেমন শান্ত। সে চক্ষুতে যৌবনমূলত চাপল্য ও চাঞ্চল্য ছিল না। হাব, ভাব, বিলাস-বিভ্রম ক্রভঙ্গী দেখা যাইত না। তাহা সাধারণ আকাশের মত সুন্দর। সে দৃষ্টিতে বিমল স্নিগ্ধতা, স্বর্গের অমৃত যেন ঝরিয়া ঝরিয়া পড়িত। তাহার গতি স্থির, কিন্তু গজেন্দ্রগমনের সহিত তাহার উপমা হইত না। সে তথী, গজেন্দ্রগমনা নহে। ভালবাসার রেখা তাহার কোমল হৃদয়ে দৃঢ়ভাবে অঙ্কিত হইয়াছিল; মদনের শর অবসর বুঝিয়া হৃদয়ের মর্মস্থলে বিদ্ধ হইয়া রহিল।

আয়েষা

আয়েষা হিরা, ধীরা, সংবতহৃদয়া ও মহীয়সী নারী। বেহেস্তার বাণী মূর্তি ধরিয়া যেন এই মর্ত্যে অবতীর্ণা, মুখে দেবীর করুণা, অঙ্গে সম্রাজীর ভঙ্গী। সেই উন্নত আকার, সেই পরিপুষ্ট অঙ্গ প্রত্যঙ্গ, সেই নবস্ব্যাকরোজ্জ্বল বর্ণ, সেই মহিমময় পদবিজ্ঞাস-সম্রাজীরই উপযুক্ত।

অলঙ্কার-শাস্ত্রের অনুশাসনে আয়েষা মধ্যম-শ্রেণীর নায়িকা। প্রকৃচ্ছরযৌবনা, ঈষৎ প্রগল্ভবচনা, মধ্যম-ত্রিভিত্তা নারীই মধ্যমনায়িকা। তিলোত্তমা নব প্রস্ফুটিতা, আয়েষা পূর্ণ প্রস্ফুটিতা। আয়েষা দ্বাবিংশতি বৎসরের পরিপূর্ণযৌবনা। আয়েষার বাক্য বীণা-ধনিবৎ সুস্পষ্ট; স্থানবিশেষে ঈষৎ প্রগল্ভ, না নিলজ্জ, না একান্ত সলজ্জ। আয়েষার সৌন্দর্য্য নব-রবিকরকুল শতদলের ঞ্চায় সুবিভাসিত, ঢল-ঢল, পরিমল-পরিপূর্ণ, কোমল অথচ উজ্জ্বল। তাহার রূপ ভুবনমোহন, নবীন স্বর্ঘ্য-রশ্মির ঞ্চায় প্রদীপ্ত প্রভাময়। ষাঠাতে পড়ে তাহাই যেন হাসিতে থাকে। প্রথম দর্শনেই জগৎসিংহের নিকট দেবকন্তারূপে প্রতীয়মান। জগৎসিংহ তাহার বায়ুকম্পিত নীলোৎপলদলতুল্য কটাক্ষের প্রতি একদৃষ্টে চাহিয়া থাকিতেন। তাহার লীলাময় সঙ্গীত, মধুর পদবিজ্ঞাস, বিহ্বলবিলাসবৎ চঞ্চল হাস্য, আর লাভণ্যময় গ্রীবাভঙ্গী তাহাকে অলোকসামান্য বিশেষ-ত্বের অধিকারিণী করিয়া তুলিয়াছে। তাহার অন্তঃকরণ কুসুমের মত কোমল, আবার কদাচিৎ প্রয়োজনবোধে বজ্রবৎ কঠিন। তরুর মত সহিষ্ণু, স্বভাবতঃ করুণহৃদয়, আঘাতে কচিং অসহিষ্ণু। আয়েষা, তিলোত্তমার মত, জগৎসিংহকে দেখিবামাত্র ভালবাসে নাই। তাহার রূপসৌন্দর্য্যে আকৃষ্ট হইয়া একেবারে মনঃপ্রাণ নিবেদন করিয়া বসে নাই। এ ভালবাসা এক ক্ষণে এক দিনে জন্মে নাই, ধীরে ধীরে একটু একটু করিয়া গুরু পক্ষের যুগান্তবৎ শেষে পূর্ণতা প্রাপ্ত হইয়াছিল। আয়েষা প্রতিদানের আশা না করিয়া ভালবাসিয়াছিল। কিন্তু সে ভালবাসা ফলনদীর ঞ্চায় অন্তঃসলিলা; তাহার উৎপত্তিও হৃদয়ে, বিলয়ও হৃদয়ে। মরুদণ্ডা নির্ঝরিনী মরণের পথে বহিয়া যায়, কিন্তু আয়েষার এরূপ ঘটে নাই, সে দুর্বলচিত্তকে জয় করিতে সমর্থ হইয়াছিল। নারী-হৃদয়ের এরূপ দৃঢ়তা এ সংসারে অতিশয় বিরল।

শ্রীব্রজেন্দ্রনাথ পাল,

তৃতীয়-বার্ষিক শ্রেণী।

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INDIANS FROM THE STANDPOINT
OF A CHRISTIAN MISSIONARY."**

THERE are few subjects of more fascinating human interest than a study of the innumerable groups of mankind massed together or scattered according to the varying nature of the earth's surface, each group having its own variety of physical type, language, manners and customs. According to some the differences of physical type between, say, a native Australian and a Lapp are sufficiently pronounced for each group to form a species. According to most scientists however, the differences are only racial varieties and from the standpoint of social relations the difference is important. Apart altogether from the primitive story of the garden of Eden and of our first parents, Adam and Eve, with all the poetical colouring that such a story must involve, the general scientific assumption is that the various races of men have a common origin and a common cradle-land from which the peopling of the Earth was brought about by migration, and are the outcome of their several environments. Thus whatever we are racially now, whether European or Indian, Japanese or Patagonian, Negro or Eskimo, we are descended from one human pair or group, and we are what climate, soil, diet, pursuits and inherited characters have made us. For the proud European and the equally proud high caste Indian this may be a humbling thought, but it ought to be of some help to us in dealing with the problems of our relations to one another, and to other races, frankly to recognise that the President of the United States and the freed negro slave, the Maharajah of Darbhanga and the outcaste Pariah grovelling on the outskirts of his palace, the Viceroy of India and the sweeper who looks after his bathroom have all a common human ancestry, and bear the impress of the

same divine image. The extremely difficult problem of racial relationships may not appear so insoluble if we remember that, throughout, we are dealing with man made in the image of God. In this connection too, it may be well if we remind ourselves of the fact that racially Europe and India are not so radically distant from one another as we are sometimes apt in a superficial way to suppose. "That East is East and West is West and ne'er the twain shall meet," is a sentiment with very little meaning to a student of Ethnology and the history of civilisation. The higher races and castes of modern India trace their descent in greater or less degree from the early Aryan invaders of India, and these Aryans themselves were close kinsmen of the great European races—Greeks, Latins, Kelts, Teutons, Slavs. These white invaders, when they came from their northern settlements into the valleys of the Punjab, and advanced into the rich plains of India, sharply distinguished themselves as of fair complexion from the primitive tribes, the aborigines of the land, whom they speak of as black monsters and demons. The hymns of the Rigveda have many references to fierce wars and conflicts with the aborigines, many of whom no doubt were men of such coarse habits and degrading superstitions, that social intercourse with them was impossible to the cultured Aryans, and intermarriage unthinkable. It is also manifest that the Aryans came into touch not only with degraded tribes of filthy habits, but also with the more cultured Dravidian peoples, and yet the fair skinned Aryans, ancestors of the higher caste Indians of today, in their superior way were apt to make no distinctions, but regarded all the dark skinned natives of the land without discrimination as so many cursed niggers, black monsters and demons. Indeed the colour line tended to become the basis of all social intercourse and class distinctions. The characteristic physical difference between Aryan and Aboriginal was undoubtedly that of colour (the Sanskrit word for which is *varna*) and that this physical difference formed an important though by no means the only basis of caste, is suggested by the fact that one of the modern names for caste is *varna*. Intermarriage on the part of the Aryan rank and file with the Aborigines there undoubtedly was, but it was clearly discouraged by the Aryan and Brahmin leaders, and treated as irregular. Of course in every community, apart from racial distinctions, skilled occupations have a tendency to become hereditary in family groups, and

it would appear that the Aryan conquerors utilised this tendency when they proceeded, inspired by an instinctive sense of self-preservation, in the direction of the formation of a rigid social system and caste organisation with religious sanctions. In their pride of race and colour as complete a social separation of black and white or dark and fair as was humanly possible, became the dominant policy of the Aryan conquerors, and high-caste Brahmins. In its essential elements this may be said to be the attitude today of most high-caste Indians to their low-caste brethren, the attitude of most Europeans to Indians and above all, in a very thorough degree, the attitude of whites to negroes in the southern half of the United States, and of white settlers to natives and Indians alike in certain parts of Africa. It is an attitude that allows of the freest intercourse in all the ordinary affairs of Industrial or professional life, but it is openly or silently opposed to all such social relations as may suggest the possibility of intermarriage. This is surely a noteworthy point of contact between the ancient Aryans and their modern representatives, between high-caste Indians in their own country and exclusive Europeans, whether they live in India, Africa or the southern states of America.

I have attempted to state impartially some of the basic facts of the situation from the standpoint of a student of Ethnology and Civilisation. I have now to attempt to define my attitude to the problem from the standpoint of a Christian Missionary. From this standpoint we cannot forget that this question of the relations of Europeans and Indians is but a phase of a much wider and deeper problem affecting not merely India but the world, and not merely the twentieth century but all the ages, viz., the union of man with God, and of men with one another in God. No one who knows anything of the spiritual struggles and aspirations of the race will deny that what men have been groping after through the ages is to become one with God. This is the essence of all religious aspiration. We are often appalled by the difficulty of the problem of the relations of high caste and low caste, and Europeans and Indians, and we are sometimes apt to despair of a solution establishing a bond of living union and lasting understanding. Yet believing as we do in the human relationship of God and the divine nature of man, as Christian people we live in the faith that God's progressive identification of Himself with our human lot culminates in Jesus Christ,

and that we in Christ become one with God, whatever be our colour or culture. We look forward in due time to entering the hallowed presence of our Father God in Heaven, and I have yet to meet the man who will dare maintain that on the great judgment day the Divine Judge will pay any regard to colour, or base decisions on racial distinctions. Yet some of us appear sceptical of the possibility of a true brotherhood of European and Indian, of East and West, of high caste and low caste, of dark and white. Is not this something like straining at a gnat and swallowing a camel? The solution of our social and racial problems will be found in a deeper realisation of the significance of the foundation truths of our faith such as the Fatherhood of God, and the Incarnation and Atonement of Christ. The man to whom the one fundamental fact in his life is his living union with God in Christ and the spiritual privileges he enjoys as a son of God through participation in the perfect sonship of Christ, cannot, in so far as he recognises the world in which we live as God's world, and thinks of God as the Father of all men, have any real share in the narrow social and racial prejudices of the common herd of men with their so slender grip of God, and their consequent magnification of race, caste and colour.

We are still far from appreciating the significance of our belief that Jesus stands forth as the one great world prophet and teacher, and I am doubtful if we yet recognise fully the greatness of St. Paul as an interpreter of Jesus Christ and the significance of His Incarnation for all the problems of human life, great and small, bearing on the relation of men with one another. Take for instance the following great passages: Philippians 2: 3-11 (I quote from Weymouth's version). "Do nothing in a spirit of factiousness or of vain glory, but with true humility let every one regard the rest as being of more account than himself; each fixing his attention not only on his own interests but on those of others also. Let the same disposition be in you which was in Christ Jesus; although from the beginning He had the nature of God, He did not reckon His equality with God a treasure to be tightly grasped. Nay, he stripped Himself of His glory, and took on Him the nature of a bond servant by becoming a man like other men. And being recognised as truly human, He humbled himself, and even stooped to die, yes to die on a cross. It is in consequence of this that God has also so highly exalted Him and has

conferred on Him the name which is supreme above every other, in order that in the name of Jesus every knee should bow, of beings in heaven, of those on the earth, and of those in the underworld, and^a that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Or again from Galatians 3 : 25-28. "We are no longer under a tutor-slave. You are all sons of God through faith in Christ Jesus, for all of you who have been baptised into Christ, have clothed yourselves with Christ. In Him the distinctions between Jew and Gentile, slave and freeman, male and female disappear ; you are all one in Christ Jesus." And again Ephesians 2 : 14-22. "For He is our peace, who has made Jews and Gentiles one, and in His own human nature has broken down the hostile dividing wall, by setting aside the Law with its commandments expressed, as they were, in definite decrees. His design was to unite the two sections of humanity in Himself so as to form one new man, thus effecting peace, and to reconcile Jews and Gentiles in one body to God by means of His cross, slaying by it their mutual enmity. So He came and proclaimed good news of peace to you who were so far away, and peace to those who were near ; because it is through Him that Jews and Gentiles alike have access through one Spirit to the Father.....You are therefore no longer mere foreigners or persons excluded from civil rights : on the contrary you share citizenship with God's people and are members of His family. You are a building which has been reared on the foundation of the apostles and prophets, the corner stone being Christ Jesus Himself, in union with Whom the whole fabric, fitted and closely joined together is growing so as to form a holy sanctuary in the Lord ; in Whom you also are being built up together to become a fixed abode for God through the Spirit." Great passages like these bring us very near to the heart of things. The race-proud European and the caste-proud Brahmin, who retain their narrow pride after entering the common fellowship of the Christian Church may be compared with those Jewish Christians who continued to be prisoners under the law with its restraints and limitations after being brought into the freedom of the Spirit of Christ. So many of us, both Europeans and Indians, who profess to be members of the Christian Church, are still like the Jews of old in the grip of slavery to externals, regarding as all important things that are only skin deep. The Christian Church

in such an atmosphere will never attain to the spiritual and moral authority that is its due, and we must escape from it, in loyalty to the Lord to whom we have dedicated our lives.

I shall now attempt to indicate briefly what I consider the main considerations to be borne in mind in seeking to apply Christian principles to the solution of the problem under discussion in matters social, ecclesiastical and political.

1. *The Social Problem.*—All nations who have attained a certain degree of culture and civilisation have been obsessed with an idea of their own superiority, and of the essential inferiority of all others. Jews were apt to regard Gentiles as dogs, the Greeks looked upon others as barbarians; to Chinamen we are all foreign devils; Hindus spoke of foreigners a *Mlechhas* or savages; while, like the Pharisee of old, Americans and Englishmen are apt to thank God that they are not as other men, and when Germans, French and Japanese shew signs of infection with the same dangerous idea, there is naturally some trouble. So long as these ideas are merely a subject of academic opinion no particular harm is done. It is when they form the basis of social standing and opportunity that the mischief begins. The objection of the East India Company official in early days to missionary and educational work was based on the fact that they regarded Indians as fit only for subjection, and nothing but harm would come by instilling into them ideas of Christian brotherhood and educating them out of their position. Only a few days ago an English gentleman visiting me at Serampore remarked, "We made a big mistake when we introduced higher education into India. The result is that our very existence here as a Government is imperilled." This is essentially the spirit that underlies the Indian and all other caste systems. for the essence of all caste whether East or West is a cold-blooded and deliberate effort on the part of the strong and privileged to hold in a position of permanent dependence and inferiority the weak and helpless elements of the social organism. In sober reality not a few people in England have felt that the prayer befitting ignorant English villagers is "God bless the Squire and his relations and keep us in our proper stations." But perhaps the biggest system of social domination the world has ever seen is the Indian caste system. Sir Rabindranath Tagore describes it as "a gigantic system of cold-blooded repression," because it has so completely entwined in its endless coils the

Indian social body that the free expression of manhood even under direct necessity has become an impossibility. Members of Indian Legislative Councils shew that they are able to smell from afar indications of a policy of political repression by an alien Government and I can sympathise with their sensitiveness on that score. But one would like to see more marked signs of concern on the part of Indian political and religious leaders on account of the continuance of caste restriction, this "gigantic system of cold-blooded repression" in their midst, a system that shackles the healthy social growth of so many millions of India's sons and daughters. Is it again a case of straining at a gnat and swallowing a camel? There can, however, be no doubt that the problem of social relations between Europeans and Indians has a highly important bearing on the present situation, whether from the standpoint of Government or Missions, and fundamentally the difficulty, in each case is much the same, viz., uneasiness on account of foreign control. Whether as Government administrators or as Missionaries, Englishmen have—I think it will be generally recognised—been highly successful in dealing with rude and primitive peoples. But the problem is an utterly different one when we are confronted with people working side by side with us who in culture and education are our equals or it may be our superiors. There are many Englishmen in India, and perhaps some missionaries among the number, who have not sufficient imagination to put themselves in the place of educated Indians, whether engaged in Government or in Christian work, who see foreigners in their country exercising the office of rulers and treating them and their people, the people of the land, as a subordinate race, needing to be kept under control with a firm hand. This much I say emphatically, that there is no room in India today for Englishmen, whether Government servants or missionaries, who insist on being treated as an order of superior beings, and who look upon all Indians as children or inferiors. The Englishman's position in India today is not that of the heavy father or the stern master, but of the brother and comrade, elder brother in many cases if you like, but essentially a brother. In that capacity there is often still scope for highly helpful service. We have much to learn from India, but we have also much to give, though we shall never be able to give if we follow the way of contempt or good natured superiority, rather than the way of

love and respect. Perhaps one of the most important qualifications for service in the East today is colour-blindness. As a student of history, ancient and modern, I recognise the terrible strength of race and colour pride and prejudice, but I believe that God is present in all that is true and beautiful and good in our human life, and that there is a veritable incarnation of God in the man of Nazareth, and I believe further that in the eyes of God it is character only that counts. A man with a white face but a black heart is of the devil, a man with a dark face but a white soul is of God. It is because I believe this with all my heart that I am no more interested in the colour of a man's face than I am in the colour of his hair, or of the garment he wears, and as a Christian missionary I can see no other foundation for the social relations of Europeans and Indians.

(2) *The Ecclesiastical Problem.*—The relation of Mission and Church which is fundamentally a question of the relation of European Missionaries and Indian Christians will inevitably remain a problem with its particular difficulties so long as there is a foreign missionary enterprise, with missionaries coming in considerable numbers, and money in considerable quantity from abroad. It is the very success of missionary enterprise—the building up of a growing Church increasingly conscious of its unity and power, that has made the problem acute. Speaking some time ago to a body of young Englishmen accepted for the Indian Civil Service, Lord Meston remarked that the British Administration of India had passed through three stages in its history. In the first stage the British ruled India in the way they considered best for India's good and England's advantage. The British themselves were the judges. They acted as masters in their own house, and each individual ruled as patriarch or tyrant according to his own temperament. In the second stage, of the Morley-Minto Reforms, the British resolved to bring a number of Indians into consultation with them, so that they might have the benefit of their advice in all matters of difficulty. They still remained masters, but they made a certain number of assistants junior members of the firm. In the third stage, the stage of the Montague-Chelmsford Reforms, the British have come to recognise that they have to administer India not merely for India's benefit but according to Indian ideas. Indians have entered the path of gaining full control in their own house. Now

it must be frankly recognised that Missions are far behind Government in handing over control to Indians. We are at present only in the second stage referred to by Lord Meston, and some missions have hardly advanced as far as that. Apart from the question as to whether this will be for India's good or not, I think there is a fairly general expectation among English officials in this country that before very many years are over a very large proportion of the present British officials will have left India for good, and comparatively few new recruits from England will be appointed in their place. Can we expect a corresponding turn of events in matters ecclesiastical? I am aware that some are looking in that direction. An English Bishop at the Poona Conference remarked: "The object we have in view is the abolition of missions or their absorption in the Church." I have heard prominent Indian Christians compose beautiful epitaphs for the foreign missionary. In his day he did a very good work, but his day is over. Indeed not a few young Indian Christians are thinking and saying that missionaries should give place to qualified Indians, and gracefully retire, while one Indian Christian addressing a body of Christian students in the West, is reported to have advised them not to come out as missionaries to India until the Indian Church was placed in full control of the foreign missionary enterprise. It is no use minimising the gravity of this problem, but I think we must not remain blind to the fact that there is a fundamental difference between the problem of a foreign Government and foreign Missions. The British Government in India is supported wholly by Indian funds, the proceeds of Indian taxation, and the British principle of no taxation without representation may reasonably be regarded as leading logically to Indian self-government. Indians politically are only claiming the right to control their own money, which is their own life-blood. Besides British officials, with rare exceptions, are in India not primarily because they think it to be the call of duty, but because an Indian career provides them a good opportunity of combining personal advantage and Imperial service and they look forward to retirement with at least quite a comfortable pension. Foreign Missions and Missionaries on the other hand are supported by foreign funds, voluntary contributions, which in most cases represent a very real sacrifice on the part of the donors, whether rich or poor, inspired by deep religious motives. Foreign Mission-

aries in India get nothing more than a reasonably comfortable living wage, and not always that, and if they sometimes get a little official recognition, it is nothing more than a harmless Kaiser-i-Hind medal, which in their becoming modesty they are sometimes ashamed to accept. Besides they always come to India at what they believe to be the ordering of their Lord and impelled by a deep sense of India's religious need, a need so overwhelmingly great as to be beyond the resources in the way of men and money of Indian Christians, without generous help from their brethren in the West. Here are fundamental differences between the British official and foreign missionary that we cannot ignore. Personally I have to admit that I have never felt there was much force in the argument that foreign money, given for the Lord's work, must be under foreign control. To me the supreme question is how such gifts can be spent in the most fruitful way for the extension of the Kingdom of God among men. There are no two opinions in regard to the question of the desirability of seeking to develop independence on the part of the Indian Church especially as this applies to the support of an indigenous pastorate. But the burden of the great unevangelised areas in India lying at the doors of the Churches and in the regions beyond cannot for many a long year to come to be borne unaided by the Indian Church. In view of these great unevangelised areas without the light of the Gospel of human emancipation and redemption preached by Jesus, I cannot view without misgiving the proposal to abolish organised Missions or absorb them in the Church. I would say that in all cases Missions should work in living association with the Church, but is their complete absorption necessary or desirable? Does not the organised Mission help to keep the missionary spirit alive in the Church? In the history of Christianity there have been and still are Churches without a Mission. Carey would never have come out to India if he had waited for the Church as such to send him. It was the organised Mission that made his coming possible, and it is the organised Mission acting in close association with the Church that has often roused a careless Church membership and ministry to a sense of their responsibility and privilege. But while I ask you to accept with caution the view that Missions must be abolished, it would be dangerous to assume that things can go on just as they are. Foreign Missions cannot continue, without bringing stigma on the great cause, to be large employers

of Indian Christian labour for Church and Mission purposes. There is an increasing sensitiveness on this matter that must be taken into account. The Church of Christ in Japan goes so far as to refuse representation in presbytery to congregations that accept foreign support. The tendency in India and China is for the Churches to ask for independence in government while continuing to receive subsidies, large or small, as the case may be, for pastoral or evangelistic purposes, or both. The utmost Christian consideration and tact on both sides is needed, otherwise we may witness a sharp cleavage between the foreign and indigenous elements in Indian Christianity. Unless we can work in a spirit of cordial trust and good-fellowship with our Indian Christian brethren, it is clear that we shall begin to feel, as many British officials already feel in regard to themselves, that there is no room for us in India, particularly in areas already partially evangelised. Such an attitude would be interpreted as a failure of our common Christianity. I see the danger of placing large funds at the disposal of the Indian Church, and the injury it may cause in retarding our efforts to develop a self-supporting and self-governing Church in the Mission field. But a greater injury may be done, if we uncompromisingly insist that in all cases foreign money means foreign control, for there are certain limitations in every community to the control that money can be allowed to exercise. On the other hand if Christians in the West are to continue in large measure their contributions to India in the way of money and men, they will only do so in so far as there is a living point of contact and sympathy between themselves and the Indian Churches. If you abolish Missions and missionaries, there will certainly be a big drop in the contributions of the home Churches, through the lack of that living link of human interest and sympathetic contact now uniting Western and Indian Christianity. Indian Christians in their own interests will not fail to note the importance of this and the equal importance of the wise use of funds entrusted to them. I am not blind to the difficulties, but on the whole with certain limitations noted below I subscribe to what I wrote on this subject a few years ago. "There can be no solution of the missionary problem in a land like India until the foreign missionary societies in a spirit of true Christian humility and brotherhood recognise the privilege and duty of working through the Church in India for India's evangelisation and placing

all their resources, in the way of men and money, at the disposal of a Church of Christ in India freed from all taint of colour and racial prejudice."

While this represents my standpoint as to the general principles that must ultimately decide the problems of Church and Mission and their relations, I am far from thinking that these principles are immediately applicable in every area concerned, and in an equal degree. In some areas the Church has already developed and shown its capacity as a self-supporting and self-propagating agency to such an extent that much larger responsibilities may be or have been safely entrusted to it. It is the parable of the talents over again. "For unto every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath." If the master in the parable was justified in treating his servants differently according to their capacities and character, we may at any rate recognise the possibility of the great Master of us all leading us by different ways in regard to the responsibilities to be borne by Church and Mission. So it appears that in one particular area, practically all are agreed that the Mission must be absorbed in the Church, and that circumstances justify it, while in another area with different conditions prevailing, not a few maintain, for different reasons perhaps, that circumstances point to the conclusion that Indian Christian ecclesiastical organisations should be completely independent of all foreign aid, whether in the way of money or men. They consider that in no other way is it possible to develop in their midst a virile and self-propagating Christianity, for it is not in human nature to endure the exertion of learning to walk when others are at hand ready and willing to do all the carrying. Let the missionary, it is urged, cease in the interests of an independent and self-reliant Church to be an employer of labour, in any sense of the term, for Evangelistic and Church work. If he remains in India as a representative of a foreign missionary enterprise, he should have in his hand only enough funds to support himself, and depend altogether on the voluntary support of his Indian brethren, whether they be unpaid agents, or supported by an indigenous Church. There is much that is attractive in this standpoint, and if we were beginning the Christian enterprise altogether afresh in India, it would be an open question whether this would not be the wisest policy to adopt. So far as those areas are concerned where

Churches are already organised on reasonably solid foundations, this may be the wisest method of procedure to adopt without any undue delay. But what about the unevangelised areas, those areas where the Churches consist largely of poverty-stricken and utterly ignorant low-caste Christians who have come into the Christian fold in their thousands because they know that the Christian missionaries will stand by them and provide for them, and especially for their children, those educative and regenerative Christian influences that will enable them to rise from the slough of despond and degradation, where they have been sunk for centuries, and to stand upon their feet as self-respecting and respected citizens before their more favoured fellow countrymen? From the days of Christ and His Apostles, Christianity has always exercised a powerful influence on the weak and degraded, for the experience of the centuries has proved that to be born again in Christ Jesus opens up avenues of life and hope, culminating in a manhood inspired with divine hopes and purposes. The characteristic missionary passion for bringing the Gospel of divine life and love to the poor and needy, has always been limited to a small though powerful minority of professing Christians, whether in Eastern or Western lands, and if the missionary activities of whole time workers, European or Indian, in a land like India, are seriously curtailed or abandoned, and everything left to unorganised voluntary effort, is it altogether inconceivable that the Christians of North India will gradually become to all intents and purposes another Indian caste with the missionary passion practically dormant? The history of Christianity in many lands, not excluding India with its Syrian Church, should give ample ground for serious thought, before we adopt drastic measures absorbing the missionary enterprise in the Indian Church, and tending to eliminate the element now forward in promoting all enterprises and aims missionary in their character. The policy of making the Church centric in all things, while sound in principle, has its danger and limitations. So much depends on the stage of development the Church has reached in the area we are dealing with. Experience has shown that in some Indian provinces the time is ripe for radical changes in the relation of Church and Mission. But many who are acquainted with the facts of the Christian situation in some Bengal areas are very doubtful if the highest interest either of the Church or the Mission would be served by abandoning our present missionary organisations, and placing

all our missionary resources, in the way of both money and men in Indian Christian hands to be administered by the Indian Church. Certainly much may be said for the standpoint that whatever may be the ultimate goal we have in view as to making the Church centric in all things, the best interests of Church and Mission in Bengal suggest the advisability of considerable care and caution. By all means let the Indian Church organise its own pastorate, and its normal activities as a Church in its own way, without the least suggestion of foreign dictation, and with only as much foreign help and advice as it considers necessary, but no good purpose is likely to be served by handing over extensive foreign funds and a large missionary force, Indian and European, to be controlled and directed by a body of Christians with comparatively very few capable leaders and these by no means always trusted by their own people. So far as I am able to judge the situation I would say that, for the present, as regards some Bengal areas, Church funds and organisations should be wholly in Indian hands, with the missionary present only so far as he is definitely invited, while mission funds, organisations and institutions should continue to be independently controlled under conditions that will make possible the closest co-operation between European and Indian, but at the same time will not hamper independent Church development on indigenous lines. We need a much stronger Indian Christian Church in Bengal, and a much larger number of capable and trustworthy Indian Christian leaders, before we can wisely entrust to them great responsibilities totally beyond their capacity to carry unaided for many years to come. The Baptist Mission in Bengal for instance, has missionary and educational enterprises costing the home Churches many lakhs of rupees, and, in comparison with this, the Indian Christians are in a position to contribute what would amount to a very minute fraction of the foreign contribution. There would be no reality in the situation if a considerable transfer were made, and the effect would probably be far from healthy. Every system has its dangers, but the proposals, advocated with such vehemence in some quarters, European and Indian, to make the Church centric to the fullest extent in all missionary administration is attended with perils to the missionary enterprise of the Church which may produce results of a paralysing and emasculatory character. I am aware this is not popular doctrine at the present time, but it may

be well for those of us who are concerned, whether we are Europeans or Indians, to view this and all other related problems, not from the standpoint of what is popular, but of what is true and good in the highest interests of the Kingdom of God. The missionary forces of the West are without doubt destined to be absorbed in the Church of the East, but it would be fatal if this should be artificially hastened, and consummated, before the Church has shown itself capable of absorbing and wisely directing all that the Western Church now generously supplies.

(3) In regard to the *Political* relations of Europeans and Indians, I do not care to say more than a few words, as I am not a politician, except in so far as political issues may have a moral and religious bearing. No missionary, however, can wholly ignore the political situation and the civic problems of the country in which he works, as these often have a direct bearing on certain aspects of his work, and influence his relations with the people and the Government. Fundamentally the Christian missionary must on principle stand for liberty on one side and the maintenance of law and order on the other. The whole problem of a wise and enlightened Government is to conserve a proper balance between these two, and in India the difficulty is much more acute because the supreme power is in the hands of representatives of a foreign power, though working no doubt in close co-operation with the people of the land. The missionary, like others engaged in peaceful avocations, is thankful for the protection of a strong and just government, and wherever missionaries settle for the pursuit of their sacred calling they deem it their duty to give loyal support to the Government responsible for law and order for the time being, and it makes no difference to them what the racial affinities of any particular government may be. Any government is better than anarchy, but while it is our duty to support even a very imperfect government as God's instrument for the time being, we retain the right freely to criticise or condemn what we believe to be dishonouring to God, or morally wrong and degrading. Most thinking men among Europeans in India sympathise with Indians when they lay claim to be masters in their own house. By most the new Reforms are viewed with sympathy or as an inevitable development arising from the changing conditions of our times. The changes effected by the introduction of the Montague-Chelmsford Reforms some two years ago are without a shadow of a doubt

very substantial and form a very big step indeed to complete self-government. Those in touch with the details of departments such as Education, Industry and Self-Government have ample reason to know that the centre of gravity has changed* from the British officials to the Indian Minister, and most Europeans at any rate think we are actually witnessing the beginning of the end so far as British official domination is concerned. Even many Indians maintain that, in some departments, things are not managed as well as under the old order. There is a danger of the essentially fair-minded if somewhat arrogant official being replaced by the time-serving politician with a very imperfect grasp of the true principles of statesmanship, but this is a danger associated with democratic advance from the days of Ancient Greece down to our own time, and India like every other country can only learn wisdom through costly experience and getting opportunities of blundering and muddling her way through to success. I do not think it at all likely that India is getting or will get a more efficient administration as a result of Reforms in the direction of Self-Government, nor does democratic government necessarily mean more efficiency. Yet almost all political thinkers are at one in regarding the transfer of power from the few to the many as an inevitable accompaniment of the advance of civilisation. Civilised communities have always had before them the choice of the transfer of such power on the one hand with its dangers, perhaps temporary, of inefficiency and corruption, and on the other hand the advent of revolution and anarchy as a result of disappointed hopes. The present situation requires very delicate handling, both on the part of the Europeans and Indians in places of authority and influence. Perhaps the danger of the average European in India today is to trust too much to force in dealing with symptoms of insubordination or insurrection, while the average educated Indian is too inclined to forget that the very essence of government is the maintenance of law and order, and is far too ready to imagine that the control and repression of the unruly forces of the community is characteristic of a tyrannical government rather than a necessity of every constitutional government and indispensable in the interests of liberty itself. Still, I subscribe heartily to the warning appeal made by the National Missionary Council in November, 1920, "against the inclination to trust to force as the means of procuring

obedience and maintaining authority. The truth is that society cannot be saved by force apart from that reasonableness and equity in government and administration which win the hearts of the people." Yet it must be recognised that there are dangerous elements in every social organisation including India, elements, to quote in reference to others, the words of the great puritan poet and prophet, John Milton :

" That howl for freedom in their senseless mood,
And still revolt when Truth would set them free.
License they mean when they cry Liberty ;
For who loves that must first be wise and good .
But from that mark how far they rove we see,
For all this waste of wealth and loss of blood."

It is no doubt true that the most effective resistance to evil in many cases is not to resist, but to fight hate with love. Yet there are times when resistance becomes a form of love for the sake of the wrong doer, and a duty for the sake of others who are also objects of love, such as the weak and helpless, and society as a whole. " Whom the Lord loveth He chasteneth " is Christian teaching, and it is a Christian principle that we are to render unto Cæsar the things that are Cæsar's, and certainly one of the demands of Cæsar is obedience to the law, and the breaking of the law is followed by just penalties. In my judgment many educated Indians do not realise sufficiently the danger of using the ignorant and superstitious elements in the population for purposes of political propaganda. The ignorant masses in India can be made to believe anything, however monstrously untrue, told them by anybody clever enough to be able to appeal to their ignorant fears and superstitions. The absolutely wild stories circulating in times of excitement in Indian bazars have no parallel in the West. Experience has shown that nothing is easier than to arouse great popular excitement of a dangerous character against the Government for the time being by means of an unscrupulous propaganda. Many educated Indians are apt to forget the peril involved in such a course of action. For if the resentment of a disorderly element in a society is against the foreign government today, tomorrow it may be used against any government, whether foreign or native, and destroy the foundations of law and order. The adoption of a strong policy in dealing with disorder means unpopularity with the crowd and perhaps for the time being physical danger. Moral cowardice, however, in the face of disorder is unpardonable

on the part of those who stand forth as leaders of a community or nation, for the abandonment of a strong policy will often mean nothing less than the abandonment of the helpless minorities to the tender mercies of men who mean lawlessness when they cry liberty, and will pave the way in all parts of the land for the shameless outrages and the nameless atrocities of Bombay, Malabar and Chauri Chaura. Many Indians are demanding swaraj from tomorrow. Not as an Englishman, but as a member of a conquered and subject people, the Welsh, I advise caution. The Englishman after all has his strong points from which all of us may learn. Dr. Temple before he became Bishop and then Archbishop, was Headmaster of Rugby, and his administration of that famous school was noted for its stern justice. One of the boys in bitter complaint remarked of his Headmaster as boys sometimes will, "Temple is a beast," but then relenting a little he continued, "But I admit he is a just beast." The English administrator has many faults, and sometimes he may quite deserve to be called a beast; but withal he is usually a beast with a strong sense of justice and great administrative ability. Some years ago I heard a prominent American express the view in a public lecture in America, that his country had suffered a permanent loss through the too sudden severance of England from the American Colonies at the great Revolution. The fact that the administrative ability of British officials had not been available after the Revolution, had proved in his judgment a real loss to American national life. I think Indians would do well to ponder over this aspect of the situation. The Englishman can yet render real service to India in helping her in a spirit of true brotherhood to take her place as an equal in the great Commonwealth of Nations known as the British Empire, and the larger world commonwealth to which we are slowly but surely moving.

GEORGE HOWELLS.

SELECTED PRAYERS.

(*With grateful acknowledgements to "The Guardian,"
Calcutta.*)

A MORNING PRAYER.

True Heart that lovest me,
That gavest all for me, and givest still Thine all :
Brave Heart that diedst for me, for me,
And diest still :
Strong Heart, that sufferest Thine agony in man's distress
Eternally ;
Pure Heart, that shrinkest not from all man's shame :—
O Christ, my King, my Friend,
O Christ my God,
This day to Thee,
This day to Thee I give.
And as I fare thus forth
Over the day's unseen expanse,
Following, feebly, stumblingly,
Thy guiding grace,
Held mightily by Thine heroic grace :
O Christ,
Be mine this glory and this joy to-day—
To show to one or two
Thy beauty and Thy love.

KASHMIR.

USE ME.

Master, to-day

I would follow Thy footsteps,

Be led by Thy perfect love for the needy and lost.

Claim me, and chain me, I pray, as Thine own :

Lay Thy hand on this blunted and worthless tool—

That master-hand of Thy skill—

And use me in wonderful ways,

Ways that I never shall know,

To work for Thy Cause and to establish Thy Kingdom.

Master, to-day,

I would be Thine own,

Thy tool, Thy workman, Thy slave.

Grant me never a look from Thine eyes,

Nor a touch of Thy love,

But only this boon—

To be near Thee, my God,

To be used (though I know it not)

Of Thyself for Thy Kingdom.

For, O My God,

Ruler of heaven and earth,

This Thy Slave aches with the love of Thee,

Aches with desire of Thee,

Aches with a passionate yearning to work for Thee,

Then use me,

My Lover,

My God.

KASHMIR.

" BEES IN AMBER "

OR

REFLECTIONS ON SACRED POETRY

Written to order, and unenlivened by any opulence of things said by the way, (on which most desultory discourses build their trust) the present essay is likely to turn out invertebrate and colourless owing to the very condition of its coming into being. But the editorial mandate has to be obeyed whatever be the praise or blame. So much by way of warning to a reader hard pressed for time, and then to the subject in hand.

I am sure that a mood similar to one which fastened upon me several years back has at one time or another been experienced by many who possess even my little literary predilection. In this surety lies the justification for communicating an experience which from one point of view is scarcely effable. A sudden religious illumination had taken in my life the place of the boyish indifference to the life in the spirit, and, as my liking in literature turned from the adventurous or the erotic to the religious, I sought among the mass of sacred poetry within my reach for something which could elevate yet thrill without at the same time extinguishing my self-consciousness. The avowedly mystical poems, as also the Psalms,—which, I maintain, have often a dash of mysticism about them—attracted my attention. They satisfied indeed the more rapturous moments of the spirit. But they, and barring a few stray exceptions, the entire body of modern religious literature, alike failed to satisfy those quieter moods which could really be fruitful in worship and not dissipate themselves in exultation. I was not inclined to believe that nothing in literature existed to suit my mood, but my quest did not justify my faith. At about this time, when the heart was sick by deferred hopes, I chanced on an evil day upon Dr. Johnson's remarks on sacred poetry in his notice of Waller in the once famous " Lives." These for the time being effectually put out in me all legitimate expectation of finding anything truly poetical in religious effusions in verse.

What were these speculations that so disheartened me? The learned Doctor sought from *a priori* considerations to make out the impossibility of there being ever a body of fine religious poetry. Translated into a bit of Carlylese the pith of the argu-

ment would appear somewhat like this: "Without being dreadfully at ease in Zion nobody can take stock of his feelings in the presence of the Deity and coin them into words." Intrinsically excellent religious poetry implies a degree of self-assurance unattainable from its very nature. And the plausibility of this bit of sophistry was proof against all my youthful assaults. My intellect was thus crushed into quiescence; but the heart cherished a forlorn hope that after all there might be in God's plan issues beyond even the great Doctor's intellectual ken, and that I might, not improbably, chance upon something some day which would vindicate the *poeticity* of religious experience.

In Oxenham's *Bees in Amber* I have found what I regard to be a concrete *disproof* of Johnson's dictum, and an inspiration to a literary effort after the unbroken slothfulness of about a year.

Shall I then set about to acquaint the reader with the Bees? But a quaint fancy possesses me of going up to them wading through the slough of despond of Dr. Johnson's criticism. I have an idea that our appreciation of them will be all the keener heightened by the joy of fording the Serbonian Bog where, as I can well testify, armies whole have sunk; please, reader, bear with me for a while.

Do you expect me to state the arguments of the learned doctor en masse as he presented them? Through the very hatred that I feel at the recollection of having been in awe of them, and tracing the fear to the ponderousness of his presentation, I will spite them by representing them in as commonplace a manner as I can command.

The main argument breaks itself into two distinct branches: (for method was their bane in those days:—they yet believed in an ordered cosmos outside and a balance of faculties inside such as would make Plato's heart glad!) (1) Argument from the nature of God. (2) Argument from the nature of man. And the two branches converge to prove that man being man, and God being God, the relation between them is bound to be inherently unpoetical. Set forth in detail they take the following form:

(a) Poetry is too vile to voice human feelings in the presence of the deity.

(b) Topics of devotion possess in them too few strands to be woven by invention into a fine texture of poetry.

(c) The subject is so serious that one has to be dreadfully

in earnest in regard to it. Hence no tampering with it—even the most legitimate right of the artist, say, of focussing light on any one point or of bedimming the other areas, can never be contemplated. Under these limitations in the sphere of religious art a Phidias, sacrificing the perfection of parts to the unity of the whole in a statue, a Wordsworth trying to invest sights with "the light that never was on sea or land," or a Rembrandt, with his trick of strongly focussing light on certain points, would have been inconceivable.

(d) Closely allied to this is the next argument that Omnipotence can only be degraded by being dragged into poetry.

(2) The next branch proceeding from a consideration of man's nature is shorter but no less effective.

The employments of pious meditation are :—Faith, thanksgiving, repentance and supplication. Faith, invariably uniform, cannot be invested with decorations ; thanksgiving, addressed to a being without passions, is confined to a few words ; repentance, trembling in the presence of a judge, has not leisure for epithets. Supplication of man to man may diffuse itself through many topics of persuasion ; but supplication to God can only cry for mercy.

A word or so on each of these points in the order in which they have been set forth and we pass on.

I. (a) Without maintaining that poetry is equal to represent man's feelings in the presence of the deity, it may be pointed out that the argument rests on a very low view of poetry. Annean England had no knowledge of the origin of English poetry in a spell of divine inspiration ; and, a victim to the common failing of regarding its own particular age as marking the acme of civilisation, disregarded Milton and the mystics of the 17th century. Unhallowed by the late glow of Wordsworthian inspiration it is no wonder that it failed to find in the pseudo-classicalism of the day a suitable garment for a religious rapture of any purity or degree of intensity.

(b) Are the topics of devotion few ? A startling opinion contradicting the life experiences of hundreds of thousands who in the history of humanity have found a full life-work in exploring the contents of man's relationship with God ! The same argument, conceded to, will prove the futility of love poetry no less. Is the connubial relation richer in its texture than religious devotion, so that it has been the fountain-spring of three-fourths of the

best poetry in the world while religion has failed to kindle a single spark of poetry? The novelty, as the present writer conceives it consists not so much in the original topic as in continually bringing ordinary things, by happy strokes of natural ingenuity, into new associations with the predominant passion.

(c) It comes very close to pretension to think that nature requires man's decorations to be presentable in poetry, and on the same analogy to make out that religious experience must pass through the alembic of human ingenuity to become a thing of beauty. There are landscapes which delight the mind much more than even the best bit of description, and family groups in actual life which give a more exquisite sensation of domestic delight than anything conceived in that way by even the great Shakespeare himself.

Then again it is not the doctrine itself so much as the effect of it upon the human mind and heart which the sacred poet has to describe. What is said of suppression and addition may apply to the former, but is evidently incorrect when related to the latter, it being an acknowledged difficulty in all devotional writings to keep clear of extreme langour on the one hand, debasing rapture on the other.

(d) The argument that omnipotence being incapable of exaltation religious poetry is invariably set the ugly task of degrading god-head by dragging it into its domain, cuts at the root of all theistic speculation, inasmuch as it would stultify effort towards a religious life, and make clearer apprehension and setting forth of the divine nature impossible.

II. The answer to the second part has in part been anticipated incidentally. What more need be said than that repentance need not merely tremble in the presence of the judge, indeed one great business of sacred poetry is to quiet the soul of the penitent. The criticism errs also in basing itself on the abstract nature of the deity alone. The sacred volume will correct the notion, and prove that personality is the highest concept that we can apply to God, thus redeeming man from utter spiritual despair.

It is not because sacred subjects are peculiarly inapt for poetry that so few religious poets succeed. The reason is to be sought in other directions. There being in the world a preponderance of interest in material things over interest in things of

the spirit, popularity is usually bound up with profane subjects. There is in the reader an explicable and obvious langour and coldness regarding spiritual things. And it is no wonder that they react disastrously upon the writer. The result is that the more sincere minds from delicacy very often will have little heart to expose their retired thoughts to the risk of mockery or neglect; and if they venture, will be checked every moment not knowing how far the reader's feelings harmonise with their own. This leaves the field open in a great measure only to harder or more enthusiastic spirits, who, offending frequently against delicacy by coarseness or wildness, only aggravate the popular distaste. Further, the production of good religious poetry demands a habitual depth of religious feeling which is difficult to attain. Thus the writer is often tempted to go beyond genuine experience and to impart a kind of artificial glow to his subject. The simplicity of the religious emotion also is a baffling element and often suggests decoration by means of things less spontaneous.

To one who has had the patience to listen to the foregoing consideration it cannot have remained unapparent that whatever difficulties may attend the writing of religious poetry are by no means insuperable. A steady percipience of the divinity that rules and holds a moral and loving relationship with the world is, from its nature, prone to break forth into song, if the percipient soul be at all tuneful. Religious poetry consequently is possible, and a certain inevitableness is its hall-mark. We shall see presently how Oxenham stands the test.

"Bees in amber" is a slender volume of thoughtful verse by John Oxenham published in 1913. It was not the first venture of a poet who had still a reputation to earn. Oxenham had already appeared before the public with at least six successive volumes of verse published at no great interval, and the popularity that had been the portion of one and all of these volumes was as flattering as one could have wished it to be. But the book deviated from the line in which he had been found by fame into a region enveloped for most men in a dubious twilight—the domain of religious experience. So advisedly the poet thought of prefixing an apology which it will be to our advantage to quote in full as it will throw some light on the origin and character of his efforts.

"In these rushful days an apology is advisable, if not

absolutely essential, from any man who has the temerity to publish a volume of verse."

"These stray lines such as they are have come from time to time I hardly know how or when. More often than not they have been the interruption of other more important and undoubtedly more profitable work."

"They are for the most part simply attempts at concrete and rememberable expression of ideas—ages old most of them which ask for more."

"Most writers I imagine find themselves at times in that same predicament—worried by some thought which dances within them and stubbornly refuses to be satisfied with the sober dress of prose. For their own satisfaction and relief in such a case they endeavour to garb it more to its liking, and find peace. If they please you, good, if not, there is no harm done; and one man is content."

The poet it will be seen claims thus a certain irresistibility for his experience and utterance and, as its corollary, an essential singing quality which refused to be ordered out even into rhythmical prose, while he waives all claims to originality in regard to the fundamental brain-work. And no fair-minded reader can deny to him his claims. "What he wanted to achieve he achieved," is a dictum we have heard enunciated by judicious criticism in judging Alexander Pope's works, and it states the truth in so far as it shows that criticism can be fair only when it has taken note of the object that an author has set before himself. Let us see how far the poet has redeemed the promise he held out.

The most prominent feature of the poems contained in the volume is a wonderful combination of inevitableness with an air of impromptu. The poet sings extempore, compelled by an inner necessity, and is yet so happily under a habitual excitement of his subject matter that he sings in abundance. This abundance is all the more surprising because genuineness of inspiration will seldom combine with it. The Pegasus of many a poet requires bridling lest the rider should be landed into inanedom. A frugal note alone has been thought usually to harmonise with sincerity of inspiration. That it is reconcilable, occasionally at least, with copiousness has been proved by few in the way in which Oxenham has succeeded in proving it. Rich*in such a combination,

the following extract from a poem titled "New Year's day and every day" may be regarded as typical of many in the same vein.

"We break new seas today,—
Our eager keels quest unaccustomed waters,
And, from the vast unchartered waste in front,
The mystic circles leap
To our prows with mightiest possibilities ;
Bringing us—what ?
Dread shoals and shifting banks ?
And calms and storms ?
And clouds and biting gales ?
And wreck and loss ?
And valiant fighting times ?
And, may be, Death :—and so the Larger Life !
For should the Pilot deem it best
To cut the voyage short,
He sees beyond the sky-line, and
He'll bring us into Port."

An intrepidity begotten of resigned fate marks the entire poem. Unless we know what faith it is that so emboldens the poet we shall know remarkably little about him indeed. What faith is then our poet's ? Let him speak for himself :

"Not what I do believe, but whom :
Who walks beside me in the gloom ?
Who shares the burden wearisome ?
Who all the dim way doth illumine,
And bids me look beyond the tomb
The Larger Life to live ?
Not what I do believe,
But Whom :
Not what
But Whom."

This perception makes him totally and unconditionally reliant on Him without whom life would be a baffling and unmeaning quest. In the depth of his trust he has learned to value tranquillity above passionate tumult. In the written record of Christ's life, and in the unwritten testimony—only less persuasive than the first—that this very mutable yet immutable world of nature bears to God's mercy,—the poet finds his consolation, the completest satisfaction of all his needs. He is not blind to what is popularly

called evil. But in his eye a certain tenderness suffuses its outline—an eye "made quiet" by the vision that evil can only exist by God's permission, and must end with the withdrawal of His sanction.

In a block I will quote a few of the more impressive passages and leave the reader to yearn for more and seek a first hand acquaintance with the author.

"For all the wonders of this wondrous world ;—
 The pure pearl splendours of the coming day,
 The breaking east,—the rosy flush,—the dawn,—
 For that bright gem in morning's coronal,
 That one lone star that gleams above the glow ;
 For the high glory of the impartial sun,—
 The golden noonings big with promised life ;
 The matchless pageant of the evening skies,
 The wide flung gates, the gleams of Paradise,—
 Supremest visions of thine artistry ;
 The sweet, soft gloaming, and the friendly stars ;
 The vesper stillness and the creeping shades ;
 The moon's pale majesty : the pulsing dome,
 Wherein we feel thy great heart throbbing near :
 For sweet laborious days and restful nights ;
 For work to do and strength to do the work :
 We thank Thee, Lord !

For maiden sweetness, and for strength of men ;
 For love's pure madness and its high estate ;
 For parentage,—man's nearest reach to Thee :
 For kinship, sonship, friendship, brotherhood
 Of men,—one Father,—one great family ;
 For glimpses of the greater in the less ;
 For touch of thee in wife and child and friend ;

We thank thee Lord.

For that supremest token of Thy Love,—
 Thyself made manifest in human flesh ;
 For that pure life beneath the Syrian sky—
 The humble toil, the sweat, the bench, the saw,
 The nails well driven and the work well done ;
 For all its vast expansions ; for the stress
 Of those three mighty years ;
 For all He bore of our humanity ; *

His hunger, thirst, His homelessness and want,

For all His gracious life : and for His death,
 With low bowed heads and hearts impassionate,

We thank Thee Lord !

“ As little child
 On mother's breast
 O rest, my heart,
 Have rest !
 Who rests on Him
 Is surely blest.
 So rest, my heart,
 Have rest !

S. N. ROY.

—:O:—

KEATS' CENTENARY

SOME REFLECTIONS.

We in India have had of late, our gaze fastened exclusively on political issues. The rush of circumstances has been hurling us from one stage of political life to another so rapidly that little chance has been left to us to look before and after, or even aside. In this morbid development of the political bias at the expense of almost every other instinct in man, we have even turned our faces away from that direction from which alone, Matthew Arnold believed, could be derived that balm to the fevered state of existence which the modern mode of life, especially in its aspect of fretful political activity, is apt to induce. Meanwhile the Keats' Centenary has come and gone, unperceived and unhailed.

Keats Centenary !—So a hundred years have succeeded, one on the wake of another, that poignant hour in Rome which saw the existence of one of earth's most beautiful natures rounded by eternity ! But does the night scene of 23rd Feb. 1821, in the first house on the right in going up the steps up to Sta Trinita dei Monti in Rome, come to the present-day reader of literature with any less power than it did to the poet's contemporaries and immediate successors ? Is the complex of emotion that is suggested by the recollection of that last hour to the modern reader less overwhelming and poignant to-day, because of the effort that it may cost him to live in imagination in the environment amid which the poet's soul shuffled off the mortal coil ? “ Severn—I—lift me up—I am dying—I shall die easy ; don't be frightened—be firm, and thank God, it has come.”—Verily, words of quiet courage and resignation fit to tingle for ever in the ear of humanity ! ‘And a whirlwind of music came sweet from the spheres !’

Centenary celebrations, like all other efforts of modern life, are imbued with the critical spirit. They have been made in recent years the occasions of surveys of the life and achievements of the great dead from the shifted point of view which the lapse of a hundred years offers. Thus although we would rather fondly linger among the more clearly outlined scenes of Keats' life—

which, thanks to Brown, Severn and his numerous other friends, have been drawn to life for us—and embalm ourselves with the aroma of his memory, we find ourselves called away to a far less pleasant task—that of trying to set forth how Keats the man and the poet has come down to us through the noise and fume and wealth of a century of mingled materialism and spiritual yearnings.

The most noticeable result of a century of critical exploration of the poet's life and achievements has been the rise of a splendid body of Keats literature which, though not equal in bulk to the literary accretions round the names of Shakespeare, or Milton or Byron, is hardly inferior to them in fineness of insight, and intensity of sympathetic imagination. Bradley, Colvin, Selincourt, Hunt, Herford, Bridges, Swinburne, W. M. Watson, W. Bell-Scott, W. M. Rossetti, Haydon, Severn,—a life and life's work to have exercised a fascination over so many minds of all but the greatest magnitude must have been supremely great. Colvin, Selincourt, Herford, Bridges, Rossetti, Swinburne and Watson have directed their best efforts to lay bare the source of the manifold beauty which irradiates all our poet's writings. While on the other hand, Haydon, Severn—painters of no little genius—have portrayed him for us in many a moment of soul-revealing act and approach to action. And Bradley and Colvin, through assiduous collection and arrangement of every scrap of document bearing on the poet's life, have given to the world a knowledge of the poet as he lived and moved about on this earth hardly equalled elsewhere for precision of touch and definiteness of contour.

In what light does this critical and biographical literature reveal the poet to us? In general it could be remarked that as a result of all this research many a misconception regarding the facts of the poet's life has been removed, and a critical estimate of the poet's exquisite genius has been formulated which will last down to a long time to come.

Keats the man has been brought before us in a clear light. The conception of Johnny Keats, to which the general contempt of the reviewers and the indirect assent of Shelley and Byron in their posthumous estimates of the poet gave currency, has been dispelled and we have to-day the poet living before us as a nature touched here and there with weakness indeed, yet strong in self-respect, love to his friends and humanity in general. A man who could throw out his personality so powerfully to impinge on the nature about him as Keats appears to have been able to do was surely no weakling possessing much of a milkop in him. The redemption of the poet's character from the cloud of misconception which initially enveloped it was, however, long delayed through the memoirs of Brown remaining in mss. for a curiously long while and through the engrossment of the poet's brother George with other preoccupations in America. Yet the vindication has at last been as complete as could be desired. To call up an image of the poet to inspire us on this hundred years' day the best course we can adopt is to cull some of the utterances of the poet's friends and let them speak for themselves without imposing any interpretations of our own on them.

One wrote when the poet lay dying: "Keats must get himself again, Severn, if but for me—I cannot afford to lose him; if I know what it is to love, I truly love John Keats."

"He was the sincerest friend"—cries Reynolds, "the most lovable associate, the deepest listener to the griefs and distresses of all around him that ever lived in the tide of time."

To the same effect Haydon :—

"He was the most unselfish of human creatures, unadapted to this world, he cared not for himself; and put himself to any inconvenience for the sake of his friends. He had a kind gentle heart, and would have shared his fortune with any one who wanted it."

The following is a more restrained estimate by Bailey, and it reveals new strands in the poet's nature.

"He had a soul of noble integrity and his common sense was a conspicuous part of his character. Indeed his character was in the best sense manly. Gentleness was, indeed, his proper characteristic, without one particle of dullness or insipidity, or want of spirit.....In his letters he talks of suspecting everybody. It appeared not in his conversation. On the contrary he was uniformly the apologist for poor frail human nature, and allowed for people's faults more than any man I ever knew. But if any act of wrong, or oppression, or fraud, or falsehood, was the topic, he rose into sudden and animated indignation."

Haydon alone among his friends sounds a note of discord by referring to the poet's "want of decision of character and power of will" and says "that never for two days did he know his own intentions." Keats himself recognised this and described it as his unsteady and vagrant disposition. This quality was, however, inseparable from the cast of his genius, and, in fact, was the source of much of that natural interpretation of life which M. Arnold finds in him. "Acute as was his own emotional life" says Colvin "he nevertheless belonged to the order of poets whose work is inspired not mainly by their own personality but by the world of things and men outside him." This susceptibility was so great that he says on one occasion, "I am perhaps not speaking from myself, but from some character in whose soul I live." 'Lastly he had no fears of self' says George Keats. Remember also how manfully and with true dignity under that sore trial when the work he offered to the world, in all soberness of self-judgment and hope, was thrust back upon him with gibes and insult, he bore himself.

Add to these estimates formulated into words the unspeakable greatness of the silent testimony which the entire life of Keats as also of Brown bore to the extreme loveliness and greatness of the man in Keats and you have the figure of a man hardly to be equalled anywhere in the recorded annals of literature. Surely this was not the person to be snuffed out by newspaper articles or to lend himself to gross enjoyment of the senses.

If the man appears so to us through the haze of an intervening century, what are the elements in his poetical achievements that appear to us to-day as of permanent and peculiar value? This is a query more easily asked than answered. It is not possible to attempt a summary of the critical literature that has been written on this poet, far less is it possible to exhaust the contents of his matchless and elusive genius? What we can only attempt is to say a word or two on the more prominent features of his poetry, for which his name stands to-day and to avoid as much as possible all commonplaces of critical dicta.

Reference has been made to the poet's gift of losing himself in other identities. It has been indicated also how this protean personality in him lay

at the root of his power of what has been called by Arnold 'the natural interpretation of life.' Arnold thought that, rich in natural interpretation, Keats had hardly had sufficient duration of life granted to him for perfecting the power of what may be called the moral interpretation of life. But one would fain think that the man to whom had been vouchsafed the perception of the identity of truth and beauty—had through one gateway at least seen into the very life of things and had made men heirs to his vision. "I am certain of nothing" wrote Keats, "but the holiness of the heart's affection and the truth of imagination." What the imagination seizes as Beauty must be Truth whether it existed before or not.

This is the truth towards which Wordsworth and Coleridge were groping through all their abstract discussions on the nature of imagination and the view of things it gives. It was left to the youngest of the great race of poets to utter it with more unqualified boldness than any of his contemporaries. Indeed the proclaimer of it must have been touched with a live coal from the altar of God! The sceptical bent of the age in which it was enunciated required it and the arid stretch of materialism that has since come between him and posterity requires it, if possible even more urgently.

The quest of the beautiful was the most notable gift he has left to posterity. But in intrinsic worth one would think that his poetical method had been of even more value in enriching English poetical literature. I am referring to the poet's developing and perfecting to the utmost degree the poetical appeal through the eye. Poetry by its innate nature is related to the other fine arts and it makes use of the two main modes of appeal on which rest the effects of all works of art—the appeal through the eye and through the ear. Both these modes had been utilized by poetry, and with reference to English poetry we may take Milton and Keats as their chief exponents. Endowed as he was in birth, with a concrete imagination his end and aim in poetry was to find words to clothe the images of beauty that blossomed in his fancy in forms and colours analogous to those of painting.

This appeal through the eye he followed so uniformly that it hardly requires being illustrated to any one who has any acquaintance with his poetry. As an extreme instance we may take the following situation enshrined in the "Ode to the Nightingale" where the poet definitely tries to drown his sense of the concrete and lose himself in a world of vagueness. But the gift of the eye asserts itself and we get a passage characteristic of the poet in the fullest sense.

.....Tender is the night,
And haply the Queen-moon is on her throne,
Cluster'd around by all her Starry Fays;
But here there is no light,
Save what from heaven is with the breezes blown
Through verdurous gloom and winding mossy ways.

I cannot see what flowers are at my feet,
Nor what soft incense hangs upon the boughs.
But, in embalmed darkness, guess each sweet
Wherewith the seasonable month endows
The grass, the thicket, and the fruit-tree wild;
White haw-thorn, and the pastoral eglantine;

Fast fading violets covered up in leaves,
 And mid-May's eldest child,
 The coming musk-rose full of dewy wine,
 The murmurous haunt of flies on summer eves.

Such passages, again, as follow may be taken as the culmination of poetical word-painting.

St. Agnes' Eve—ah, bitter chill it was!
 The owl, for all his feathers was a-cold,
 The hare limp'd trembling through the frozen grass,
 And silent was the flock in woolly fold.
 Numb were the Beadsman's fingers while he told
 His rosary, and while his frosted breath,
 Like pious incense from a censer old,
 Seem'd taking flight for heaven, without a death
 Past the sweet Virgin's picture, while his prayer he saith.

It is needless to multiply instances. It is by no means suggested that the pictorial method was unknown in English poetry.

Spencer indeed had developed it to an extent. But with him it was not a consistent method; it was no more than an occasional resort. Only occasionally would his imagination conjure up concrete pictures for the expression of his ideas. Moreover even when Spencer is pictorial, he resembles Rembrandt in his play of light and shade and as such he is different from Keats who recalls the definiteness of Gainsborough and Constable.

In these directions then lies Keat's greatness as a poet.

S. N. ROY

SERAMPORE COLLEGE ATHLETIC CLUB

REPORT FOR THE SESSION 1922—23

At the outset we must candidly acknowledge that this has not been a successful session. It is not that the College has been exceptionally lacking in athletic talent. We have a number of individual athletics quite up to the average. But, speaking generally, our officers have not served us as well as they ought. They failed in almost all sections of the club to secure a good programme of matches, so that our players here had comparatively little chance of proving their mettle. The Director has pursued the policy of interfering as little as possible with the detailed administration of the club: one of its objects being practice in the art of self-government. He is bound, however, to draw attention to this serious defect and to take steps to remedy it.

But if the officers have in some measure failed, the fault has not been entirely theirs. They have felt great difficulty in inducing players to turn out for regular practice. There are a number of honourable exceptions. But judged on the whole, this has not been a strenuous year.

Football.—We commenced the session well. The Staff cup competition got going early and produced some keenly contested games. The Second and Fourth Years both played well and the Theologicals, though rather a scratch team showed energy and enthusiasm. The school as usual played well and were

only beaten after a hard struggle. The First Year team were worthy victors, this speaks well for our future prospects.

We desire to express our regret that the School, owing to its transfer to Bishnupore, will no longer be able to take part in the competition. They have always shown themselves good sportsmen and we marked our appreciation by presenting their captain with a medal.

Only three matches were played with outside teams.

1. College vs. St. Paul's College 1 : 1.

2. „ vs. India Jute Mill 0 : 3.

3. „ vs. Duff Hostel 1 : 2.

Cricket.—The Cricket season too opened quite well and we had the pleasure of seeing the College beat Mr. Cameron's Eleven on the Foundation Day. The only other match, however, was against St. Paul's and in this we were badly beaten. The Cricket Club has badly missed Mr. Angus and we look forward to his return to bring new vigour to the game.

Tennis.—The Tennis Club has been greatly hampered through financial difficulties. All the purdahs are worn out and we have not been able to afford new ones. Balls are still so high in price that practically all our funds have to go their purchase and even then we cannot secure enough. We are also hampered through lack of courts. The court south of the cricket field is useless for most of the session, so that we have to depend on the two south of the hostel which now need relaying.

We played four outside matches, three against St. Paul's, 2 drawn 1 lost, and one against Bishops College which was won.

There was a good deaf and crack tournament and the Robinson cup also produced some good matches. It was won by the 4th year pair (Isaac and David), the theologicals (Neal and Thomas David) being runners up.

May we say how much we shall miss two of our retiring officers, Isaac and David who have for some time been the college first pair and have been of great assistance to the club.

Hockey.—The Hockey Secretary reports that the team was by no means weak but that after the first month's play the general body of students seemed to lose all interest in the game.

Three matches were played.

College vs. Hoogly College 1 : 1

„ „ St. Paul's College 2 : 1

„ „ The Carey School 0 : 0

Hockey labours under the handicap of competing with another exciting sport—that of trying to pass the University examinations. Many play the two games in the same way: make a rush, hit wildly and trust to luck to find the goal. With steady practice both games might be played together and with more success.

Volley Ball.—Here we can report very good progress. Three games were won in the Y. M. C. A. Tournament, and we were never defeated. Among the players Thomas David and C. Philip deserve special mention but all the team were quite keen.

Rowing.—Serious rowing has not yet begun, but for the last week or so we have been practising in a boat belonging to the Lakshmi Narayan Rowing

Club, Uttarpara, for which we have made an offer of Rs. 500. If this offer is not accepted a boat will be constructed in time for next cold weather. All who desire to take part in rowing must first pass a swimming test. We have been in correspondence with Mr. Moreno, the organiser of Inter-Collegiate rowing matches in connection with the University Institute, but so far nothing definite has been arranged.

Athletic Sports.—The Athletic Sports showed a certain advance on previous years.

Some students really went in for training and all the events were keenly contested. V. E. Chacko, who won the championship with 18 points, is one of the best athletes the college has ever produced. C. T. Augustine Eka also did very well, scoring 11 points. He set a good pace in the steeplechase and led from start to finish. Smellie 7 points and Mahapatra 6 points deserve honourable mention. P. M. Koshy only got 4 points but did very well in events that do not count for championship, particularly the obstacle race.

The club owes a debt of gratitude to Benjamin Minz, who, as last year, acted as secretary and laboured like a hero to make the sports a success. We have also to record that we entered for the first time for the Calcutta Intercollegiate sports and obtained two places,—Chacko and Mahapatra coming 2nd and 3rd in 'Throwing the Cricket Ball.' With more serious training we could do much better next year.

Athletic Honours.—The following members of the club have qualified for Honours and admission to Membership of the Pelican Club :

H. S. D. Smellie (F.H.C.A.).

A. K. Bala (F.H.)

C. M. David (F. already T.)

J. N. Baroi (H.)

J. N. Sarkar (H.)

A. K. Ray Choudhury (C. already F.H.)

S. A. Sarkar (C)

P. J. George (T)

J. Koshy (T)

V. E. Chacko (A)

M. J. Philip (A)

R. C. Ray (A)

It has also been resolved that the following students who have played regularly for the College for one year be admitted as Associates of the Pelican Club and allowed to wear the Pelican badge.

H. D. Bhattacharya (F. H.), B. Mahapatra (F. H. C.), P. C. George (F), P. M. Koshy (F. A.) C.T.A. Eka (F.H.C.A.), Nalini Chatterjee (F.C.), Maung Kyi Nyun (F. H. C. A.), Vengra (H), Obed Minz (H), Surja Adhikari (H), Jayatunga (C), J. S. Neale (T), H. C. Mukerji (F).

Among students about to leave the College, who have rendered special services to the Athletic Club, we have already mentioned C. T. Isaac who has served as Tennis Secretary and Captain, C. M. David (General Secretary and Football Secretary) and B. Minz (Athletic Sports Secretary). Our thanks are also due to Aswini Kumar Ray Choudhury who has served the club as Football Secretary and Captain and General Secretary and has played in nearly all the matches that have taken place during the past four years.

Next Session's Officers.

The General Secretary for next session will be Jnanaranjan Sarkar. The Football Captain will be B. Mahapatra and the Football Secretary, H. D. Bhattacharya. Other officers will be elected at the beginning of next term.

Object of the Club.

Lastly let us call once more to mind the object for which the club exists. It is symbolised for us by the Pelican which surmounts the college arms, and which forms the badge of our Athletic Honours Club. According to ancient mythology the pelican is so devoted to her young that when other food cannot be found she feeds them with blood from her own breast. So the bird was early introduced into Christian symbolism as a symbol of the Redeemer,—a symbol of self-sacrifice.

The great object of athletics such as we practice here, is not merely personal fitness,—certainly not personal fitness as an end in itself, but the team spirit, fitness for service in the attainment of a common end, a kind of fitness which nearly always involves self-sacrifice. Let us also call to mind that athletics are only just beginning as we come to an end of our college course. There was never a greater athlete than St. Paul. Let us keep in mind his great words: "Not that I have already attained or am already perfect, but I press forward. Forgetting the things that are behind and stretching forth to what lies before I press on toward the goal for the prize of God's high calling."

SERAMPORE COLLEGE.**Athletic Sports.**

February 2nd, 8th and 10th, 1923.

1. Steeplechase.

Old Station, Johnnagar, Cotton Mill, Mahesh, Waterworks, Home.

1. C. T. Augustine Eka.
2. V. E. Chako.
3. M. J. Phillip
4. S. N. Deb.
5. R. C. Ray.

2. Hundred Yards Flat Race. Time 10 Seconds.

1. V. E. Chako.
2. H. S. D. Smellie.
3. { A. K. Raychowdhury. •
R. N. Banerji.

M. J. Phillip, D. Bhattacharya, and Chandapillai also ran in the final.

3. Quarter Mile Flat Race. 62 Seconds.

1. V. E. Chako.
2. C. T. A. Eka.
3. M. J. Phillip.

Other finalists: Mahapatra, Smellie, Chandapillai.

4 120 Yards Hurdles Race. 7 Three foot hurdles. 18 Seconds.

1. B. Mahapatra.
2. { P. M. Koshy.
H. S. D. Smellie.

Other finalists: K. C. De, H. D. Bhattacharya, C. T. A. Eka.

5. High Jump.

1. { R. C. Ray.
C. T. A. Eka. } 4 feet 10 inches.
2. H. S. D. Smellie. 4 " 9 "

P. M. Koshy and V. E. Chako also cleared 4' 9" in the heats but only 4' 8" on the final day.

6. Long Jump.

1. V. E. Chako. 17 feet 5 inches.
2. H. D. Bhattacharya. 16 " 8 "
3. C. T. A. Eka. 16 " 6 "

7. Pole Jump.

1. B. Mahapatra. 6 feet 10 inches.
2. P. M. Koshy. 6 " 9 "

8. Throwing the Cricket Ball.

1. V. E. Chako. 94 yards 2 feet.
2. B. Mahapatra. 90 " 0 " 2 inches.
3. O. C. Zachariah. 90 " 0 "

9. Putting the Weight.

1. V. E. Chako. 25 feet 6 inches.
2. H. S. D. Smellie. 24 " 4 1/2 "
3. Obed Minz. 22 " 5 "

10. Obstacle Race.

1. P. M. Koshy.
2. J. N. Sarkar.
3. H. D. Bhattacharya.

11. Orange in Flour Race

1. P. M. Koshy.
2. J. N. Sarkar.

12. Pillow Fight.

<i>Semi-finalists.</i>	<i>Finalists.</i>	<i>Victor.</i>
R. C. Ray. }	R. C. Ray.	R. C. Ray.
I. P. Verghese. }		
P. M. Koshy. }	P. M. Koshy.	
B. B. Sengupta. }		

13. Blind-horse Race.

1. J. N. Sarkar, and Megnad Baroi.
2. { H. D. Bhattacharya and S. Chatterji.
B. Minz and O. Minz.

14. Relay Race.

Won by 1st Year I. Sc. Team :

Eka, Chandapillai, Mahapatra and Nalini Chatterji.

15. Tug of War.

Won by the 2nd Year Team :

R. C. Ray, Smellie, S. Ghosh, G. B. Choudhury, C. J. Shome.

A STUDENT'S IMPRESSIONS OF THE SPORTS.

Quite early in the College Year it became evident that there were many who secretly aspired to win the chief glory in the Annual Sports. Therefore they took care, in their own undetected ways, to keep and make themselves fit for the highest speed and endurance in the Sports. There were others, too, who, though determined to carry away great prizes, yet were indeterminate as regards practice. Queersort of athletes indeed!

It was fixed that the heats be held on Feb. 8th and Finals on Feb. 10th. Entries were quite satisfactory except for Pillow Fight. This also was complete when a further time was given.

The arrangements of the Sports Grounds was excellent due to Mr. Rawson's special care and the ready help given by the India Jute Mills.

On Feb. 10th morning, the Football field presented a surprise spectacle—race courses marked white; hurdles standing; obstacles fixed; the field fenced; chairs and benches arranged for the College staff and visitors; and flags fluttering in the wind. It was a happy omen of a big, cheerful meeting in the afternoon.

Sports began at 2 P.M. Students and visitors poured in till the whole field was surrounded by onlookers. The harder events were very closely contested, often times resulting in dead-heats. The lighter events such as the Blind Horse Race, and the Pillow Fight, faithful to their nature, provoked volumes of laughter again and again. The obstacles seemed more fearsome than we have ever had them before, an impossible water-jump forming a fitting climax. It was pleasant to witness the Sports from start to finish.

At the end of the Sports, Mr. Burns, the Manager of the India Jute Mills, heartily congratulated the competitors. He expressed his great appreciation of the competitive spirit shown at the Sports. Next the Hon. Mrs. Sinha, gave away certificates of prizes, the actual giving away of prizes being put off for a subsequent date.

With hearty votes of thanks to the Chairman of the evening, to the honoured guests, to the Director of Sports, and others, the meeting was over.

The College News and Notes.

Closing weeks of the Spring term at Serampore College are usually pretty heavily crowded with Social functions, feasts and farewells. This year was no exception. After the Hostel Literary Society anniversary, the annual meeting of the Athletic Club and the farewell accorded to the retiring Students—all squeezed into the brief compass of one evening—we have to note at least four other Social functions of no small interest.

* * * * *

It became known very late in the term that the Rev. F. M. Hirst would under doctor's certificate be leaving the College for good and proceeding to England to take up pastoral work there. Mr. Hirst's stay in India extended over more than two years; though owing to illness he was able to do only two terms lecture work. But short though his stay has been, he succeeded in

endearing himself to all by his frank, genial and earnest manners. He as well as Mrs. Hirst and the children will be missed very much in the College. The farewell meeting organised by the H. T. D. Students to bid him good bye was very impressive in its cordiality and good feeling.

* * * * *

A farewell meeting on a much larger scale was organised by the College and the Christian Endeavour and the local Congregation to say good-bye to the Rev. A. C. Ghosh, who after 30 years' varied and useful work at Serampore was going to Lakshmikantapur in the South Villages to a work of great importance and responsibility. Mr. Ghose enjoyed a measure of popular esteem which was unique and naturally the honour done to him was characterised by a rare degree of spontaneous enthusiasm. We wish Mr. Ghosh the best of careers in his new field of work in the service of our Master.

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Two well-organised social functions at which Mr. D. N. Ghosal and Mr. H. N. Gupta respectively were at home to the Indian members of the staff should not be allowed to pass unnoticed. These were very successful functions and one would like to see more of them and on a more extensive scale, in future.

* * * * *

The bereavements sustained by Mr. Chuckerbarty and Mr. N. N. Mukerji draw our heartiest sympathy to them. The former lost a son-in-law in the prime of life and the latter a young son, and the deaths were as unexpected as they were lamentable

THE COLLEGE CHRONICLE

JAN.—MARCH, 1923.

- Jan. 1st. The College Hostel founded in 1913.
- 2nd. The College re-opened after the Christmas Holidays.
- 5th. H. T. D. Sermon Class—Mr. K. Chandra, 1 Cor. 11.
- 10th. Brotherhood meeting—Mr. T. Z. Koo on "Chinese Renaissance"
- 12th. Sermon Class. Mr. B. Minz. Matt. 8: 19-20. Hostel Social with Mr. Rawson in the chair.
- 13th. Brotherhood Meeting—Mr. I. B. Chandulall on "Our National Defects."
- 14th. Meeting of the Christian Students—Mr. Chandulall on "A New Heaven and a New Earth."
- 17th. The Hostel and Debating Literary Society meeting—Mr. M. Venkateswaran, M.A. on "India and the Boy Scout Movement."
- 19th. Sermon Class. Mr. T. David B.A. "Thy Kingdom Come."
- 21th. Brotherhood Meeting—Rev. I. E. Browne M.A. "Revelation and Discovery."
- 26th. Sermon Class—Mr. K. Cheryan, Matt 9.
H. T. D. Squash—Mr. G. M. Kanagaratnam on "The Indianisation of Church Worship."
- 28th. Brotherhood meeting—Rev. F. M. Hirst, M.A. B.D., on "The Prophetic Zeal."

* A large district, South of Calcutta, is being transferred from the charge of the mission to that of the India Church and Mr. Ghosh has been appointed Superintendent.

- Feb. 2nd. Sermon Class—Mr. J. S. Neal, Rom 7. 24.
 3rd. Hockey Match : St. Paul's College Vs. Serampore College.
 5th. The "Codex" general meeting Mr. T. David elected Secretary.
 6—9. Lectures on "The Life of Mohammed" by Rev. L. Bevan Jones B. A., B. D. of Dacca.
 10th. The College Athletic Sports, Chairman—Chas. H. Burns, Esq.
 16th. Sermon Class—Mr. G. P. Charles. Matt 26, 42^b. H. T. D. Squash—"The Place of the Sermon in Church Service."
 17th. The Scouts' camp at Johnnagar.
 23rd. Sermon Class—Deacon A. P. Job, Luke 18, 13^b.
 24th. Magic Lantern Lecture Rev. G. P. Tasker on "The Life of Christ."
 March 1st. The Hostel Literary and Debating Society meeting Rev. E. C. Dewick on "The Study of Birds."
 3rd. Magic Lantern Lecture—Rev G. P. Tasker on "The Life of Christ."
 4th. Brotherhood meeting—Mr. Norman Bose B. A. on "Continuing instant in Prayer."
 8th. The Codex published.
 7th. Talk on "Stars" to the Scout Troop by Mr. Rawson.
 8th. Talk on "Flowers" to the Scout-Troop by Mr. S. N. Roy.
 18th. Brotherhood meeting—Discussion on 'College Prayers' led by Mr. Rawson.
 27th. The Christian Mess Farewell Dinner.
 28th. The annual meeting of the College Athletic Club. The Annual meeting of the Hostel Debating and Literary Society with the Hon'ble A. S. K. Sinha I.C.S. in the Chair.

SERAMPORE COLLEGE SCOUT TROOP.

Mr. C. E. Abraham, the Warden and Mr. C. T. Isaac, had the rare privilege of attending a Scout Master's Training Camp, held at Tollygunge near Calcutta, in January and organised by the Scout Deputy Camp Chief for Bengal, Mr. J. S. Wilson. On their return from the Camp they took with them one Mr. Venkateswaran, M.A., the provisional Commissioner of the Boys Scouts Association of the Madras Presidency. He delivered a very powerful lecture on "India and the Boy Scout Movement" in the Hostel Literary Society, in which he succeeded in impressing upon the audience the value and importance of the movement for Indians both as individuals and as a nation. Enthusiasm is always catching and the sparks of interest were fanned into a flame of keenness for Scouting in the College and the result was the Serampore College Rover troop was called into existence.

The names of our officers are given below :—

Advisory Council—The Principal and the Faculty.

Honorary Secretary—Prof. S. C. Mukerji, M.A., B.L., M.L.C.

Scout Master—Mr. C. E. Abraham, M.A., B.D.

Assistant Scout Master—Mr. C. T. Isaac.

Troop-leader—Mr. W. M. P. Jayatunga.

Music Instructress—Mrs. Rawson.

Instructor in Nature study—Prof. J. N. Rawson, B.Sc., B.D.

„ *First aid*—Rev. A. L. Sircar, B.D.

The first Scout activity decided upon was to hold a Scout Camp in the Johnnagar fields, near Serampore on the 17th of February 1923. All the enlisted members assembled in our Scout Club room in full Khaki uniforms, on the appointed day and after having been grouped into 6 patrols with a leader for each, we marched off to the Camp amid cheers of congratulations and encouragements from resident, staff and students. A few minutes after reaching the fields, the S.M. gave us a preliminary talk on scouting and the fundamental rules relating to it, embodied in the ten scout laws, emphasising particularly the fact that a scout is a soldier of peace and not of war and his duty is to be "trusty, loyal, helpful, brotherly, courteous, kind, obedient, cheerful, thrifty, and pure in mind and body." According to the scouting regulations of running a troop, our troop was named the "Snake" troop and the different patrols "the lapwings" "the owls" "the crows" "the parrots" "the wood peckers." Since it was a whole day camp we had to prepare the tiffin there ourselves and it was a most interesting and amusing spectacle to see groups of the College students engaged in the kitchen duties, such as washing vessels, gathering fuel, getting water, and so on. We had at intervals short talks on "Scout games" "uses of the staves" "Scout exercise" "Scout sign" and other scouting subjects, which we enjoyed more as leisure amusements, since at all other times we were most actively engaged in Scout games, practical demonstrations of the subjects we have had and running here and there at the sound of the scout whistles. At the approach of twilight and after some interesting scout games we marched off singing and whistling to the College where we were cordially received by our best well wishers Mrs. and Mr. Rawson.

During the course of the next few days the scout activities and instructions were continued. On the 24th of February, 23 the tender-foot examination was held and it is a matter worth mentioning that though most of the members were at the brink of their university examinations, they took up the matter most earnestly and in the right spirit, as evidenced by the excellent answers and practical demonstrations on that day.

The tender-foot course being over, we had for the next few days courses of lectures on "first aid" by the Rev. A. L. Sircar, B.D., a diploma holder of the St. John's Ambulance Association, on "Birds" by Rev. E. C. Dewick of the St. Paul's College on "Flowers" by S. N. Roy, M.A., of the Serampore College, and on "Stars" by Rev. J. N. Rawson, B.Sc., B.D., and instructions in Music by Mrs. Rawson and on other regular scout subjects by the S.M. A.S.M. and the T.L. These lectures were all interesting and learned and we are thankful, we reaped in a great store of valuable information and practical suggestions from them which we are sure will bear fruits in our future life. The music classes, the lectures on "Birds" and "First aid" deserve special mention. During these times we also learned the Scout cries and yells which gave a life and energy to all our activities and helped to make us cheerful and brisk. The course of instructions of the second class scouts being over, the test began with spare time activities as cooking, stitching and fire lighting, which in the end was followed by an oral examination on "First aid and bandaging" "compass" "signalling" and other scout subjects. Then it was

announced, that our investiture ceremony was to be held on the 23rd of March 23 and words cannot express how glad we were to learn that we the first Rover Scout troop in Bengal, were to be admitted into the great world Brotherhood of Scouts.

At 4 p.m. on the appointed day at the rally whistles of the S.M. all the members in their full uniforms doubled up into the fields in front of the Union Jack, hoisted right in the centre of the play ground, where the S.M. talked in brief on the responsibilities of the Scouts and what we were to do and say at the ceremony. At 4.30 p.m. Mr. N. N. Bhose, Provincial Organising Secretary and Quarter Master for Bengal, arrived with a brother Scout. We cannot forget his smiling face, genial disposition and brotherly dealings with us and I do not doubt that anyone who spent even a short time with him can fail to discern in him all the qualities of a typical Scout. After tea with Mrs. Rawson and after some scout games and an oral examination, the solemn ceremony of investiture was conducted by Mr. Bhose, taking us by patrols. The Solemnity of the occasion and the great promise we have made will not, I am sure fade away from the memory of any scout who has any sense of his responsibility. It is not for a badge or for a title that we have become scouts but in the earnest hope to observe our pledge to do our best to do our duty to God, the King and Country and to Obey the Scout Law.

I give below the names of those who have been admitted into the great brotherhood of scouts throughout the world at the investiture ceremony on the 23rd of March, 1923.

I. Lapwing Patrol.

1. Joseph Koshy.
2. T. T. Tharu.
3. T. G. George.
4. P. K. Varughese.
5. P. C. George.

III. Crow Patrol.

1. V. E. Chacko.
2. K. C. Thomas.
3. T. K. Matthai.
4. T. P. Maulik.

V. Parrot Patrol :—

1. Eipe Varughese.
2. Browell Song.

II. Cuckoo Patrol.

1. Mani K. Abraham.
2. Deacon A. P. Job.
3. P. M. Koshy.
4. V. J. Philip.

IV. Owl Patrol.

1. Thomas David.
2. C. Philip.

VI. Wood Pecker Patrol.

1. Benjamin Minz.
2. C. Somasundaram.
3. K. T. Varughese.
4. K. G. Varughese.

Mr. Rawson our instructor in Nature Study and Mrs. Rawson our Music instructress kindly invited us to tea on the next day and it is no exaggeration to say that no one of us can forget the few happy hours we spent in their company feeling ourselves quite at home and merry, as though we have been transported into our own homes. The memory of the evening so balmy with the kindness and affection of our hosts will abide with us in long years to come.

I also wish to record with pleasure two parade services we had the privilege of attending at the St. Olaves' church (Church of England), conducted by the Rev. H. D. B. Harford of St. Paul's School, Calcutta, and another at Mission Chapel on Easter Sunday.

In conclusion, on behalf of our troop, let me express our heartfelt thanks to our officers, our instructors and other well wishers in and outside the College and especially to the College authorities for their kind approval and financial

support of our troop and for any other help they have rendered us in their individual capacity. I wind up this short account of the activities of our troop this year, in the hope that this infant institution will continue to flourish under the kind patronage of our college, and that it will serve as a means of uniting the various elements in our College student community under the banner of peace, friendship and service and that it will help to produce, actively useful and intelligently loyal citizens for our great motherland of India. Good luck and good camping to my brother-scouts and good-bye to all.

MANI K ABRAHAM,
Cuckoo Patrol.

THE COLLEGE HOSTEL AND NOTES.

The hostel has seen another year of busy life and work. She had among her inmates this year, Singhalese, Malayalis, Tamils, Telugus, Mundas, Santals, Rajputs, Uriyas, Bengalees, Burmese, Khasis and Neepalis. A parliament of languages and religions and different shades of views, cosmopolitan in almost all her aspects, an India in miniature, it goes without saying that in a such a hostel with a wonderful variety of talents, life is indeed enjoyable and an education liberal in itself.

Having come to the end of the College year it is but natural that one stream of life with all the wealth of culture and experience should flow out to the world so as to make room for fresh life to flow in. The out-going members not less than thirty in number have enjoyed heartily their dinners and Socials, and some are already busy packing homeward. Of the 30 Students who are leaving the hostel this year—21 Christians and 9 Hindus—17 have appeared for B.A. and 9 for I.Sc. and the remaining 4 are Theologians.

Health. There is nothing specially remarkable regarding the general health of the inmates. During the term no one had any serious illness probably due to the very genial climate we enjoyed during January and February and also due to the neat arrangements and healthy atmosphere of the Hostel and the College premises, quite in contrast to the dusty and often stinking Serampore outside (It seems as though the Municipality has no fellow feeling in that they care very little for the proper sanitary arrangements of the thickly inhabited quarters of Serampore). Our enthusiastic and cheerful warden, in hearty co-operation with Prof. Rawson is taking every possible care to keep the hostel and the surroundings as clean and neat as possible. Our popular doctor, Dr. N. L. Bhattacharjya is a sympathetic friend and he treats his patients with ready-wit as well as good medicine.

Sports. There was a display of lively interest in all sorts of games. The Director of Sports and the various secretaries need to be congratulated for successfully ministering unto the physical development of the students.

Tennis kept active throughout. The Captain and Secretary Messrs. C. T. Isaac and C. M. David, the first pair in the College team—have somehow managed to keep the club running. The interclass tournament for "The Robinson Cup" was well contested and was finally won by the fourth Year Champions.

'Volley-ball' was no less an interesting hobby, and we are glad to have a good set of players, who won three matches in the Calcutta Y.M.C.A. tournament. There is every hope of a better choice of players next year.

Hockey, the game of the season, has got a fairly good team and the College has been represented exceedingly well in outside competitions.

The mighty Hoogly has also become another scene of our pleasurable pastime with the purchase of a new boat for the College.

The *Annual Sports* of the College was held on 10th February. The Competitors displayed a really healthy sportsman spirit. The leading Athletes of the day were Messrs. V. E. Chacko, Ekka, P. M. Koshy, Mahapatra and Smellie: all hostellers. With majestic ease, Mr. V. E. Chacko became the Champion of the day by scoring not less than 18 points and thus breaking the record of the past years.

Mr. Burns of the India Jute Mill, in his capacity as Chairman of the functions of the day, made a neat little Speech congratulating the competitors. On request from the Chair, Mrs. Sinha presented the prize-cards to the winners. The success of the functions of the evening was mainly due to the earnest efforts of Mr. Benjamin Minz and Prof. Rawson.

The *Pelican-club* which had a nominal existence for some time is having renewed life and vigour. The College badge and the pelican neatly woven with golden thread on black velvet stands as a symbol of service, and every active member of the Pelican Club is authorized to wear the badge. Navy blue blazers were also presented to a few Athletes on the prize distribution day.

Societies. The Hostel literary and debating Society has made steady progress under the regime of the efficient secretary Mr. P. P. Thomas. As a detailed report of its activities is published elsewhere in the same issue, we need mention here only of the Annual meeting of the Society. The meeting was held on the 28th of March presided over by the Hon'ble S. K. Sinha I.C.S. Sub-Divisional Officer, Serampore. Professor K. Zachariah M.A. (Oxon), I.E.S., the honoured speaker of the evening, enlightened the audience by his learned lecture on "The Elements of Civilisation." We all appreciated the free flow of thought and language in Oxford accent. Dr. Howells, the Principal, with his characteristic eloquence and thoughtful disposition supplemented the speech and finally thanked the Chairman and the speaker on behalf of the Society. We are greatly indebted to both of them and hope they will continue to show their sympathy and encouragement of the hostel and college activities.

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The College Brotherhood. A glance at the Chronicle Calendar will give the reader some idea of the activities of the Brotherhood in the hostel on Sundays. Mr. Theophilus had to leave us for Madanapalli, Mr. Benjamin Pradhan in co-operation with the Secretary has been carrying out with success the various activities of the Brotherhood. There were the usual prayer circles on Tuesday evenings and Bible study circles at other convenient days of the week.

The following office bearers have been elected for the coming year.

<i>Patron</i>	...	Rev. J. N. Rawson B.Sc. B.D.
<i>Vice-Patron</i>	...	Mr. G. M. Kanagaratnam L. Th.

<i>President</i>	...	Mr. Thomas David B.A.
<i>Vic-President</i>	...	Mr. J. R. Sircar
<i>Secretary</i>	..	Mr. W. M. P. Jayatunga,
<i>Treasurer</i>	...	Mr. James Longman,

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Scout Club. The newly organised Scout Club under the direct Supervision of the Warden and Scout-Master Mr. C. E. Abraham, has added lustre to the life and spirit of the hostel. The investiture ceremony conducted by Mr. N. N. Bhose, Provincial Organising Secretary and Quarter Master, Bengal, on the 23rd March was indeed a highly solemn one. 21 'Rovers' were sworn into the great brotherhood of Scouts. A detailed account of the Scout troop is published elsewhere.

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H.T.D.—The Theologues are a set of jolly dutiful asses who are being trained up to carry their Lord and Master not on their backs but in their hearts.

'The Codex, the popular organ of the H. T. D. links us with the old Students and the Sister Colleges. In spite of difficulties we have been able to publish three numbers this year, each interesting in its own way.

As the members of the H. T. D. representing very different denominations, gather together night after night round the round-table to join in public worship of their common Father, it seems as though there is great hope for the future of the Indian Church, in that these enthusiastic young men who are unlearning many of their petty differences may go forth to unite the Indian Church and thus give greater impetus to the cause of Christ in India. Such is the silent influence of Serampore.

We wish all possible success to Messrs T. O. Koshy Dn. K. David and K. Cheryan in their final B.D., and D. Nauk and B. Minz in their final L. Th. examinations,

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Farewell Dinner and Social.

The parting dinner of the year was an occasion which brought all the professors and Christian lecturers and Students together to enjoy a season of happy fellowship once more. All enjoyed the dinner. There was plenty of innocent mirth and talk. Being a parting dinner it was a moment of mingled feelings. The warden read out the names of all the outgoing Christian Students and expressed in touching terms the very cordial relationship that existed between him and those that were leaving the hostel. Some of them spoke with feeling of their indebtedness to the College and to the staff. Dr. Howells, by way of advice, entreated them to be humble and honourable in whatever vocation of life they may be. In view of the fact that 'Retrenchment' is the policy all the world over, he emphasised that honourable poverty is far better and nobler than dishonourable meanness of whatever character in their anxiety to establish themselves in life.

THOMAS DAVID.

ANNUAL REPORT OF THE COLLEGE HOSTEL LITERARY AND DEBATING SOCIETY.

The occasion that has called us together this evening is a unique one in the history of the Serampore College Hostel. The College Union Society, in the opinion of several of its members, is not giving adequate scope for their mental development. And therefore to remedy this defect and furnish better opportunities for the exchange of ideas and thoughts, and thereby to develop the faculties of clear thinking and speaking, the idea of founding a separate society took shape early at the beginning of this College year and at a meeting convened on Monday, the 7th of August, 1922, it was unanimously decided to organise a society under the name of 'The College Hostel Literary and Debating Society.' The very fact that the hostellers showed great enthusiasm on the day of its birth was an indication of its need and an augury of its future success. The following gentlemen were elected as office-bearers for the current year :—

President.—The Warden, ex-officio.

Vice-President.—Mr. S. N. Roy, M.A.

Secretary.—Mr. P. P. Thomas.

Class Representatives :—

Mr. Sochin Das Gupta	..	4th year Class
„ Jogesh Ch. Mukerjee	..	3rd „ „
„ Jotindra Nath Mukerjee	...	2nd „ „
„ Chapala Charan Mazumdar	...	1st „ „
„ G. M. Kanagaratnam	...	H. T. D.

I do not hesitate to remark that this society owes its origin to the originality and enthusiasm of our Warden and the little success, if any we have been able to achieve, is mainly due to none other than himself. I take this opportunity to thank him most heartily both on behalf of the Society and myself for all that he has been to us.

The Society held its meetings regularly, usually once a month, thus meeting seven times in all, excluding the meeting already referred to. One is not disappointed at the fewness of the number, considering the fact that we have stood for efficiency and usefulness rather than for a sequence of hastily-got-up meetings. It is gratifying to note that in all the seven meetings that were held a variety of interesting subjects were dealt with, in an instructive and immensely useful manner, by eminent speakers. I may mention the various subjects dealt with and their speakers and Chairmen in order.

SUBJECT.	SPEAKER.	CHAIRMAN.
1. William Blake.	Rev. J. N. Rawson.	Dr. Howells.
2. Universal Brotherhood.	Mr. J. N. Chakrabarty.	Dr. Howells.
3. Mysticism in Modern Poetry.	Mr. Thomas David.	Rev. J. N. Rawson.

This report was read at the annual meeting of the Society, held on Wednesday the 28th March 1923, with the Hon'ble S. K. Sinha in the Chair.

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|-----------------------------------|--|--------------------|
| 4. A Debate on
'Caste System.' | Opener, Mr. A. C. Ganguli.
Opposer, Mr. V. E. Chacko. | Mr. Sam Bose. |
| 5. Our little enemies. | Mr. R. M. Barton. | Mr. C. E. Abraham. |
| 6. Boy Scout Movement. | Mr. Vankateswaran | Rev. J. N. Rawson. |
| 7. Birds. | Rev. E. C. Dewick. | Mr. C. E. Abraham. |

We had only one debate during the year, but it was a remarkable one in that it aroused the greatest enthusiasm in the audience which found expression in fiery speeches on either side. Each of the addresses was equally interesting and valuable in its own way and I may be allowed to express on behalf of the society our heartfelt gratitude to all the speakers for the help they have rendered us and the trouble they have undertaken on our behalf. Our thanks are due to all those gentlemen who have presided over our meetings and greatly contributed to the success of the society.

We are especially indebted to our kind Principal Dr. Howells for the patronising care and keen interest he has ever evinced in these our humble attempts, to Prof. Rawson for the readiness and sympathy with which he has acceded to our requests either to preside or to speak whenever—often at the nick of time—we have sought his help. I shall be failing in my duty if I do not thank those gentlemen too, who heartily co-operated with me on the Committee for the attainment of the aims and ideals of the society. I deeply appreciate their kindness.

In conclusion, I may be allowed to make a few general remarks; the line of progress that we have been noting may be a matter for satisfaction for an infant society like ours, but at the same time one has to bear in mind that the ultimate aim and object of the society will remain unachieved so long as all the members do not take an active interest in its working, availing themselves of the opportunities to train themselves in the art of public speaking.

Once again, thanking all our well-wishers and friends and wishing the society all success in the future, I beg to submit this report.

P. P. THOMAS,
Secretary.

THE CHRISTIAN WAY OUT OF THE PROBLEM OF PAIN.

'Woe is me, still o'er me hovers the terrific wrath of fate,
No good fortune e'er attends me, of what guilt is this the doom?
Not a sin can I remember, not the least to living man.
Or in deed, or thought, or language, of what guilt is this the doom?

Nalopokhyanam Book 13. 31-2.

There will be none who has not been brought into grim contact with the problem which is expressed in this wail of Damayanti. Pain, disease, and death fall to the lot of all living creatures and are the cause of the most varied forms and degrees of suffering. Suffering appears to be bound up with the structure and organisation of the natural world.

It is held by not a few, ignorantly, that pain and sorrow are solely to be accounted for by human sin. Pain is thought of as evil and every suffering is explained by one sin or other committed by the sufferer. This is called the

retributive theory. What this theory assumes is, however, contrary to the testimony of experience. Both the righteous and the wicked suffer, though some of the wicked scarcely seem to suffer at all. Following still more the wail of Damayanti, we read as follows.

"In some former life committed, expiate I now the sin,

To this infinite misfortune hence by penal justice doomed."

This is where a Hindu finds his solution. The great *law of Karma*, the law that as man sows so shall he reap in this life or in the life beyond this, is perhaps the grandest and most wide reaching of all the attempts that have been made to explain this problem. A pious Jew, a contemporary of Jesus Christ himself, would have explained it with the help of the law that the Lord his God is a jealous God visiting the iniquity of the fathers upon the third and upon the fourth generation of them that hate him.

It is unnecessary to enumerate all the various explanations which have been made in an attempt to solve this. The inadequacy of these explanations is not felt until suffering is personally experienced. "No sin have I committed in my blameless infancy, to deserve this dire disaster or in word or in deed or in thought." Holding to the theory that suffering and pain are the punishments of sin, the sufferer who believes in his own integrity is driven to doubt God's moral government, even as we see in the case of Job. But in patience and confidence shall be the sufferer's strength. We have to take suffering as a means to an end and not simply as the wages of sin. The sufferer is strengthened and comforted when he foresees his end.

We shall see some of the crowns that await the one who patiently and submissively bears the cross given to him and comes out victoriously from the fiery trials that confront him.

With Leibniz we all see that the world of life is a process of development. It will be unnecessary here to explain why it is impossible for man either to maintain himself or to progress in the world, were there not a constancy and intelligible reliability in the process of nature. For this we need the laws of nature which may in their working mean at times destruction to man. Then, again, we must remember that though suffering is bitter, it is among man's most beneficent educators. Human energy and foresight are awakened only by nature's education. It awakens the sense of humanity and the sense of brotherhood. Assuming the immortality of soul, Dr. Fairbairn points to the fact that even death, the worst of all physical evils, has its own part to play in deepening human fellowship and ennobling life. "The limit set to life," he says "drove man's thoughts toward eternity."

Therefore natural evils which seem to be willed by God, are not to be viewed an ends but as means to a greater good. Suffering provides that necessary element of probation by which life of a deeper and stronger kind is to be reached, an opportunity of becoming perfected as a servant of the Almighty. It carries the sufferer into the region of vital experience where he is transformed. We watch Job passing through fiery trials. Job's godliness and his calamity are brought into the closest contrast. He felt this and as he regarded every event as wrought by the hand of God immediately, his afflictions threw his mind into the deepest perplexity regarding the ways of God. Out of this perplexity he comes out in the end with the confession "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." His former knowledge of God, though he had once prided himself on it, now seems to him only such

a knowledge as one gets by hearsay, confused and defective. His present knowledge is that of eye-sight, immediate and full. In this last utterance of Job, one plainly sees the end of the sufferer who is tried. When he victoriously comes forth out of sore afflictions and trials, he will be crowned with the deeper and fuller knowledge of God.

Finally it must be remembered that the end of suffering is not merely individual but also social. In the words of the famous American theologian Prof. Adams Brown, "the voluntary acceptance by the innocent of the consequences of social wrong doing may prove the means by which the moral progress and ultimate salvation of mankind is to be brought about. Jesus Christ simply engages, at the expense of great suffering and even of death itself to bring us out of our sins and so out of their penalties. It is because of the love he had for us. The nature of love is to insert itself into the miseries and take upon its feeling the burdens of others. "Bear ye one another's burdens, and so fulfil the law of Christ." Therefore, any suffering on our part vicariously and willingly borne for the sake of others is redemptive. Thus it is a progress towards man's true ideal which is not merely individual, but also social and hence it finally leads to the realisation of that ideal of a redemption which includes the entire system of persons, of which the individual is a part.

Thus a new force comes into the world which gives promise of a time when all men shall realise their true selves and every child of God shall be recovered. Through the power and love of God, such a redemption is certain. At whatever cost, sometime or other, God will have the prodigal son.

G. P. CHARLES,
B. D. 1st Year Class,

FRANCIS THOMPSON

"Perhaps" said Lord Macaulay in one of his weak moments, "no person can be a poet or even enjoy poetry without a certain unsoundness of mind." But the world refuses to recognise such a sweeping remark. The Muses have inspired the bards of all ages to sing "sweet melodies" so that human life might not be a burden. Poetry is the soul of any literature worth the name; and the best thoughts and the highest aspirations of mankind have been clothed in poetic form. Modern England may be proud of one more of her born poets in the person of Francis Thompson who is truly a prince among poets. A born poet and essentially mystical in his utterances Thompson lifts up our souls to the heaven of God's limitless love.

The life story of Francis Thompson is another remarkable instance of the dictum "Adversity is a blessing in disguise." The story is that of the fragile body and the sensitive soul, of the bookseller and the errand boy, of the vagabond without home and shelter, wondering and sleeping in the streets of London, with the only wealth of a copy of Blake in one pocket and Aeschylus in another and a few pence in the third; a precious gem hidden for a time in the dust of the London mob, finally sought and found to shed his radiance of life and preach his poetic message to his people and to the world at large. Born at Preston (1859-d. 1907) son of a doctor, he had no literary traditions behind him. He had not the privilege of studying at Oxford or Cambridge,

but Owens has been brought to the public eye by its brilliant student Thompson. He spent some time at Manchester in the hope of becoming a doctor, but his talents lay not in that line. In his "Anthem of Earth" we may read direct allusions to his experiences in the dissecting room. The born genius had to face adversity of the bitterest kind even worse than that of De Quincy. His only companions besides Blake and Aeschelus were Milton, Shelley and Shakespeare: and we are told that it was in the little village of Storrington of Sussex that he discovered his possibilities as a poet.

If Wordsworth had his inspiration from nature, Blake from beauty, Francis Thompson might well be said to have had his inspiration from the Holy Catholic Church. The main region of Thompson's poetry is the inexhaustible and almost unworked mine of Catholic philosophy. His beauty of thought is an outcome of his conception of religion, his religion is the Catholicism of profound mysticism." The one dominating thought of the mystic is that unity underlies all diversity. All things, however trivial they be, are but manifestations of the One Divine Being. So to the mystic nothing in the world is insignificant or unclean because all are symbols which reveal the unity and community of life that lie at the back of apparent diversity. He does not question the existence of God but bases all his thoughts on that fundamental truth.

Thompson's poetry is full of this mystic experience. God and Heaven are visible realities to him, and he has got a clear consciousness of the ultimate relation and unity of all things. Every place is holy ground to him. Charing Cross is to him the gate of Heaven, and he beholds Christ walking on the water not of Gennesareth but of the Thames. He sees in childhood something of the divinity which Wordsworth has given expression to in his "Ode on Intimations of Immortality:—

"Heaven lies about us in our infancy"
Shades of the prison house begin to close
Upon the growing boy."

Beauty has a mystic significance; the beauty of body, the beauty of face, is but a power to catch sight of the beauty of the soul. The setting sun is to him a symbol of the continual change and renewal of nature which helps him to have a deeper vision of life to death and death to life. His "Ode on the setting sun" teaches us that human life ending apparently in death is to have a spiritual and glorious rebirth. "The Mistress of Vision," is his gospel of renunciation. We find therein Thompson's view of a type of asceticism which he preached and practised throughout his life.

Any student of Thompson who could not appreciate "The Hound of Heaven" may well be said to have not understood the mind of the author. It is the most famous and entirely mystical utterance of Thompson. Had he contributed nothing more to English poetry, his fame would have been none the less. In the words of Coventry Patmore, "It is the splendid Ode in which God's long pursuit and final conquest of the resisting soul is described in a torrent of as humanly impressive verse as was ever inspired by natural affection"—The poem has raised universal applause. 'It is the pursuit of the human soul by divine grace' so that wherever man turns, he hears the unerring sound of the invisible steps pursuing him with 'deliberate speed and majestic instance. At the end beaten and exhausted man finds himself face to face with God, and realises there is for him no escape and no hiding place save

in the arms of God Himself. Words can hardly describe the beauty and majesty of the poem. It has been well said that "Sound and sense celebrate their divine nuptials."

The last of his writings, found among his letters after his death, is an incomplete poem of six stanzas, which may with advantage be quoted in full. It is "The Kingdom of God" wherein he reveals the transcending mystic experiences of his early days of adversity. Here we find the Catholic mystic in his glory. His unconquerable mind and deep mystic faith bring home to us the message of "Heaven on earth and God in man."

" O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible we clutch thee.

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the Stars in motion
If they have rumour of thee there?

Not where the wheeling systems darken,
And our benumbed conceiving soars!
The drift of pinions would we hearken,
Beats at our own clay shuttered doors.

The angels keep their ancient places,
Turn but a stone and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many splendoured thing.

But (when so sad thou canst not sadder)
Cry;—and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.

Yea, in the night, my soul, my daughter,
Cry,—clinging Heaven by the hems;
And lo, Christ walking on the water,
Not of Gennesareth, but Thames."

The poet of 'celestial vision' has passed away. But though dead he yet liveth, for his poetry is elysian. Whatever be the source of his inspiration he has a true message to proclaim to all generations. As the Sufi of old remarked of another mystic, he is drunk with God; and he deserves the praise of George Meredith—"A true poet, one of the small band."

THOMAS DAVID,
B. D. 15th Year Class.

আচার্য্য শ্রীযুক্ত অনুকূলচন্দ্র ঘোষ

“প্রীতিভাজনেষু ।

মহাশয়,

ত্রিশ বৎসরের অধিককাল শ্রীরামপুরে নানাবিধ সংকর্ষে ব্যাপৃত থাকিয়া সম্প্রতি আপনি কলিকাতার দক্ষিণাঞ্চলস্থ ব্যাপ্টিষ্ট মণ্ডলীসমূহের তত্ত্বাবধায়ক হইয়া যাইতেছেন ।

বঙ্গদেশের সর্বাপেক্ষা প্রাচীন ব্যাপ্টিষ্ট মণ্ডলী জন্মগতের পালকরূপে বিগত পনের বৎসর যাবৎ আপনি অক্লান্ত পরিশ্রম, অধ্যবসায়, সহিষ্ণুতা ও খ্রীষ্টীয় প্রেম প্রদর্শন করিয়াছেন । আপনার সুচিন্তিত সারগর্ভ উপদেশ ও শাস্ত্রব্যাখ্যা সর্বদাই শ্রোতৃবর্গের আধ্যাত্মিক জ্ঞান বর্দ্ধিত করিয়াছে এবং তাহাদিগকে স্হৃদ্ধে উৎসাহিত ও সজ্ঞাবে অনুপ্রাণিত করিয়াছে । মণ্ডলীর ও সমাজের দারিদ্র্য, পীড়িত ও বিপন্ন জনগণের সর্ব-প্রকার উপকার সাধনার্থে আপনি যে গভীর খ্রীষ্টীয় প্রেম ও পরার্থপরতার নিদর্শন দেখাইয়াছেন, তাহাতে আমরা আমাদের মহান্ পালকের নথুর প্রকৃতিই আপনাতে প্রতিকলিত দেখিয়াছি ।

খ্রীষ্টীয় উদ্বোধন-সমিতির অগ্রণীকরূপে আপনি বাঙ্গালী যুবক ও বালকদিগকে সর্ববিধ সংকর্ষে উৎসাহিত করিয়া বিবিধ প্রশংসনীয় কার্যে পরিচালিত করিয়াছেন । বস্তুতঃ আপনি নিজের জীবন আদর্শরূপে তাহাদের সম্মুখে স্থাপন করিয়া খ্রীষ্টের ও মণ্ডলীর সেবায় তাহাদিগকে ব্রতী করিয়া তুলিয়াছেন ।

সুদীর্ঘ সপ্তাবিংশতি বৎসরকাল আপনি শ্রীরামপুর কলেজের সংশ্বে কার্য্য করিয়াছেন । বিদ্যালয়ে শিক্ষকরূপে এবং ছাত্রাবাসে অধ্যক্ষরূপে কার্য্য করিয়া আপনি সমানভাবে ছাত্র ও শিক্ষকগণের শ্রদ্ধা আকর্ষণ করিয়াছেন । বিগত ১২ বৎসর যাবৎ আপনি কলেজের ধর্ম্মতত্ত্ব বিভাগের বাঙ্গালী শ্রেণীর সম্পাদক ছিলেন । আপনার অক্লান্ত কৰ্ত্তব্যানুরাগ ও শিক্ষাদান-কার্য্যে নিপুণতা কেবল আপনার ছাত্রদিগের নহে, সহাধ্যাপকদিগেরও শ্রদ্ধা এবং কৃতজ্ঞতা অর্জন করিয়াছে । মহাত্মা কেরী হইতে আরম্ভ করিয়া অনেক খ্রীষ্টপ্রাণ কর্ম্মবীর এই কলেজে তাঁহাদের স্মৃতিচিহ্ন রাখিয়া গিয়াছেন ; আপনার স্মৃতিও এ স্থানে সমুজ্জ্বল থাকিবে ।

আপনার শ্রীরামপুর পরিত্যাগে আমরা সকলেই হৃদয়ে বার পর নাই ব্যথা অনুভব করিতেছি ; কিন্তু ইহা প্রেমময় স্বর্গস্থ পিতারই বিধান, এইরূপ জ্ঞান করিয়া আমরা সমস্ত প্রাণের ঐকান্তিক প্রার্থনার সহিত আপনাকে তাঁহারই মঙ্গলময় হস্তে অর্পণ করিতেছি । ঈশ্বর আপনার এই নূতন কার্য্যক্ষেত্রে আপনাকে সম্পূর্ণ সুস্থদেহে, সতেজমনে এবং চিরনবীন আত্মায় বহুদিন তাঁহারই গৌরবার্থে প্রভাবের সহিত ব্যবহার করুন । ইতি ।

ভবদীয়—

শ্রীরামপুর,

১৬ই এপ্রিল, ১৯২৩ ।

‘A Dream’

Monohar Mondal, First year Class.

গভীর নিশীথে শান্তিময়ী সুষুপ্তির জোড়ে আরোহণ করিয়া স্বপ্নরাজ্যে বিচরণ করিতে বহির্গত হইলাম। জ্যোৎস্নাময়ী রজনী। চতুর্দিকে বহুদূর দৃষ্টিগোচর হইতেছে। অন্ধমনে চলিতে চলিতে পূণ্যতোয়া ধরত্রেতা ভাগীরথীর তীরভূমিতে উপনীত হইলাম।

ক্ষণকাল দণ্ডায়মান থাকিয়া ইতস্ততঃ নিরীক্ষণ করিতে লাগিলাম। সমস্ত জগৎ সুপ্ত। সুপ্তা নিশীথিনীও নন্দ্রায় সংজ্ঞাশূন্য। গভীর নিশুক্রতা চতুর্দিকে বিরাজ করিতেছিল। মধ্যে মধ্যে নিশাচর শিবাগণের চাঁৎকার সেই নৈশ নিশুক্রতা ভঙ্গ করিবার চেষ্টা করিতেছিল। নিহার-কর-কিরণ-স্নাত ভাগীরথী নন্দ্রিতা স্তম্ভরীর অধরলম্বা হাস্যরেখার ত্রায় হৃদয়হারিণী বোধ হইতেছিল। প্রকৃতির তদানীন্তন সেই বিশ্ববিমোহন রমণীয় মূর্ত্তি দেখিয়া মুগ্ধ হইলাম। উপরে নক্ষত্রমণ্ডিত নীলচন্দ্রোতপতুলা সুনীল আকাশ মধ্যে চন্দ্রমা সুধা বিকীর্ণ করিয়া হাসিতেছে; নিম্নে পুরোভাগে বিধাতার করুণাধারা ভাগীরথীরূপে কুলুকুলুনাৎ অনন্তের অভিমুখে অবিভ্রান্ত গতিতে প্রধাবিত হইতেছে। নদীবক্ষে ক্ষুদ্র ক্ষুদ্র রজতগুল্ল বীচিমালা ক্ষীর-সমুদ্রে রাজহংসের ত্রায় ক্রীড়া করিতেছে। স্নিগ্ধসমীরণ মৃদুমন্দগতিতে প্রবাহিত হইতেছিল, বোধ হইতেছিল কে যেন সুপ্তজগতের শ্রান্তি দূর করিবার বাসনায় অতি সন্তপণে ব্যজন করিতেছে। অদূরে নদীর অপর তটে প্রাকৃতিক বৈচিত্র্য ঈষৎ পরিদৃষ্ট হইতেছিল। কুলশোভিনী তরুশ্রেণীর বায়ুচঞ্চল ছায়া চন্দ্রালোকে কচিং প্রেতচ্ছায়ার ত্রায় বিভীষিকার সৃষ্টি করিতেছিল।

প্রকৃতির সেই নৈশসৌন্দর্য্য অবলোকন করিয়া মন প্রকৃতস্থ হইল। ক্ষণকাল সেই বিশ্ববিমোহনরূপে তন্ময় হইয়া যাইলাম। বিশ্ববিধাতার বিচিত্র সৃষ্টি-সৌন্দর্য্য দেখিয়া হৃদয় ভগবদ্ভক্তিতে পরিপ্লত হইয়া গেল।

প্রাকৃতিক বৈচিত্র্য মনোমধ্যে চিন্তাবৈচিত্র্যের সৃষ্টি করিল। অতীতের কোন যুগের কি স্মৃতি মনোমধ্যে জাগিয়া উঠিল। কি এক অনুকূল স্পন্দনে বিশ্বতীর আকাশে অভাবনীয় অননুভূত চিন্তাতরঙ্গের সৃষ্টি করিল! এ কি জন্মান্তরিক আত্মকথার ক্ষীণ অভিযুক্তি? বর্ত্তমান ও অতীতের সংঘর্ষে হৃদয় কাঁদিয়া উঠিল। আত্মসংঘর্ষে কৃতকার্য্য হইলাম না। ধীরে ধীরে ছই বিস্মু অশ্রু গণ্ড বাহিয়া গড়াইয়া পড়িল।

মনে কত চিন্তার উদয় হইল। বিষ্ণুর মহাসাগরের উত্থানপতনশীল উর্দ্বাশীল ত্রায় সে চিন্তার বিরাম নাই, বিশ্রাম নাই, শেব নাই। চিন্তা-তরঙ্গের ষাত প্রতিঘাতে মৃতপ্রায় হইলাম। হৃদয়-বাঁণা বেস্বরুর বাজিয়া উঠিল, তাহাতে কেবল বিবাদের লয় মিলিতে লাগিল। ধৈর্য্য-ধারণ করা অসম্ভব হইয়া উঠিল। কখন ভাবিলাম কেন পৃথিবীতে আসিলাম? কি আমার কর্তব্য? জীবনের উদ্দেশ্য কি? যত্নাই কি ব্যাখ্যাত জীবনের ব্যাধি-হরণ করে? মরণেও আমার অধিকার আছে কি? ভাবিতে ভাবিতে নয়ন মুদ্রিত হইয়া গেল। বহুক্ষণ এইরূপে রহিলাম। পরে চক্ষুরন্ধ্রাধীন করিয়া যাহা দেখিলাম, তাহাতে আমার সংজ্ঞা লোপ হইবার উপক্রম হইল।

দেখিলাম দিগ্‌মণ্ডল গভীর তমসাস্কর, প্রবল প্রভঞ্জন গভীর গর্জনে দিক্

বিদিক্ কম্পিত করিয়া প্রবাহিত হইতেছে। মধ্যে মধ্যে নভোমার্গে বিদ্যুৎ বলসিত হইতেছে। নিশাকান্ত বিমানবিহারী জলধরগটলে সমাচ্ছন্ন হইয়া কোণায় অদৃশ হইয়াছে। শশি-নক্ষত্র-মণ্ডিত রমনীয় আকাশ এখন মসীলোপিত ঘোর কঁকরবর্ণ। কিছুকাল পূর্বে যে ধরণী কৌমুদীপ্লাবিত হইয়া হস্ত করিতেছিল, এখন তাহার বিভীষণা মূর্তি উন্নতা নিশাচরীর মত ভয়ঙ্কর। মেঘাচ্ছন্ন আকাশ ও পৃথিবীর মধ্যবর্তী প্রদেশ উল্কাধঃ নিবিড় কালিমার সংমিশ্রণ হেতু স্ফটীভেদ অন্ধকারে সমাচ্ছন্ন হইল। প্রকৃতির ঈদৃশ আকস্মিক পরিবর্তন অচিরভাবী একটা প্রলয়কাণ্ডের সূচনা করিতে লাগিল।

তমিস্রাময় পৃথিবীতে তমিস্রাময় ঘোরা প্রলয়ঝটিকা যেন আবর্তে আবর্তে ঘুরিয়া ফিরিয়া গজ্জিতে লাগিল। অন্ধকারের তাদৃশ ভীষণতা জীবনে কখনও আর প্রত্যক্ষ করি নাই।

প্রকৃতির সেই ভাষণ মূর্তি সন্দর্শনে মদীয় চিন্তা-বল্লরী ছিন্ন হইয়া গেল। আশ্চর্যক্ষার জন্ত ব্যস্ত হইলাম। ধতুরে মানবাশ্মা! এক মুহূর্ত পূর্বে যাহার সর্বনাশ সাধনে কৃত-প্রযত্ন হইয়াছিলাম, এক্ষণে সেই উপেক্ষিত আশ্রয় রক্ষণার্থই আমাকে সবিশেষ প্রয়াস পাইতে হইল।

গৃহে প্রত্যাবর্তনই শ্রেয়স্কর বিবেচিত হইল। কিন্তু সেই স্ফটীভেদ অন্ধকার ভেদ করিয়া গন্তব্য পথ ঠিক করিতে পারে—কাহার সাধ্য? সত্ত্ব নিদ্রোথিত ব্যক্তির ঘেরুপ দিগ্ভ্রম জন্মে, সত্ত্ব চিন্তা-ক্লোড়-বিচ্যুত আমারও সেই দশা উপস্থিত হইল। গৃহ গমনের জন্ত যথাসাধ্য চেষ্টা করিলাম; কিন্তু সবই ব্যথা হইল। দিগ্ভ্রাস্ত হইয়া যে দিকেই বাই, সে দিকেই যেন ভূভেদ প্রাচীর গায়ে দেহ দৃষ্ট হইতে লাগিল। মস্তকের দুই অংশে বিষম আঘাত লাগিল। ব্যর্থ-মনোরথ হইয়া ভয়ে অবসন্ন হইতে লাগিলাম। ভাবিলাম এ কোথায় আসিলাম? একি সেই ভাগিরথীতীর নহে? কিছুই ভাবিয়া ঠিক করিতে পারিলাম না। কিংকর্তব্যবিমূঢ় হইয়া সেই স্থানেই বসিয়া পড়িলাম।

বসিয়া বসিয়া নানা কথা ভাবিতে লাগিলাম। তদানীন্তন ভীতিবিহ্বল অবস্থায় মৃত্যুভয় আমাকে একেবারেই শক্তিহীন করিয়া ফেলিল। প্রতিমুহূর্তে অপ্ৰত্যাশিত অভাবনীয় বিপৎপাতের আশঙ্কা করিতে লাগিলাম। উৎকট চিন্তার অনল-স্রোত যেন আমাকে দগ্ধ করিতে লাগিল। উপস্থিত বিপদভোগ অপেক্ষা ভারী বিপৎপাতের আশঙ্কা শতগুণে ক্লেশদায়িনী। আশ্চর্যক্ষয় নিরাশ হইয়া নিমীলিতনেত্রে সেই ভীষণ যন্ত্রণা ভোগ করিতে লাগিলাম।

এমন সময়ে দূরে অদৃশ নদীবক্ষেই যেন সুধাবর্ষী সঙ্গীতধ্বনি শ্রুত হইল। সেই ভাবময় সঙ্গীতে মানসিক অবসাদ দূরীভূত হইল। হৃদয়-বীণা সেই অমৃতস্রাবী অপূর্ণ সঙ্গীতের তানে তান মিশাইল। উৎকর্ণ হইয়া একতান মনে তাহা শ্রবণ করিতে লাগিলাম। সঙ্গীতের মর্ম্ম এই:—

“রে নির্কোষ মানব! দীপালোকাকৃষ্ট নির্কোষ পতঙ্গের ত্রায় স্বতঃই হৃৎখ-বহিতে ঝম্প প্রদান করিয়া স্বকীয় নির্কৃদ্ধিতা প্রদর্শন করিও না। অকারণে হৃৎখকে ডাকিয়া আনা এবং কল্পনাবলে মনোমধ্যে সহস্র হৃৎখের সৃষ্টি করা, ইহার কোনটাই বুদ্ধিমানের কার্য্য নহে। তোমার হৃৎখের মাত্রা বৃদ্ধি করিবার জন্ত হৃৎখ স্বতঃই পরোক্ষ ভাবে আবির্ভূত হইবে। মনের উপর আধিপত্য বিস্তার করিতে শিক্ষা কর। দেখিবে

জগতে অকল্যাণকর কিছুই নাই । নিত্যপরিবর্তনশীল জগতে পরম মায়াবী তোমার মুখই বিভিন্ন সময়ে বিভিন্ন মূর্তিতে আবির্ভূত হইয়া তোমার জীবনাভিনয়ের সৌন্দর্য্য-চমৎকারিত্ব ও সমৃদ্ধি বৃদ্ধি করিতেছে । বিশ্ব-বিধাতার কি বিচিত্র বিধান !”

সঙ্গীত শব্দ ক্রমশঃই যেন নিকটবর্তী হইতে লাগিল । তৎপরে সেই অপূৰ্ণ অদৃশ্য নৈশ-গায়কের গায়ববর্ষী কণ্ঠ সহসা নীরব হইল,— স্মরতানলয়-সংযুক্ত স্মমধুর সঙ্গীতধ্বনি ধীরে ধীরে বায়ুতে বিলীন হইয়া গেল ।

অতর্কিত ভাবে সহসা চক্ষুরুন্মীলন করিয়া দেখিলাম জটাজুটধারী তেজঃ-পুঞ্জ-কলেবর মনুষ্যমূর্তি বীণাহস্তে পুরোভাগে দণ্ডায়মান । ভয়ে শরীর রোমাঞ্চিত হইয়া উঠিল । বিশ্বয়ে ও ত্রাসে কণ্টকিতদেহ হইয়া সেই মহাপুরুষের পাদতলে ধীরে প্রণত হইলাম । ঠিক তন্মুহূর্ত্তেই নিদ্রাভঙ্গ হইল ।

জাগ্রত হইয়া দেখিলাম, অনেকটা বেলা হইয়াছে । মাথাটা বিছানা হইতে গড়াইয়া খাটের নীচে বুলিয়া পড়িয়াছে । সমস্ত কলেবর ঘর্ম্মাক্ত । ওদিকে মণি প্রেরারের বাজনা বাজিয়া গিয়াছে ; ছেলেরা ফিরিয়া আসিতেছে ।

এস গো এস ফিরে—

(২১-১০-২২)

এস গো এস ফিরে—

দিনের আলো মলিন যে গো ধূসরতম সাঁঝে,
আজকে কোথা নুিকিয়ে আছ বাঁধন-হারা কাজে ;
মুখর দিনের গোপন-করা বেদনা-ভরা লাজে

আমি তোমারি মন্দিরে ।

হয়নি এখন স্নান—

শ্রামার কোলে শ্রামল আভা এখনো যায় দেখা,
ঘাসের বৃকে তোমার চরণ এখনো আছে লেখা,
কুঞ্জবনে গুঞ্জরণে নিজের নিয়ে রেখা

মধুপ আছে মাতি ।

এখনো নদীতীরে—

তোমারি গান ধনিয়া উঠে রণিয়া উঠে মনে,
তোমারি সুর বাজিয়া জাগে মরমে ক্ষণে ক্ষণে,
গন্ধ-লেখা আঁচল উড়ে নির্বিড় আকাশ বনে

জাঁকিয়া ছবি ধীরে ।

এস গো এস ফিরে—

অজানা আজ জানিতে চাহি স্তূপে চাহি কাছে,
মুখর আজ নীরব হয়ে নমিত হবে লাজে,
আসিবে যেথা দেখিব সেথা কনক-ফুল রাজে

চরণ-মঞ্জীরে ।

শ্রী প্রভুরাম চট্টোপাধ্যায় ।

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The Brotherliness of Jesus.

Let this mind be in you which was also in Christ Jesus.

Philippians ii : 5.

I noticed, recently in an English paper a report of an interview with Mr. Bernard Shaw.

"What effect do you think it would have on the country if every church were shut and every parson unfrocked?" asked the interviewer. "A very salutary effect indeed" said Mr. Shaw—a quite characteristic and in a way not surprising reply—coming from him. What did surprise me was the reason given "Because it would soon provoke an irresistible demand for the re-establishment of the Church and of its worship as a necessity of life."

"Do you think then that Christ is a living influence in the present day?"

"Yes; but there are, as he expected there would be, a good many un-Christlike people masquerading under His name. Still, the wholesale rebellion against His influence which culminated in the war has turned out so very badly that just at present there are probably more people who feel that in Christ is the only hope for the world than there ever were before."

Mr. Shaw laid his finger on the spot—the one great failure of the Church and that means the one great failure of *us* who call ourselves Christians, is that we are un-Christlike.

"Let *this* mind be in you which was also in Christ Jesus" said the apostle.

There are many ways in which the Christ-like mind must manifest itself if we and the Church are to be effective. I wish now to draw your attention to one only—but one of the most important—Christ's intense brotherliness.

Some peoples' religion makes them so *other-worldly* that it

removes them from their fellow-men. Christ's never did. With Him it was impossible to separate love to God from love to men. "If thou lovest not thy brother whom thou hast seen how canst thou love God whom thou hast not seen?"

But possibly none of us here is particularly other-worldly. The same effect however may be produced by sheer common-s selfishness. Now here you will probably think that I am only talking of the person in the next pew. Few of us realise that we are selfish. But let us test ourselves. Kant said that the essence of morality is to treat every man *never* as a *means* only—but always as an *end* in himself. I wonder, judged by this standard, whether there is a single moral man or woman in this room. The employees in your department—the servants in your house—how do you regard them? Do you never regard them just as agents and means for your own convenience or advancement, or the doing of a particular bit of work? I doubt whether if Jesus were to judge us on Kant's standard, He would find a moral man or woman among us. Yet it is Christ's own standard and a very difficult and embarrassing standard for most of us.

But leaving aside selfishness—very much the same hindrance to brotherliness is produced by self-consciousness—a vice which affects us all in various ways and degrees. It leads us to exaggerate in all sorts of ways. We show pride; we think it necessary to maintain our dignity; we feel offended, slighted or hurt if we meet with neglect or scorn. Or, on the other hand, we may have an exaggerated humility—a shyness which prevents us from intruding ourselves on people and so prevents us from helping them even when we are anxious to do so.

Christ had none of these simply because He quite forgot Himself. When He said "Blessed are the meek" He meant, "Blessed are those who are not self-assertive," and back of that I think He meant "Happy are they who are not self-conscious." It was this absence of self-consciousness; joined to intense brotherliness and love, that made the extraordinary attractiveness of Jesus. One feels it in every page of the Gospels. When he came into a town all sorts of people flocked to see Him. Zacharias gets up into a tree. The rich young man comes running. Nicodemus comes at night to sit on the house-top. Mary Magdalene cannot help coming even when He is a guest in another man's house.

Now if we are pre-occupied with ourselves and our own

concerns, people will feel they intrude. But no one ever felt they intruded on Jesus, not even when He was trying to get time for prayer.

Moreover all men were the same to Him. Because He was so brotherly and because He so felt the worth of man as man, class distinctions simply faded away. He was the same with all, Pilate, Joseph of Arimathea, Nicodemus the pharisee, the centurion, the fisher folk, the tax gatherers and the fallen women. They felt He was never a professional preacher, interested simply in propagating a doctrine. You remember His scathing denunciation of proselytism! Nor was He merely interested in men as "*souls*," He was interested in men as men, in all that concerned them. It is absolutely typical of Him that His ministry starts with a marriage feast. Over and over again we read of Him being invited to feasts. It was this good fellowship this *cameraderie* of Jesus that caused the pharisees to cry "Behold a gluttonous man and a wine bibber—a friend of publicans and sinners."

I think that above everything else we members of the Christian Church need this *cameraderie* of Jesus. But *cameraderie*—good fellowship—may spring from two sources. There is a kind of superficial *cameraderie* which abolishes distinctions because men are after all so insignificant. Why worry?—why quarrel?—let us eat, drink and be merry and have as good a time as we can in fellowship together—for tomorrow we die! This is the *cameraderie* of atheism, and there is a good deal of it about today. It may superficially resemble but is really very different from Christ's good fellowship. He never levelled down He levelled up. He took an intense interest in every man, woman and child, because He immensely valued each man, woman and child.

How even the best of us are continually falling into that sin which Christ ranked worst of all—worse than murder.

"You have heard that it was said by them of old time—'Thou shalt not kill'—but I say that everyone that is angry with his brother is in danger of the judgment, but whosoever shall say "thou fool" is in danger of the Hell of fire." *Contempt* is the most deadly of all sins, whosoever has contempt for his brother is in danger of the Hell of fire.

If then we are to have the mind of Christ and show a true brotherly love and service we must above all earnestly cultivate the

power of seeing the best in people. It is easy to see the worst— * what we need to look for is the image of God, present in all— hidden often under folly and vice and, still oftener and more effectually for most of us, under little mannerisms, or faults of taste, or education which we think worse—but capable of shining forth on great occasions or when in contact with a Christlike soul.

Alfred Noyes wrote a poem on London in war time which brings out my point. He tells how formerly as he mixed with his fellowmen in buses and other public places he saw them as Hogarth formerly did, noting all their folly and stupidity, till they seemed like so many animal caricatures.

Once as in London buses
At dusk I used to ride
The faces Hogarth painted
Would rock from side to side,
All gross, and sallow and greasy
And dull and leaden eyed.
They nodded there before me
In such fantastic shape;
The donkey, and the gosling,
The sheep, the whiskered ape:
With so much empty chatter,
So many and foolish lies,
I lost the stars of heaven
Through looking in their eyes.

That is our ordinary way of judging our fellowmen, noting all their worst points—all the points where they jar against our sensibility. But war time brought a deeper vision. It showed the heroism and self-sacrifice which lie latent in the most ordinary, the most stupid, even the most selfish of us,—it showed the essential soul, still retaining the Divine Image, however defaced. So with this deeper vision the poet wrote :—

Now as I ride through London
The long wet vistas shine
Beneath the wheeling searchlights
As they were washed with wine
And every darkened window
Is Holy as a shrine.
The deep-eyed men and women
Are fair beyond belief
Enobled by compassion
And exquisite with grief.
Along the streets of sorrow
A river of beauty rolls
The faces in the darkness
Are like immortal Souls.

That [is how Christ always sees us—at our best. He looks below the sometimes grotesque trappings that circumstances have perhaps forced on us—beneath too the stupid self-indulgent person we have made ourselves by habit—to the immortal soul of us—to the ideal self we would like to be.

And because He sees the best in us, He is able to call forth the best and make it triumphant.

And we who serve Him, must have His mind in all our relations with our fellows. Like Him we must see the best in them—for only then shall we be able to serve them or serve Him.

“If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?”

“He that despises his brother is in danger of the Hell of fire.

J. N. R.



The Educational Ideals and Work of F. W. Sanderson, Headmaster of Dundle School, Northamptonshire; 1892—1922.

My object in this paper is to describe as far as I can the educational ideals of F. W. Sanderson; but to make them more intelligible a few words are necessary by way of introduction, with regard to the man and the place at which his experiments were made, his ideals put into practice.

a. Frederic William Sanderson was born in a village in the county of Durham in May 1857. Beginning his education in a local school, he became for a time a student-teacher, and then gained a scholarship at Durham University. In 1876 he entered Hatfield Hall, Durham, as a theological student, and though he never took orders his knowledge of the Bible was profound, and throughout his life he was keenly interested in theology. Side by side with theology he was reading mathematics and natural science, graduating first class in the mathematical and physical science examination. In 1879 he won a mathematical scholarship at Christ's College, Cambridge, and at the end of his course there he appeared as 11th. “Wrangler”—(i.e., 11th on the list of those who sat for the honours examination in mathematics). He was elected Fellow of Durham University, but he preferred to remain

in Cambridge as a lecturer at Girton (one of the women's colleges) and a private coach for 2 or 3 years, after which he accepted the post of senior Physics Master at Dulwich College, a large Public School south of London. That same year, 1885, he married. After seven years work at Dulwich he was appointed Headmaster of Oundle School, a post which he retained for almost 30 years to the day of his death on June 14, 1922.

His days, including much of the night time as well, were absorbed in school work and he had little time for exercise. Very occasionally he would play tennis or a round on the golf links; more often he would be content with a short bicycle ride, but even this was given up as the demands on his time increased. Only in the holidays did he really enjoy the exercise he needed. It was his practice for many years to take a number of the senior boys away on a reading party—usually to a large house in the Lake district; three hours in the morning and two in the afternoon were devoted to reading, but Wednesdays were half-holidays and Saturdays whole holidays, when long expeditions were made over the mountains. In 1906 his sons introduced him to rock-climbing, and in spite of increasing years this was his favourite form of exercise till the outbreak of the War. "He loved the comradeship of a mountaineering party and the struggle with difficulties and the triumphs which were shared in common." He had two sons and a daughter; his eldest son was killed in France in 1918, and the Head never fully recovered from the shock. The end came with startling suddenness. On the afternoon of June 14th, 1922 he was in London, delivering a lecture at University College, to the National Union of Scientific Workers on "The Duty and Service of Science in the New Era." At the close of the lecture he sat down, and during the Chairman's remarks he quietly slid from his chair to the floor, and in a few minutes died of heart failure.

b. Oundle School is an old foundation. In 709 A.D. Wilfrid, Bishop of York, (later St. Wilfrid) died at Oundle in a monastery he had built there, but probably this original foundation of learning perished at the hands of the Danes. The continuous history of the school begins in 1485 with a certain Joan Wyatt; in 1556 Sir William Laxton, Sheriff and Lord Mayor of London and Master of the Grocers Company, bequeathed property in London to the Company on condition that they supported a

school in his native town of Oundle. The Company took over the school started 70 years before, and have remained Governors of the school ever since. The school has had a chequered career, but a tendency towards scientific education has been a constant feature. It was at a very low ebb in 1892 when Mr. Sanderson was appointed headmaster. The number of boys had dropped to just below 100; the moral tone was low; the education was stereotyped, formal. Mr. Sanderson's appointment met with considerable opposition; he was, in the opinion of many, too young for the post, being only 35: he was a scientist, while convention demanded a classical scholar; and still worse he was a layman, while respectability required a clergyman. Moreover his views were fundamentally opposed to those of his predecessor, and—as he himself was fond of saying—there is no one more conservative than the school boy.

His first seven years were, therefore, years of conflict, and so great was the opposition that at one time he actually wrote out his resignation which was fortunately consigned to the flames instead of to the post-office. By 1900 however he had fairly established his position; 2 new boarding houses and fresh laboratories were built. Between 1900 and 1910 the numbers of the school rose from 120 to 330; a preparatory school was opened for boys between the ages of 8 and 13; a temporary Chapel, on four subsequent occasions enlarged, was erected, new boarding-houses started, and a great Hall was built. The next ten years saw the numbers rise from 330 to 530, the building of a new Science block, a Library, and Art room, two more boarding-houses, and what he called "The Temple of Vision" in which should be depicted by means of charts, diagrams and art, the progress of mankind; agricultural instruction was begun, and an experimental farm added, while at the time of his death his great desire was to see the completion of the Chapel erected as a memorial to Old Oundelians killed in the War;—the foundation stone was laid in the month after his death, and the building is now nearing completion. With such a record it is not surprising that on his death biographers wrote of "Sanderson of Oundle" and compared his work with that of "Arnold of Rugby" and "Thring of Uppingham"—two of the greatest Headmasters of English Public Schools during last century.

We now have to see what was the cause of his success as

an educationalist. He was unfortunately never able to express himself with great ease or lucidity,—perhaps he rarely wished to do so;—he had no desire to do other people's thinking for them, but rather tried to sow seeds and suggest ideas;—but some at least of his principles stand out prominently.

I. HIS OUTLOOK ON THE LIFE OF TO-DAY.

Mr. Sanderson realised, more clearly than most men perhaps, how largely modern civilisation is the creation of Science. All kinds of remedies are being proposed and attempted for the various diseases of the present time in the social and industrial world, and for that matter in international relationships as well, but all are ineffective, because they do not take into account the root cause of the troubles. Entirely new ideas and new conditions have been produced by the inventions of science and progress in scientific knowledge, while no corresponding change has been made in the government of the country or the management of industrial and commercial concerns,—in other words, in human relationships. It was like "pouring new wine into old wine-skins"—the Head was continually using phrases from the Bible and especially from the Gospels with which to express his thoughts. And what were the old relationships? Those of governor and governed, of master and slave, of employer and employee,—and none of these relationships should have any place in the new era.

When we turn to the Public Schools we find that they are modelled on much the same pattern with much the same assumptions as the rest of society. A school is to a large extent a microcosm of the world. The headmaster and the boy correspond to the governor and the governed, the employer and employee. It was originally intended to produce a class of "leaders," of those who should employ and control others, of those who would inherit and perhaps increase "possessions." When the Government Elementary and Secondary Schools were started for the poorer classes of the community they were also modelled to some extent on similar lines, with the result that many who have been educated both in Public and in Government schools find that in later life, though they have been trained in the same way as the "leaders," "employers," or "possessors," they are called upon by the existing social and economic order to do the work of the subordinate and the employee. Hence all the unrest and the

strikes of to-day, due in reality to a sense of wasted talent, of capabilities that are not being given free scope. *

Mr. Sanderson firmly believed that schools should be copies in miniature of the world as we would love it to be. Boys should experience such a community life that they would long to reproduce it in later life among all classes of society ; they should have such opportunities of development at school as they would wish all others to share. He was especially enthusiastic over the part that schools ought to play in reconstruction after the war, and therefore laid increasing stress on the need for studying social and economic conditions. But the old system of control and the old ideals of human relationships were proving inadequate for the changed conditions ; consequently the system of control and the old ideals in the schools must be changed ; they are the sphere in which new experiments must be made. And as the changed conditions in the world have been brought about by Science, therefore it is Science that must indicate what similar changes are required in control and relationships.

2. HIS PLEA FOR SCIENCE.

His main principle then was that Science should be given the opportunity of extending its influence over the whole life of the school. By this he did *not* mean that Science should be added to the curriculum of all schools, or that all boys in the school should be taught Science as a compulsory subject ; far from it. Too often, he felt, Science-masters were content to be regarded as specialists in their subjects, required only to teach a certain number of selected boys at certain hours, while classical and other masters were "form masters" with the general supervision of all the work of their forms. No, it was not merely that Science should be added as an optional or compulsory subject.

Science, to Mr. Sanderson, stood for two things : it laid emphasis on the organism rather than on mechanism, and it upheld the constant search for truth as contrasted with the mere acceptance of dogma and traditions. Life, movement, progress,—this is what Science meant to him and this was fundamental to his whole ideal of education. "We claim" he says in one of his lectures, "We claim that Scientific thought should be the inspiring spirit in the school life. Science is essentially creative and co-operative, its outlook is onwards towards change, it means searching for the truth, it demands research and experiment, and

does not rest on authority. Under this new spirit all history, literature, art, and even languages should be rewritten." There were few words more often quoted by him in sermons and lectures than these from St. John's Gospel,—“I came that they may have life, and have it abundantly.”

3. CONSEQUENT CHANGES IN OUTLOOK AND METHODS REQUIRED.

But when this principle, which may sound obvious enough when bluntly stated, is logically applied, it leads to some far-reaching changes both with regard to the individual boy, and to the school as a whole. To some of these changes we now turn.

a. Firstly, the School is made for the boy, and not the boy for the school. According to current educational methods in most countries of the world, when a boy goes to school he is placed in a form according to his age and supposed ability, and in that form he will take classes with the same fellow students in all kinds of subjects,—classics, English, history, mathematics, science, French—though he may be well advanced in, say, mathematics, and know not a word of French. The curriculum has been drawn out, and the boy must be fitted into it. But why? The school ought to be made for the boy. The master's business is to find out the abilities of each boy in each subject. “One of the main aims of a good school is to see that each boy (and girl) is cared for, that each one has every opportunity for development. We must not cast out, or send our weak ones away, we must keep them in school—we must find out what kind of work will appeal to them, so that they too may move upwards, gain in self-respect, and love their life.” Thus in subjects in which a boy is strong he will be placed with senior boys, in his weak subjects he may work with boys two years his juniors; he will be able to make rapid progress in the subject wherein his ability lies, and where he is weak he will make progress slow but sure, instead of being neglected as a nuisance for holding back by his stupidity the more capable boys. Now this method will of course upset all the established customs of forms, promotions, prizes to the top boy, and so on. The same boy will be high up the school in one subject, low down in another; and prizes,—if they are still given in the new era,—will be given not for superiority over other boys in a form, but for accomplishing good work on an absolute standard.

b. Work must be creative. Again, there are (Mr. Sanderson holds) two natural instincts in all boys, the creative and the acquisitive or possessive. We have already seen that the old system of education had for its goal the production of "leaders, employers, possessors," and that this is largely the cause of 20th century unrest. But it is also contrary to our fundamental principle of life, movement, progress. Life is essentially creative, and accordingly education must aim at securing the supremacy of the creative instinct and the subjection of the acquisitive. "How many problems of Euclid do you know? how many historical dates can you give? how many words can you translate into Latin? how much knowledge have you acquired? how many brains do you possess?"—this is the kind of question the old education asked,—and does not deserve the name of education! True education consists in developing the power to *create*. Ruskin is a more desirable author to study than Shakespeare; there are dozens of text books of all kinds on Shakespeare, but none on Ruskin, and the boy has the chance of thinking out for himself his author's meaning. Research work (of which more later) is usually regarded as the privilege of the post-graduate; but at Oundle it is encouraged among even the smaller boys of the school, for it is truly creative. How eager was the Head to encourage the creative instinct is well illustrated by the following incident recorded by an Old Boy. "He loved initiative. I believe he was really sorry to suppress a telephone exchange we had installed in School House largely to make his visits less unexpected. Removal of the wires was decreed, but, I more than suspect, in hope that some more ingenious scheme would be evolved." Another example: On one of my visits to Oundle last year I was taken by one of the masters into a Latin class. At the close of the hour one of the boys brought up to his master a diagram he had made to represent the different forms of government in Rome; a number of concentric circles represented different forms of government,—tyranny, monarchy, aristocracy, oligarchy, democracy: marks were made on the circles, like the hours on the face of a clock, dividing the circles up into centuries, and a line was drawn indicating the way in which the government of Rome had changed through the centuries from c. 700 B.C. to 100 A.D. No one had told the boy to do it, or suggested it to him; it was genuine creative work; and I was told that one

boy or another was continually producing some such scheme as the one I saw.

c. Work must be real. Again, obviously, if we are to be true to our fundamental principle of life, whatever work is done must be as real as possible ; it must be brought into touch with actual needs and actual conditions. Experiments in the laboratory should preferably be not an end in themselves, but means to some further production. The experimental farm did not merely teach agriculture, but was for practical use. If a boy wanted to practise the use of tools in the workshop he would not be given odd pieces of wood to play with, but would be set to work on the making of some article of use. Take an example from an entirely different subject ; a geography class has to study "China." It would be possible for a master to produce a map of China, and teach his boys the main cities, rivers, products of the country and so on : and China remains as far away, unintelligible, and therefore uninteresting to the boys as it was before. But the work, to be real, must have some connection with current needs. Now one of the most important points of contact of China with the West to-day is economic : the Chinese coolie can undersell the western workman by the cheapness of his labour ; is that his aim and object in life ? does he want to do so ? has he the same opportunities of "life" as the westerner ? how *does* he live ? or does he only exist ? By the study of such questions China becomes a reality even to boys in a school, and the boy is also being trained for a right outlook at international questions in later life. But the teacher is not expected to give a series of lectures on such subjects ; how then are they to be studied ? This leads us to the next point—

d. Research work in the Library or Laboratory in the investigation of truth. A definite period is assigned to every class at least once in the week for work in the Library. No definite task is given to a boy during this period ; he is expected first to get accustomed to the sight and feel of big books, classic authorities on the various subjects. By degrees he learns his way about among the books, he learns the use of a library ; and a little later in the term he will of his own accord be making some definite investigation of his own ; the creative instinct gets to work. On other occasions a piece of work will be set. Let us return to "China;" a subject of this sort may be divided up among the boys of the class, usually 2 or 3 working together on the same

subject. To use a favourite expression of the Head, boys would "cull out the salient points" of books of travellers in China, and other first-hand authorities; others would be reading something about Confucianism; others Chinese art (for without the study of a nation's art, Mr. Sanderson held, you could never understand the people); others again the relations of China with outside powers during the last 25 years, and so on; while all would watch the newspapers for any light they might throw on China. In this way the boys do the work for themselves, and the master is there to play the exceedingly difficult part of guide and advisor, instead of merely dogmatising and dictating notes without fear of correction. First-hand authorities are consulted; text-books are "taboo." For boys are not set to find out merely what different people think about things, but rather what is the truth about them.

Similar methods are followed in the laboratories (from which indeed the plan was extended to the library), and in allowing free use of books and expensive instruments alike the Head showed amazing trust in his boys, which was usually though, alas! not always justified as an illustration presently will show.

e. Co-operation. Reference has already been made to the plan of encouraging two or three boys to work together. For producing leaders and employers individual work and responsibility is needful; but when the ideal of leadership of the old kind is found inadequate for present conditions, at once another big change must take place in the school; co-operation succeeds competition. Hence while emphasis is laid on the necessity of studying the needs and developing the faculties of each individual boy, no less stress is laid on the fact that the individual belongs to the community whose welfare must be his concern. The work he does is not for himself alone, but for the community, and in so far as it is his contribution to the whole work of the community it is all important. For example, the form's knowledge of China would obviously be incomplete and one-sided, if two or three boys failed to give their contribution. The school at one time needed an engine and the work of making it fell mainly upon the boys in the school; the preparation of different parts was entrusted to different groups of boys, and while each group knew its own piece of work thoroughly well, they were also taught the interrelation of the several parts. In this way even the apparent-

ly dull and backward boy finds that he too has a contribution to make, and is stimulated to further effort. Another illustration of the co-operative method can be seen in the way in which a play of Shakespeare is studied. The various parts are assigned, not each to a single boy, but to a small group of boys. They learn their parts and discuss the interpretation of the character they represent. The class is held in a large hall and the various groups of boys speak and act their parts in unison with the master standing at the far end of the hall. Perhaps the most daring, and also successful attempt made at co-operation was in music. The Head never approved the idea of a choir in chapel services and while, one did exist it was made to include as many boys as possible, not only those with good voices. Not content with this the Head was continually urging every member of the school to take part in the singing, and in the winter before his death Handel's "Messiah" was sung not by the choir but by all the 500 boys of the school. In preparing for it the Head had himself taken classes throughout the school, so that every boy should have a clear idea of the full meaning of the words of the Oratorio. The performance was a great success, and by means of "broadcasting" it listeners as far away as The Hague shared in the Oundle rendering of "The Messiah".

f. Service. By this co-operative method obviously a different ideal is being realised; if boys are being trained at all for leadership it is the leadership in service; not to acquire or possess something each for himself, but to create something for the common good in co-operation with fellow workers. "And the Lord God took the man and put him into the garden to dress and to keep it:" with these words the Head kept on instilling into his boys their duty of service in and to the world. The one unforgivable sin in his eyes was laziness and a boy's refusal to use whatever talents he had; but with such a method as the one described in the various school subjects laziness was next to impossible; at least it could never go undetected, by the boy sitting quietly at the bottom of the class, for such a class-order no longer existed, and on the other hand the boy's special contribution would be missed. The kind of service to the community that was expected of every boy was, as the Head would say again and again, that which was "good measure, pressed down, shaken together, running over"—with special emphasis on that "running over"!

g. Punishment. One last change may be noticed. In the last few years of Mr. Sanderson's life, punishment in any of the recognised ways almost disappeared. He tells us that he came more and more to realise that punishment was a cheap and easy way of trying to put right whatever was wrong. A boy does something that he ought not and is punished for it; his punishment, the boy thinks, makes things all square and he is perfectly free to do the same thing again if he considers it worth while paying the penalty for it. So there is no gain to anyone. No: the community must so re-adjust itself as to make punishment unnecessary. A boy must be made to feel that his wrongdoing damages the community, in fact that the community cannot continue to exist if he persists in his offence. Just as friction in a machine (to use one of Mr. Sanderson's similes) can be overcome either by stopping the machine,—an easy method that leads nowhere,—or by the harder method of using oil and care, so friction in a community can be overcome by the cheap way of punishment, which stops the life of the community and leads nowhere, or by the harder but effective method of real sacrifice and the re-adjustment of everything upon a basis of service. Let me however quote one instance of punishment of a boy who had abused the freedom of access to valuable instruments. The same Old Boy who told us the story of the telephone exchange writes:

"I was doing some work one day and found myself wanting to hammer a rivet upon something. I found a large surface plate, an extremely accurate and expensive item of equipment, and in my zeal it seemed to me the very thing on which to hammer a rivet. When I had done, the surface plate registered my vigour in some appreciative indentations. That *did* disconcert the Head for a little when it was discovered. But my punishment was quite Oundelian. I had to make a study of the manufacture and use of surface plates and bring a report and explain it all to him. And after that I found I had learnt to look twice at a fine piece of work before I used it ill."

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That the ideals and methods of education pursued by Mr. Sanderson were vastly different from those generally current is probably by now clear to us all. Yet he was no mere destructive critic of the past. He was a reformer, but he tested his reforms step by step and rarely launched out on to new experiments with-

out feeling his way carefully sometimes for years beforehand. He never despised true scholarship ; scholarship was as important a contribution to the common good as any other, but he refused to make all the school routine aim at the production of scholars when only a few boys were really fitted for it. With all his emphasis on giving boys scope to follow their line of interest and ability, he yet realised the necessity of boys learning thoroughly well the elements of their subjects. Examinations were far from being the culminating point of a boy's school career, but they were useful as indicating the value of the educational methods being followed, and how far the boys were understanding and making progress in their subjects. Incidentally boys from Oundle were for the most part very successful in passing examinations.

I may close this paper by quoting some sentences from the close of the last lecture that Mr. Sanderson delivered immediately before his death. He had been giving an outline of the ideals he had had before him, and finally summed up ;—

“Out of all these things I have been telling you, out of all these considerations, evolves the modern school. The modern school is not made by the very simple and easy method of abandoning Greek. Nor is it made by introducing science or engineering. The modern school's business is to impress into the service of man every branch of human knowledge we can get hold of. The modern method in the modern school does not depend on any method of teaching. We hear a great deal about methods of teaching languages, mathematics, science ; they are all trivial. The great purpose is to enlist the boys or girls in the service of man to-day and man to-morrow. The method which makes learning easy is waste of time. What boy will succumb to the entreaty : “Come, I will make you clever ; it will be so easy for you ; you will be able to learn it without an effort ?” What they succumb to is service for the community. I have tested that in the workshops. They don't want to make things for themselves ; they soon cease to have any longing desire to make anything even for their mothers. What they love to do is to take part in some great work that must be done for the community ; some work that goes on beyond them, some great spacious work, such as taking part in investigating the truth.....

“We must send out workers imbued with the determination to seek and investigate Truth—truth that will make them free—

and to take great care that in the search for truth they will never take part in or sympathise with those methods by which the edge of truth is blunted."

G. H. C. A.

(NOTE: The above paper is based on "Sanderson of Oundle," a book compiled by over fifty writers, published by Chatto and Windus, London, 1923: Price 12s. 6d. net.)



Science and its Adequacy for Life.*

The subject of the present debate may be conveniently divided into the two following questions:—(1) Does Science satisfy the intellect and its demands? (2) Does it give any scheme of life which may be considered adequate for the moral life of man? But before we proceed to examine the two issues raised here, it would be desirable to have some definite and clear conception of what we mean by Science. It is all the more necessary to do so, for the term Science is somewhat vague in its meaning. Science in the abstract will mean a definite and systematic knowledge of reality. But we have no single Science dealing with the entire sphere of reality as a whole. We have rather a number of Sciences, each dealing with some particular and limited portion of the world, the methods of investigation being different according as the subject-matter of the Sciences is different. But in spite of differences, the object is the same—viz. a definite systematic and certain knowledge of things; and, what is more important than that for our present purpose, the outlook, the attitude and the first principles are the same. We shall take the liberty of quoting here a few extracts from the writings of Prof. Huxley and David Hume which give a good working idea of the scientific standpoint. Prof. Huxley writes, "Any one who is acquainted with the history of Science will admit that its progress has in all ages meant, and now more than ever means, the extension of the province of what we call matter and causation and the concomitant gradual banishment from all regions of human thought of what we call spirit and spontaneity.....And as surely as every future grows out of a past and a present, so will the physio-

*A paper read before the Serampore College Union, December 11th, 1923, by Mr. D. N. Ghosal, M.A.

logy of the future gradually extend the realm of matter and law until it is co-extensive with knowledge, with feeling and with action. The consciousness of this great truth weighs like a nightmare upon many of the best minds of these days.....The advancing tide of matter threatens to drown their souls; the tightening grasp of law impedes their freedom." The pronouncement here is clear and emphatic. The final triumph of Science is anticipated with full confidence, spirit, freedom and every other metaphysical and spiritual entity being permanently banished from every field of serious enquiry. Before we proceed to work out the implications of this view, it would be worth while to quote a few lines from Hume's *Inquiry Concerning the Human Understanding*, for they are even more decisive than those of Huxley. Hume writes: "If we take in hand any volume of divinity or school metaphysics, for instance, let us ask, does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames; for it can contain nothing but sophistry and illusion." It is more than a century and a half now since Hume wrote and yet the scientific attitude to-day is substantially the same as his. Let us briefly examine the implications of the scientific point of view.

The first point that deserves notice is that all investigations of nature and reality to be scientific in the strict sense of the term, must relate to matter and motion, directly or indirectly. Scientific investigations are carried on by systematic observation of the facts and processes of nature, and where ever possible they are supplemented by experiment. The laws of nature discovered by Science are methodical generalizations based on an accurate observation of things. We are to collect facts and through them arrive at a knowledge of general principles in every department of nature. The aim of Science is to acquire a knowledge of the world by a careful study of its constituent parts. It proceeds on the principle that the knowledge of the parts must precede the knowledge of the whole. It is only by studying the parts separately and by putting together the systems of knowledge presented by the various special Sciences, as they are called, that we can hope to arrive at a systematic conception of the whole sphere of reality. It is impossible to deny the immense value of what Science has done for us. We owe to it all the modern convenien-

ces of life. But to make a right estimate of things we have to consider the other side—viz. what Science has not done, what it has altogether repudiated and ignored, what it has declared as impossible of achievement. If any treatise is not confined to what Hume calls “experimental reasoning concerning matter of fact and existence,” it is to be consigned to the flames. Huxley refers to “the advancing tide of matter” as destined to sweep away every spiritual entity. Physiology is to take the place of Psychology and instead of talking about uncertain and illusory phenomena such as thoughts, desires and feelings, we shall in no very distant future be in a position to express ourselves in the much more definite and intelligible language of Physiology—*i.e.*, we shall be discussing muscles and nerves and cells instead of their less definite conscious concomitants. The material world according to Science is a closed system complete and perfect in itself. It can be taken and understood by itself, and as it is, without any reference to anything else. But in spite of Science, the world of spirits exists. It has to be reckoned with and cannot be simply brushed aside and ignored. Mind not only exists, it exists in very intimate union with matter and body. The web of the actual world is much more complex than Science would have it be. Side by side with matter, nature displays phenomena of an entirely different order—phenomena to which the canons of Science are inapplicable. Nature is not a mere dance of lifeless atoms. It is full of life and consciousness. But what account of them do we get? Consciousness is an inconvenient obstacle in the path of Science and is disposed of as an accidental by-product, a mere shadow, an epiphenomenon, and so forth. Consciousness or spiritual reality in any form is unable to produce any change or effect in the realm of matter—Science is very jealous on this point. True to its principle of the conservation of energy, it considers the physical forces as forming a self-contained and closed sphere into which nothing can enter from outside. But the facts of the inner life have also to be recognised. The Scientist feels the pulsations of it within himself quite as much as and perhaps more than the average man. Hence the uncertain attitude of Science towards mind and consciousness, hence the wavering between materialism and psycho-physical parallelism. It would be out of place here to enter into an examination of the logic of these two views. It may be remarked however they are more theories and they represent the philosophical side of Science.

The theory that 'a man is what he eats,' that 'the brain secretes thought as liver secretes bile,' has been repudiated by Science. The man of Science professes not to accept materialism—for it is a metaphysical theory. Yet it is not difficult to see that, though seeming to accept the theory of parallelism, there is a disguised vein of materialism running through the Scientist's conceptions and theories. It is not the crude materialism, of course, of his less refined predecessors; it is a more refined materialism suitable to the conditions of the present age. Huxley, an accredited representative of the scientific spirit, speaks out his mind in a manner which leaves no room for ambiguity.

We now propose to pass on to another aspect of the question. We are told that all true knowledge must relate to matter and physical things directly or indirectly. But let us ask, What is matter? To this question the answer of Huxley is that matter is nothing but "a name for the unknown and hypothetical cause of states of our own consciousness." Prof. Huxley goes on to say—"The fundamental doctrines of materialism like those of spiritualism and most other 'isms' lie outside the limits of philosophical enquiry; and David Hume's great service to humanity is his irrefragable demonstration of what these limits are." It is obvious that Huxley accepts the sceptical conclusions of Hume and believes that there are certain absolute limits to the progress of the understanding in its attempts to understand nature. We shall not examine the soundness of this position—as it involves subtle epistemological discussions which would be out of place here at the Union meeting. We shall only observe that the position means that we are shut up within ourselves beyond the possibility of escape and consequently a knowledge of reality is impossible to us. What then do we know? Only sensations—for it is sensations into which all experience of external reality is analysable. This is then all that science can promise with all its methods and elaborate means of investigation! The world of reality beyond sensations is permanently shut out from our view. Reason is impotent to pierce the veil of subjective experience and must be content to be confined to the groupings of phenomena—internal and external—which experience brings. But will reason accept the discussion as final? It is for you to answer.

I shall now proceed to consider how far the scientific conception of reality is adequate, even though we take reality to be

synonymous with experience. The mechanical theory of the world is a well-known doctrine. Let us take a brief survey of this doctrine in its bearings on life and mind. The world from the scientific standpoint, is a stupendous mechanical product working uniformly in accordance with fixed mechanical laws. But can science explain life and its phenomena in the mechanical way? The inadequacy is well-known and science has not been able to demonstrate the possibility of deriving life from the lifeless—the organic from the inorganic. A protoplasmic cell may be physically analysed into certain chemical elements; but that is not the whole account of it. The deep unfathomable mystery of life is as far beyond the reach of science as ever. Here we are face to face with a new principle, no promise of which is contained in the laws governing the inorganic sphere. I believe that not even the warmest and most enthusiastic champions of science would go so far as to say that a study of the phenomena of inorganic matter would give us any knowledge or anticipation of life. Its essential nature is an element of indetermination and spontaneity, which is utterly incomprehensible except through categories altogether new and foreign to our conceptions of the lower forms of existence.

Now if science is unable to give an account of life, can it, let us ask, give any more satisfactory explanation of sensibility and reason? Can consciousness in any form be derived from the antecedent stages of reality? The incapacity and utter futility of a so-called scientific explanation is even more remarkable here than in the case of life. Here we have a phenomenon altogether unique, whose very essence seems to contradict the first principles of science. The cherished law of causation, which is the supreme principle of physical science, seems to be falsified. Whereas in the physical world the place of everything seems to be predetermined and irrevocably fixed, in the world of mind everything seems to be contingent. The very life of consciousness consists in indetermination. The reaction of a merely physical thing to its external circumstances is invariable and one and the same in the same circumstances. But the variability in adaptation to environment which every form of life manifests more or less and which consciousness and reason manifest in a most remarkable degree, is inexplicable and must remain an eternal puzzle to science. In this connection we might with advantage quote a few lines from Prof. Bergson's *Creative Evolution* (P. 152): "Consciousness is the light that plays around the zone of possible actions or poten-

tial activity which surrounds the action really performed by the living being. It signifies hesitation or choice. Where many equally possible actions are indicated without there being any real action (as in a deliberation that has not come to an end), consciousness is intense. Where the action performed is the only action possible (as in activity of the somnambulistic or more generally automatic kind), consciousness is reduced to nothing. From this point of view, the consciousness of a living being may be defined as the arithmetical difference between potential and real activity. It measures the interval between representation and action." It is not our intention to discuss in detail the nature of conscious activity and its relation to physical activity. We shall only remark here that there is an even more palpable discontinuity, a wider gap here than the relation between unconscious life and matter. Let us ask now, is Science without departing from its time-honoured traditions and first principles and without abandoning its special claims competent to bridge over the ugly gaps created by the inconvenient phenomena of life and mind in its mechanical interpretation of nature? Apparently not. To say that it may yet succeed with the growing knowledge of Nature proves nothing. The more likely supposition on the actual facts thus far ascertained is that a fuller knowledge of nature will probably necessitate a recasting of scientific notions and first principles. It may very well be that Science in its explanation of Nature has begun at the wrong end and hence its failure.

I do not propose, gentlemen, to push these discussions further, for I feel they must appear rather dull and uninteresting to many of you. I should like to conclude this part of our enquiry by summing up the results thus far attained. We are out to see how far Science can satisfy our intellectual needs—how far it is capable of presenting a consistent and systematic explanation of the world in which we live. We have seen that Science is sceptical in its attitude, so far as the problem of ultimate reality is concerned. It confines itself to phenomena, to things as they appear to our senses, the deeper problem of the thing-in-itself being given up as insoluble. Again, within the limits it sets to itself, the scheme of reality presented by it, is defective and inadequate, its inadequacy being most evident in its treatment of organic and conscious phenomena, which stand as the two unsolved riddles of Science. It is only within the domain of

matter that Science feels itself at home. It observes, analyses and makes generalisations. It has placed at our disposal an enormous fund of valuable knowledge—knowledge that has been the means of securing to us most of our present day conveniences and comforts. But even here, leaving out the aspect of practical utility, we may ask, is Science in a position to explain its own facts and principles with any finality? Does it tell us why a thing should be what it is and not otherwise? Science cannot give a final explanation of things and it does not profess to. Yet to the ardent enquirer it must be very disappointing to know that finality is unattainable in anything. The scheme of things offered by Science is only a provisional one, subject to continual modifications and revisions. This is a defect that is inseparable from the methods of Science. We can never understand adequately any part of reality if we isolate it from the system to which it belongs and through which alone it has come to be what it is. So it is a kind of abstract knowledge only that we can have from Science. Full concrete creative reality can never be studied in the scientific way. It can neither be analysed nor dissected. The real world as contra-distinguished from the abstract world of Science implies a reciprocal inter-relation, inter-dependence and inter-penetration of parts and moments which no scientific principle is competent to explain.

We have been hitherto trying to find an answer to the question, does Science satisfy the needs of the intellect? and the answer, as it will perhaps be recognised, is clearly in the negative. Let us now turn to the other issue, *viz.*, how far Science is capable of providing for the needs of the moral side of our nature. In this connection, as the very first thing, I should like to say that the fundamental postulate of the moral life, *viz.*, freedom of the will, is denied by Science. It is a possibility which Science cannot recognise without being inconsistent with itself. The mechanical theory of the world is applied to moral phenomena and all possibility of a free choice on the part of the agent is excluded. We are, like the rest of the universe, mere automata. Can any philosophy of life satisfying to our moral sentiments be built on such a conception of things? The order of the world is mechanical and does not distinguish between right and wrong. What you have to do is to fall in with the order, learn its principles and master it. If you go against the laws of nature in anything, you suffer. Nature does not make any allowance for

ignorance. It is an unrelenting, unforgiving and brutal order. And what is worse, you are not told why your ears are boxed ; that is left to you to find out. If you want to have a place in this order, you must develop efficiency. The other qualities, those which are supposed to constitute the moral excellence of man, do not count ; they are more often than not in the way. The struggle for existence is a hard struggle and the better equipped you are for this struggle, the greater is your chance of success. Survival of the fittest is practically the last word of Science on Ethics.

Now let us ask ourselves whether this account of things is adequate for the moral life. Nothing could be more dismal and depressing from the moral standpoint. The infinite yearnings of the human heart after an ideal state of excellence and perfection imply an almost instinctive faith in the moral order of the world. The inner voice within us refuses to be stifled by the findings of Physical Science. The categorical imperative makes a claim on us that is permanent and supreme. To resolve it into mere expediency as Science would obviously suggest, would be to take its heart and soul out of it. Nothing could be a greater misfortune to us as spiritual beings, nothing could be more tragic than to reject the entire inner wealth of our moral nature as a heap of sentimental rubbish ; and this is what, so far as I understand, Science suggests and recommends, directly or indirectly. It studies a world of abstractions, a dead world—a world from which its most significant and creative factors have been banished—and then proceeds to construct an entire scheme on the basis of the isolated fragments of facts that it has succeeded in getting together. Life and mind, freedom and spontaneity are all exploded old-world superstitions to Science. It sets itself to remodel the world on its own lines and ends by making an apotheosis of its atoms or electrons or whatever else you like to call them. The almighty atom is the master key and ultimate principle of explanation. It would be difficult to find anything more repugnant to the moral sense than the orthodox scientific conception of the order of things.

How does religion fare ? It is not difficult to guess. It is to be, of course, a matter of faith. We are told a Scientist is not necessarily an atheist. The uniform laws of nature may be regarded as "The permanent and standing volitions of God."

Yet when all has been said, the fact remains, that the world is only a vast machine, without any goal or purpose, a mere chance product in which matter with its laws is the only abiding reality. It is difficult to see what the functions and place of God would be in such a world. Further, let us consider the question of miracles. Can Science consistently with its principles accept them? Hume says that he is "not prepared to believe in miracles unless the disbelief is even more miraculous than the miracle itself." This is the proper attitude of orthodox Science. To explain miracles away as due to the operations of laws incomprehensible to us is simply to evade the difficulty. Can Science even make a guess here? In a sense everything is the product of laws. But what kind of law is it through which the waves and elements can be controlled by a mere command? Is it anything continuous, or of the same order, with the laws known to Physical Science? If not, what is gained by saying that miracles are not exceptional phenomena? Would it not be more rational to recognise the possibility of a world of spiritual realities, existing in close union with the physical world? But this recognition would involve a recasting of the fundamental principles of Science, and anything would be better than that! Hence the necessity of all sorts of worthless devices and make-shifts. The true attitude of Science is contained in the statement of Laplace that he does not require the hypothesis of a God to complete his conception of the universe.

Let us now turn our attention to another field of our enquiry. If Science is not adequate for our intellectual and moral Nature, what services does it render, what support does it lend to the æsthetic and artistic side of our nature? Does it with its superior knowledge of the world stimulate and strengthen our æsthetic faculty? Have the fine arts—poety, painting, music etc.—improved with the rapid advance of Science? I am sure no one will deny that there has been no corresponding advance on this side with the growth of Science. It is remarkable that the best poets and artists, men with true artistic genius, have flourished in an age that had very little of Science to boast of. Macaulay says, "As civilisation advances poetry declines." It seems to me there is a considerable element of truth in this view. And the reason of this is not far to seek. Science with its mechanical and matter-of-fact view of things tends to depress the

emotional side of our nature. There are better mathematicians, more clever chemists and physicists today than in the ages gone by, but there has been a decided depression on the side of literature and arts. The finer sensibilities of our nature cannot grow in an atmosphere charged with scientific realism. There is a very subtle mechanism at work here. The mind is more profoundly influenced by the object it contemplates than we imagine. If you look upon nature as a machine, nature takes her revenge by making a machine of you. Contemplate nature as an excellent work of art, as full of harmony and beauty, you will feel the sweetness of harmony and beauty in the depths of your own being and soul. The conception of "the music of the spheres" may be bad Science, it may be a mere fancy of Pythagorus, but it gladdens the heart and stimulates the imagination. Our Bengali poet Rabindranath in one of his beautiful poems sings:—হে কবি, তোমার রচিত রাগিণী আমি কি গাহিতে পারি ? Here the Author of Nature appears to the inspired imagination of the great poet as a master-artist and nature as a masterpiece of art, full of infinite music and beauty. Is this beautiful conception without any value ? Does it not enliven the imagination and ennoble our heart and soul ? Must we reject all this as worthless sentiment which serves only to perpetuate the superstitions of the uncultured ages of the past ?

Scientists will probably say to this that the artistic imagination may be a valuable asset to us, and the culture of emotions may be good and desirable within certain limits, but the grand mission of science is the disinterested pursuit of truth and nothing can be more important to man than truth. Here I feel tempted to ask, are we sure that science is the sole custodian of truth ? Are we sure that the discursive and logical understanding is the only faculty of knowledge and the methods of science—observation, analysis and generalisation—the only channels and means of attaining truth ? It seems to me that we talk too glibly about truth and the means of attaining it. The nature of truth and the means of attaining it may be, for ought we know, infinitely more complex than we imagine in our prejudice and ignorance. The views of Prof. Bergson on this point are well-known. The logical understanding is at home only in the sphere of space and matter ; but it is altogether incompetent to cope with full living reality. He lays a very considerable stress on intuition and sympathy. It is only by feeling the pulsation of reality within ourselves that we understand its true nature and meaning. This

is what he calls knowing by intuition and sympathy,—knowing from within,—which implies a kind of identity of knowing and being. It is this kind of knowledge, or something very like it, that explains the intuitions of poets, artists and religious mystics. Bergson speaks very highly of the creative value of the fine arts. It is in them that we rise to the full height of our being and participate in the creative impetus that lies at the root of things. In the depths of the human soul there lies hidden a mysterious faculty which works below the level of consciousness and whose existence is only revealed in its workings. The investigations of subconscious phenomena, which are an important feature of modern psychical research, point to the same conclusion. The upper regions of consciousness which are revealed to our gaze in our ordinary experience are of comparatively minor significance. The real determining forces of our lives work in the mysterious subconscious regions. Even in the domain of science we may trace the operation of these forces. Take for instance the framing of hypotheses. How are they suggested? It is impossible to pretend that they are consciously produced by an effort of the will. They are said to be produced by a kind of imaginative insight. But what is this imaginative insight? Is it not a kind of intuition—a special gift of nature? The intellect is not everything. It is not even omnipotent as an instrument of knowledge. Its work is limited within a comparatively narrow compass, beyond which it becomes only a source of illusions. Fortunately Nature in her wisdom has endowed man with more powers than the scientist is prepared to acknowledge, or there would be no poets, no artists, no philosophers—not even scientists.

Gentlemen, before I conclude this paper I should like to make it clear to you all that it is not my intention to belittle science or under-rate its importance. It is impossible not to appreciate and admire the immense progress that it has made in every field of enquiry. But the purpose of the present paper is to point out its limitations and short-comings and I have tried not to exaggerate them. Let us not make the boast that our age is the best of all, because it is pre-eminently an age of science. We have to bear in mind that the greatest works of art, the best poetry, the most inspiring and powerful systems of religion and philosophy have appeared in the world in other ages than our own. There is a tendency in the present age to barter away the

precious gifts of our nature for mere dross—in the language of Pulsford, to ‘send the Samson in us to sleep’ and to run after shadows. It has been said that “man shall not live by bread alone.” If with science and its advances we could combine proper humility, reverence, and love, things would be otherwise. Already there are signs of an idealistic reaction visible in different quarters. If the advancing tide of materiality is not to swallow up everything, it is a necessary and welcome reaction. I should like to conclude the present paper here with the very significant words of the poet: “Let knowledge grow from more to more, but more of reverence in us dwell.”

MIRACLE.

A miracle is often thought of as an event either contrary to Nature and natural laws or above Nature, *i.e.*, supernatural. But because our knowledge of Nature and Nature's laws is both limited and progressive we cannot draw any satisfactory line of demarcation between the natural and the supernatural. Newton's laws which we ordinarily regard as established facts are challenged by modern scientists. The law of conservation of energy which is often believed to be demonstrated and established is still a theory. What were considered to be miracles yesterday are no longer wonders today; and today's miraculous events may be tomorrow's commonplace occurrences. Again, what is supernatural to the illiterate is oftentimes perfectly natural to the instructed. Electricity baffles the understanding of an ordinary mind but to a scientist it is quite intelligible. Thus with the onward march of rapid scientific progress to draw a sharp line of distinction between the natural and the supernatural is impracticable.

Without marking any sharp line between the natural and the supernatural we may say, not that the supernatural surrounds the natural but that a certain part of vast Nature which we have not yet understood we call supernatural. It is Nature as yet beyond the province of ascertained law.

Philosophy explains miracle as an exceptional event which science cannot account for. Popular Theology attempts a division between the natural and the supernatural, explaining the latter as something arbitrary and transcendental rather than ethical and spiritual. As miracle is an extraordinary event which God only can do, it is accounted for as the final evidence for the immediate presence of God. Such was the traditional argument of the old apologists, for they said we stand in the presence of God before a miracle.

Lotze says that God having created the world has not left it to itself but continues to take interest in it. The presence of miracle is an evidence against the deistic conception of God in which God, unconcerned with the world He created, has set the machine to work. He is not simply transcendental, having abandoned the world, but immanent, manifesting himself through miracles and visions. As opposed to the Pantheistic view, supernatural events in Nature reiterate the theistic belief that Nature does not empty God.

The world we know cannot exhaust God. He is a free creative Spirit. Being a Spirit, the world He created is partly spiritual; and the spiritual is above the natural. God works miracles in the realms of Spirit which we are puzzled to explain. His habitual ways of action are by means of laws in Nature. But occasionally He may deviate from the stereotyped forms of working to manifest His loving purposes.

To some, God's working of miracles is not necessarily a contravention of laws as commonly explained. F. W. Robertson says, "It is only a higher operation of those same laws, in a form hitherto unseen." Before there can be a law, there must be the Will. Where we discern antecedents, we have no difficulty in explaining the consequent. "But," says Robertson, "there are emergencies in which it may be necessary for the Will to assert Itself, and become not the mediate but the immediate antecedent to the consequent. In the occurrence of a miracle," he continues, "there is an immediate connection between the First Cause and the last result. Miracle is thus not contradiction to or suspension of laws known."

Whatever Robertson's subtle logic may be, we may define a miracle as an event involving an apparent breach of continuity of known natural laws for the purpose of revealing some specific truth for the spiritual uplift of man. It is an extraordinary event in nature or human life intended by God to manifest His loving and wise purposes. It proves the presence of God to a primitive man. But to us they are no longer 'scals' but 'signs' of God's revelation. It is an essential part of revelation inasmuch as it manifests His character, wisdom, will and purpose.

Christianity cannot avoid confronting the problem of the supernatural elements in the Gospel narratives. The miracles of Christ were loving expressions of His character and will. As Jesus went about amidst pain and suffering He could not restrain Himself from relieving the sufferers of their misery. His intense sympathy was the motive power for working miracles; His sympathy was spontaneous. It was not to prove His Divinity that He wrought "wonders." Neither did He desire to work miracles. Christ Himself is the miracle par excellence. With such a personality as He was, nothing was impossible. Out of His love for and sympathy with suffering humanity He worked miracles. But in healing physical infirmities miraculously He pulled out the very roots of physical evils.

Any attempt to explain away scientifically the supernatural element in the Gospels will be a failure with the limited knowledge we possess of Nature. At a distant date it may be possible to demonstrate the Gospel miracles in perfectly intelligible terms; and perhaps never. For, though science says that effects can be explained only with antecedent causes, yet it recognises that nothing in the world can be wholly accounted for by its antecedents; thus, science narrows and at the same time wonderfully widens the field for miracles. What Philosophy and Religion, specially the latter, are concerned with as regards miracles is this: how far they reflect the will and purpose of God. If they reveal to us new truths we can rest satisfied; for, neither is it possible for man to comprehend the whole of Nature nor can Nature exhaust God. God may continue to work miracles, if He wills, in the best interests of man. They cannot be arbitrary events, but, like the miracles of Jesus Christ, wise, loving and purposeful events whose *rationale* and *modus operandi* we cannot understand.

M. THEOPHILUS,
3rd. Year B. D. Class.

THE INCARNATION.

The term Incarnation ought not to sound a novel note to us Indians, especially in these days when misguided enthusiasts try to associate this term with 'Mahatma' Gandhi, the great advocate of freedom. Those who are in touch with the movements around us and are breathing in the heated atmosphere, must be familiar with the general meaning of the term Incarnation. It means God coming in the flesh, a thought and belief not at all unique to Christianity. There have been innumerable Incarnations according to Hinduism; Islam too recognises the meaning of the term; and the Buddhistic Nihilists have adopted the idea. If we survey the history of all religious beliefs worth the name, we notice that the idea of the Incarnation has permeated human thought from very early times.

What we are particularly concerned with in this paper is the Christian idea of Incarnation. "What think ye of Christ? Is he only David's Son or is he also David's Lord?" This was the first and the greatest problem to the educated Christian mind of the early centuries of the Christian era. When Jesus asked Peter, "What think ye of me?" he found it easy to answer "Thou art the Christ, the Son of the Living God." This was more of a revelation than a discovery to Peter. But the Church historian assures us that the testimony of Peter has been the testimony of the saints of the Church throughout the ages. To one who would approach this problem from a merely intellectual point of view the mystery remains unsolved. Though the ecumenical councils of old accepted the doctrine as the creed and the hope of the Church, though the holy Catholic Church continues to hold this as the keystone of Christian faith, the mystery must remain a mystery transcending the narrow limitations of human reasoning; and in mystery religion has alike its essence and power.

We have to consider the Incarnation as an article of faith and not as a matter for scientific demonstration. As the determining feature of our belief is of a spiritual nature, physical science cannot help us, for metaphysics is not its province. Nor could abstract logic destroy what it has not created. Difficulties in logic do not trouble us at all when facts of experience are in question. But this much must be said that faith cannot reach its convictions without an appeal to reason. Even as the faithful student of Science begins his enquiry after truth with a probable hypothesis, we have to approach the doctrine of the Incarnation as a working hypothesis which has to be verified from the history of human progress and from our own personal experience. "The most cogent intellectual proof of the Incarnation," says Prof. Harnack, "is that it solves problems for which there is no other solution." To what other adequate or reasonable cause can we point for all that Christianity stands? The master life of the world that has revealed in the best possible manner under human conditions, the power, the wisdom and the love of God is not the life of a mere man;—and if the life of more than a man then that life is surely divine.

Limited space would not permit us to discuss the question "Did Christ come in the fulness of time or not." If we examine in detail the history of pre-Christian religions and philosophies, we come to realise that the whole world was moving onward to Christ. "Pre-Christian religions were the age-long prayer and the Incarnation was the answer," says Dr. Illingworth. Christ came not to destroy but to fulfil. Even a perfect, absolute and final religion,

as we represent Christianity to be could not have found acceptance in this world if it had not been previously prepared to accept Christ. "God requireth that which is past." And Christ would have been unintelligible if the faith and the gospel He proclaimed had no historic relations to the past. St. Augustine has said in unerring terms of this historic relationship, "What we now call Christian religion existed from the dawn of the human race, though it only began to be named Christian when Christ came in the flesh." Christ was the consummation for which the world was in labour and travail. To the Greeks Christ became the *logos* to the Jews he became the power of God, and to the Christians of all ages he is not only the wisdom and power but also the infinite love of God manifested in the flesh.

What does the Incarnation mean to the Christian? Before answering this question let us ask ourselves a question of more practical importance. What is Christianity to the Christian? It is not a code of ethics, it is not dogma and ritual, but it is essentially a life. Christianity is Christ and Christ is Christianity. If that be so what does the Incarnation reveal to us? The Incarnation reveals first and foremost a loving God. "It is a self-impartment of God by which He really gives of His own life, places something over against Himself with which He enters into relations; it is a self-limiting act of God." What is the highest, fullest, conceivable self-impartment of God? Is Christ the answer to this question? He is no myth. The historic man Jesus is real and intelligible to the Christian and non-Christian alike. But if we stop our enquiry with the *man* Jesus, Christianity loses its vital significance.

Love was the dominating passion of His life. Love was the motive and the joy, love impartial, love universal, love triumphant over death. And how can we realise the love of God if it is not manifested to us through a living personal ideal? Constituted as we are, if God should make the most perfect and intelligible revelation to man, it must come to us through a personality—a mediator who unites both God and man. And "the Incarnation is but the mature expression in the fullness of time of the truth that God is love," a truth which by implication carries with it the divine passion also; for what is love without self-imposed pain and sacrifice? Christ speaks to us as a fellow-man, a fellow-sufferer, and in his acceptance of the extremities of our human lot, he makes known God's purpose toward us. If this fact is realised, the whole life story of Jesus on earth becomes clear; even the agony under the olives at Gethsemane and the vicarious suffering on the cross become intelligible and purposive to us. In Him we find not only the revelation of the Godhead but also the revelation of perfect manhood.

As we read the life story of Christ from the simple narration of facts by the evangelists, we notice that there is something unique about the person of Jesus. The perfect balance and consistency in his life become clear as we consider the wondrous life-story as an indivisible whole. Who was it that 'in all points tempted as we are, was yet without sin?' Who was it that moved about in Judea and Galilee two thousand years ago with power and authority over all the forces of nature? However much present day theologians may discredit the argument from the miracles of Christ, the writer cannot conceive how God's purpose could have been fully revealed and made intelligible to man, if Christ had not had recourse at times to the miraculous. Think of the personality of Him who turned water into wine, and finally on the Cross turned his own blood to be the wine of the soul, who fed the five thousand with the least of provisions, who raised Jairus' daughter from her death-bed and Lazarus

from his grave, who cast out devils, stilled the tempest and walked on the sea—a personality with a marvellous power over all the forces of nature, yet never using that power for his own personal ends, but always to help the needy and the suffering, and thus show at once the compassion as well as the power of God.

If we analyse minutely what the Gospels term miracles, half the miraculous element disappears. Take for instance the miracles of healing. It was the virtue or power which went out of Christ, which was the instrument of healing; but we should not ignore the equally important fact that it was the function of faith to appropriate and use the power. According to men's faith so was it done to them. And the seemingly miraculous ceases to be so when we begin to understand the higher moral law that rules the universe. Now we take Christ's life as a whole, the miraculous and the supernatural become natural to us. Yes, Christ is Himself the greatest of miracles; but the supernatural element in His life is not unnatural. The mode of the Incarnation and the progress of that life (the virgin birth, the miracles, the mystery of the resurrection and ascension) seem to be perplexities to many earnest minds. And some have argued that the virgin birth and the resurrection contradict the laws of nature. This much must be said: whatever is seen to be in harmony with love is natural, is true to the idea, true to the heart of the nature of things. And viewing the whole situation from this point of view, Jesus Christ becomes the natural conclusion of a supernatural process.

Is it not better here to apply the 'Law of Being and Influence'? It is a simple truism in our world of life that the greater a being is the greater is his influence, the greater the personality the greater the expectation. If wondrous the origin, wondrous must necessarily be the progress of a life. Our Lord's marvellous life needs a supernatural birth as its adequate cause. Natural generation could not possibly give us such a God-man. And again the virginity would be incredible if followed by an ordinary life. A marvellous effect equals a marvellous cause. The life, work and end confirm the beginning. Therefore the doctrine of the virgin birth is essential to the integrity of the Incarnation, as the Incarnation is to the integrity of Christ, and Christian salvation.

In order of time He is first divine, afterwards human, but in the order of self-disclosure He is first human then divine. He could show his divinity only through his humanity. It is impossible for any person to disclose his mind and will to another without at the same time letting him see something of his inner self. The same is true with Christ: in the process of revealing God's mind externally towards man, our Lord gave us also that insight into His inner being which is expressed in the doctrine of the trinity.

Though highly profitable, it is not very necessary here to establish the authenticity of the Gospel records, the futility of the great heresies and the place of Christ among the founders of great religions of the world. But still a line may be allowed for each of these important topics. The evangelists had neither the inventive genius nor the deceptive purpose to write stories to deceive a world. Mark narrated the story as he knew it and never attempted to theorise. This was the proceeding of the synoptists. In John, which was evidently written later, we find the most philosophic and authoritative utterance of Christ's divinity, probably because the author had time enough to reflect upon what he had seen and heard. Regarding heresies, which aimed at up-rooting faith in the Incarnation, the fact that the heresies have failed and the doctrine

still holds good to millions today, shows the vacuity of the former and the inestimable value of the latter.

The fact of the Incarnation becomes precious as we look back upon the 'Roll of honour' in the history of the Christian Church. The testimony of the apostles who saw Christ in the flesh has been reaffirmed throughout the ages by the mystic experience of the soul in many a dedicated life. Are there not living saints in our own days whose experience of Christ is after all the greatest proof of his divinity? For "He is the same, yesterday, today and for ever."

After all that could be said, the Incarnation may remain a mystery to him who expects a logical demonstration. It is indeed a mystery but a mystery which is intelligible to love. "He that loveth not can never come to know God." Christ is the most perfect gift of God; and today the gift of the indwelling Christ visits us in His Sacraments of grace, in the ministry of His Church, in all the operations of the Spirit in the hearts and lives of individual believers. It is necessary to emphasise the Christlikeness of God equally with the Godlikeness of Christ.

Why ask the question, "Is Jesus God?" It is not profitable, nay foolish, to ask the street boy the nature and character of his King. Live with the King and then we will know the true nature of the King. Make him our friend and companion, then we come to know his true beauty. Love is a revealer, and before that intense, passionate and redeeming love of Christ, argument is silenced and controversy hides its face, for we behold the beauty of our King whose presence is a daily joy and endless delight.

T. DAVID, B.A.,
2nd Year B. D. Class.

THE POWER OF PERSONAL INFLUENCE.*

It is a noticeable fact that the chief non-Christian religions of India—Hinduism, Buddhism, and, to some extent, Islam also—attach undue importance to the practice of asceticism. Indeed, such a premium is put on asceticism and on the necessity of withdrawing oneself from the world and all that pertains to it, that it is seriously argued by the followers of these religions, that it is impossible to live in the world as a member of the body corporate, and, at the same time, be in close touch with God. It is contended that in retirement, in seclusion, away in some remote cave of Tibet, or deep in the heart of the Himalayan forests, unexplored by man, cut off from the outer world, with its cares and fears, its trials and temptations, man meets God and has closer communion with Him than he would have living in Society. And so we find Chaitanya, the great Vaisnavite reformer of the 16th century, tearing himself away from his wife and mother and all who were near and dear to him, snapping all social ties, and betaking himself to the life of a recluse. So too, Ram Krishna Paramhansa, Ramanuja, Sankaracharya, Vaskarananda Swami, Gautama Buddha, and a host of others, have forsaken the world in the hope of finding God. Among Mahommedans too, you have the *Pirs* and the *fagirs*. I do not mean those parasites of society who may be seen whining

* From an address delivered in the College Students' Brotherhood, December 23rd, by Mr. Norman Bose, B.A.

round our street corners. I mean rather those great religious mendicants who, though in affluent circumstances, have renounced the world "counting all things but dung." All good men, no doubt; each in his own way. Sincere, earnest men actuated by the best of intentions. But, thank God, the Christian conception is far nobler. It takes account of the whole social organism, while providing for the realization of one's highest self. We are not to run away from the world, but to face it squarely, and to leave it a better place than we found it. We are, of course, not to rush into temptation or to court trouble. But trials and temptations will come, and when they do, we are to face and overcome them. Each victorious struggle will make us stronger for the next. Each temptation overcome will strengthen the moral fibre. Each suffering patiently borne will humanize the soul. Of course it is not easy to move in the world and live on the uplands of life. It never was intended to be easy, but oh—it is worth while. It will, I suppose, be readily admitted that the victorious soldier who lives and moves and has his being in Society, will some day be a far more precious gem in the Saviour's crown than the one who turns tail from the firing line just as the guns begin to boom.

Further, a little thought will show that a recluse is a supremely selfish person. He thinks only of himself, his own salvation, and gives never a thought to the needs of others. He has no sympathy, no love for his fellow beings. He is not his brother's keeper. All the finer feelings are deadened within him. He is a paralysed limb in the body corporate. But the man who lives in the world and at the same time close to God, wields an influence that is dynamic. He is a real force in Society. The greatest and sublimest of such forces in all history was the Man, Christ Jesus. While the world is yet asleep, He is on the hillside, alone with God. But when the sun has risen, and with it the bustle of life has begun, we find Him "going about doing good" in the midst of a crowd so dense that He knows not who touches the hem of His garment. Now He is at Cana, sanctifying the marriage feast with His Blessed Presence, now in the Bethany home, heartening the two sisters, now in some remote village, eating and drinking with publicans and sinners; now again at Shechem by Jacob's well, giving the water of Life to a fallen one. Truly, Jesus mixed as freely in the society of His day as it is possible for any one to mix, and yet He kept himself unspotted from the world. And it is possible for you and me to follow in the footsteps of our Elder Brother: to live in the world and yet not be worldly; to go about doing good, spreading sunshine, bettering the world; and all the time steadily realizing our highest self. For in trying to lift others, we lift ourselves. This is one of the paradoxes of Christianity; but it is eminently true. And from this standpoint we shall consider for a few brief moments the tremendous possibilities and responsibilities of life. If I have been a little long on these introductory remarks, it is because there is a growing tendency these days to overestimate the value of what Hindus call *Sannyasha*. St. Paul says, "None of us liveth to himself or dieth to himself." But might it not be put stronger than that? Might it not be said, no man *can* live to himself? For, whether we are willing or not, our lives are telling all the time. In spite of ourselves, we are influencing others for good or for evil. "The changes in our varying moods are all being recorded in the delicate barometers of the lives of others." The only responsibility that we cannot possibly evade is the one we think of least—*our personal influence*. We are not figures in a Punch and Judy show. We are not marionette puppets. We are moral beings with a soul, and we have been so constituted that we are daily, hourly,

ceaselessly making impressions on all with whom we come in touch. Just as an image falling on the negative plate of a camera box leaves its own impression, so also we are constantly making impressions on those with whom we come in contact. Sometimes we are not conscious of it; but it is just at such times that we are at our best, and lasting impressions are made, powerful influence is exerted. For self-consciousness blurs the image on the plate.

In his own inimitable way W. G. Jordan says: "Man's conscious influence, when he is on dress-parade, when he is posing to impress those around him is woefully small. But his unconscious influence, the silent, subtle radiation of his personality, the effect of his words and acts, the trifles he never considers—is tremendous.....Life is a state of constant radiation and absorption; to exist is to radiate; to exist is to be the recipient of radiations." I sometimes shudder to think of the tremendous responsibilities and possibilities of life. It seems to me that if a census could be taken of bad characters, and an investigation instituted as to the causes that led to their downfall, it would, in not a few cases, be found that the first downward step was due to just a word inadvertently spoken in their presence,—yes, just perhaps a word; but that word gave rise to a thought; the thought to an action; the action, in time, to a habit. And it all started with a word spoken perhaps quite thoughtlessly in an unguarded moment. Let us walk circumspectly, for we know not what tremendous, eternal forces, for good or for evil, we are constantly creating. Each of us has an atmosphere which is affecting every other. Every moment of life we are changing, to a degree, for good or for evil, the life of the whole world. Steadily and irresistibly, but so silently and unconsciously is this going on that we do not realize it. But it is an absolute fact. Tennyson says:—

"Our echoes roll from soul to soul,
And live forever and forever."

Now, if our lives are hid with Christ in God, our influence will always be for the best. We may not always know it, but the good work will all the time silently go on. Years ago, a Christian teacher applied for a post in a School in China. The School Committee accepted him on the distinct understanding that he would give no religious instruction to the students. It was not a Mission School. The students were all Chinese and followed their own faith. The teacher agreed to the terms, and spoke never a word about Christianity. After some time, several of the students expressed a desire to follow their new teacher's religion. They knew not what that religion exactly was. But they had come to know the man, and the impression made on them was such, that they were prepared to give up their own religion for his,—whatever it was. This simple, faithful Christian had spent much time on his knees, and had lived on the uplands of life. It is the life that tells. Let us remember that we are all making indelible impressions on one another's soul-plate. We cannot evade the responsibility by saying it is an unconscious influence. We can *select* the qualities that we will permit to be radiated. We can cultivate purity, sweetness, calmness, truth, generosity, honesty, justice, loyalty, nobility,—make them vitally active in our character,—and by these qualities we will constantly affect the world.

In studying the Gospel narrative, you must have been struck with the extraordinary influence that Christ had. That story about the call of the first disciples, has always been a source of inspiration to me. Simon Peter and his brother Andrew were fishing, James and his brother John were mending nets. Jesus passes by. "Follow me," He says, and forthwith they give up their

vocation, their home, and everything they hold dear, and become His disciples. He calls Levi too, in the same way, and instantly Levi closes up his tax office and follows Him; learns of Him, and in time enriches the world with a Gospel that has saved thousands. When these disciples answered the Call, they knew very little about Jesus for it was right at the beginning of His Ministry, and they certainly did not know where they were going to or what would be their future. And yet they took this plunge in the dark. Why? Because they felt they were under an over-powering, overmastering influence, and just could not resist. One call of just two words, gathers in five valiant souls. Fifty years of missionary activity and organization has not accomplished as much in many of our outlying stations. It is because we have not the magnetism of Christ.

When Christ explained the scriptures to the two disciples on the way to Emmaus, they did not know who He was. It was only after He had disappeared that their eyes were opened. Nevertheless, how their hearts burned within them, as He talked to them on the way. Instance after instance could be cited from the Gospels to show that there was a sort of spiritual magnetism in Jesus.

Have you not sometimes felt in the presence of a quiet unostentatious person, your own utter pettiness? And have you not had an hallowing influence steal over your soul? You just cannot describe it. Language is too poor to dress it in words. But you feel it all the same; and when speaking of such a one, all you can say is just this: "He is a man of God. His very silence is eloquent and appeals to my soul." Well, that is magnetism—spiritual magnetism;—it generates in the soul and radiates through every pore. And you and I can have this power, if we will but dwell in Christ. The trouble in the Indian Church to-day is that there is a type of Christian who is trying to live neither to himself nor for others. They are neither hot nor cold, and the danger is that they will be spued out. Dante places them in the inferno of contempt, just outside the inferno of agony;—and rightly so, for "a lukewarm Christian makes worldlings think that Christianity is a lie." Each life is a sacred trust in which many have vested interests. Let us thank God for the privilege of living and let us make the best use of it.

"Be strong!

We are not here to play, to dream, to drift,

We have hard work to do and loads to lift,

Shun not the struggle, face it, 'Tis God's gift."

COLLEGE NEWS AND NOTES.

The Winter Term was a very strenuous and busy time both for staff and students, as the Test Examinations this year had to be held much earlier than usual. The number of students sent up for university examinations is as follows:—

INTERMEDIATE IN ARTS	45
DITTO SCIENCE—	62
BACHELOR OF ARTS	32

We wish them all success and hope that they will make good use of their preparation time and bring honour to the College by their results in the coming examinations.

Under the auspices of the Student Welfare Department of the Calcutta University a thorough medical examination of the students of the College was held early in the month of December. Though the report is not yet published we are assured by the visiting doctors that our students enjoy much better health than the majority of the students in the metropolis. We are extremely grateful to Mr. M. L. Banerji and Mr. H. Maity, the joint secretaries of the Student Welfare section, for the kind and sympathetic attention which our students received from them and their colleagues.

We regret to report that after some twelve years of distinguished service to this College, as a professor on the Staff and a member of the Faculty, Mr. S. C. Mukerji has resigned. While we shall miss his able service and helpful counsel in our work at Serampore, we trust that, in promoting the more public interests to which he feels called, he will find abundant scope for his abilities and enjoy the satisfaction that flows from the consciousness of good work well done. We congratulate him on his renomination to represent the Indian Christian Community in the newly constituted Legislative Council of Bengal.

We are glad to learn that Mr. J. N. Chuckerbarty, who has been suffering from a malignant fever since October, is gradually improving in health and that he will be able to be with us on Convocation Day and to resume his work from the first of February. Another member of the Staff, Mr. A. K. Lahiri was also laid up with typhoid during the Poojah vacation; but, thank God, he too has recovered and is attending to his work with his usual energy and enthusiasm.

Mr. S. N. Roy, one of our lecturers in English, will shortly be proceeding to England on Study leave for two years, with a view to taking up an advanced course in Education and Literature in the London University. His scholarship in English literature, his active participation in the intellectual, social and athletic activities of the students, and his meek and humble disposition and amiable manners have won for him the respect and love both of the students and the staff. We wish him all success in his enterprise.

We have pleasure in welcoming to our staff Mr. R. Ganguly, M.Sc., as lecturer in Physics, and Mr. B. C. Guha, M.A., as lecturer in English. Mr. Ganguly was formerly on the staff of St. Xavier's College, Calcutta, and is the author of one or two treatises on Physics.

It will be welcome news to our well-wishers and friends, and especially to our present Science students, that it is proposed to open B.Sc. Classes in this College from the beginning of the next academic session.

We regret to record the death of Mrs. P. N. Sen, wife of our Assistant Librarian, on the 3rd of January. The funeral service was conducted by Rev. S. S. Mukerji, B.A., the pastor of the Bengali Church at Johnnagar, and was attended by a large number of students and members of the Staff. We pray that God may comfort and strengthen Mr. Sen and his family in their bereavement.

Messrs. Megnad Baroi and Jnanaranjan Sircar represented the College Christian Endeavour Society as delegates at the North-East India Christian Endeavour Society Convention held at Cuttack from the 27th to the 29th of December, 1923.

UNION SOCIETY NOTES.

The first notable event in the life of the Union Society during the past term was the resignation of Mr. Profulla Dhan Bhar, on account of his transfer to Hooghly College, and the election of the present Secretary in his place. It is my duty to thank him for all the services he has rendered to the Society during the first term of the current session.

A remarkable feature of late has been the part played by the members of the Staff in the meetings. On one occasion the Rev. G. H. C. Angus, M.A., B.D., read an interesting and instructive paper on "The Life and Ideals of Sanderson," the late Headmaster of his public school, while at another meeting two of our lecturers, Mr. D. N. Ghosal, M.A., and Mr. K. K. Mukerji, M.Sc., ranged themselves on opposite sides for a debate on, "Science, Its Adequacy for Life." The debate was a most lively and interesting one. Mr. D. N. Ghosal was in the fortunate position of being able to open with a carefully prepared paper and so fared better than his opponent, who impressed us more by his eloquent enthusiasm than by his arguments. On behalf of the Union Society, I must express my indebtedness to both these gentlemen for their kindness in contributing to the pleasure and profit of our gatherings.

Only one meeting this term has been addressed by a student, probably because the first year and third year students have been too shy to come forward, and the second and fourth year students have been too preoccupied with the oppressive night-mare of the College Test Examinations. I hope in the Spring Term there will be a greater response from my class mates and friends of the first year.

In the departure of Mr. S. N. Roy the Union Society has lost one of its most enthusiastic Vice-Presidents. He has been a great help to the Secretary and to the Society in a variety of ways, for which we are all deeply grateful to him. We wish him God-speed and success and pray for his safe return in our midst ere long.

In conclusion, I would like to offer my hearty thanks to one and all who have taken an active part in the Society or encouraged us by their counsel and sympathy. I also look forward to brighter and more fruitful days in the new year as a result of a fuller measure of co-operation between the members of the Society and its Executive. Our President, the Officiating Principal, looks more cheerful and active than ever, and this fact is a fine augury of the better days we have in store in the Spring Term.

ATUL CHANDRA GANGULY,
Secretary, Union Society.

HOSTEL NEWS AND NOTES.

MAIN HOSTEL.

There is not much news to report as the term has been a short one and the inmates have been busy at their studies preparing for the various College examinations.

Scout Club.—This club is kept alive by the enthusiasm of the Scout Master Mr. C. E. Abraham and his colleagues. Early in November he took out a party of the Rover Scouts to Kancharapara, where the Calcutta University corps was then in camp. Through the kindness of the Officer Commanding the battalion we were allowed to stay in the camp for a day and take part in the daily routine of military training and discipline. Opportunities like these

rarely come and it is to the credit of our Scout Master that he makes it possible for us to take advantage of them when they occur.

Four of our scouts were sent to the Scout-masters' Training Camp held at Tollygunge during the last week of October and the first week of November. Messrs. G. P. Charles, V. E. Chacko, and K. J. Koshy underwent the full course and gained their Scout Master's Certificates. We take this opportunity of congratulating them and also of sympathising with Mr. T. David who had to come away during the course owing to illness.

Christmas Day at the College.—This year again we were able to repeat the interesting round of events of previous years and the varied activities for the day were a complete success.

A party of Christian students together with our Professors went out carol singing on Christmas Eve. Almost all the Christian homes in Serampore were visited. We take this occasion to thank Mrs. Rawson for the time and trouble she has taken in teaching us the beautiful Christmas Carols.

The hostellers kept up the old tradition by arranging for a Christmas breakfast to which the inmates of all the three hostels contributed. Covers were laid for 120. Among those invited were the members of the staff. Various delicious dishes were served and the short and humorous speeches that followed the breakfast wound up a most enjoyable function.

In the evening the College was "At Home" to the Christian public of Serampore. The Professors' lawn looked quite picturesque that evening. At dusk we all went up to the College Hall to see the whole place lit up with electric lights and tastefully decorated with Chinese lanterns and a majestic Christmas tree laden with a variety of toys.

Good old Santa Claus, in the person of the Rev. J. N. Rawson, accompanied by two fairies, gave away the gifts to quite a large assembly of children. The happy function came to a close with the singing of the National Anthem.

Our thanks are due to all the Professors and their wives and Mrs. Macfarlane for sparing no pains to make the programme for the day a success.

Social Functions.—On the occasion of the departure of Mr. S. N. Roy, M.A., to England to "delve further in the mines of knowledge" the various messes of the Main Hostel arranged for farewell dinners. The grand dinner in the Hindu Mess which came first, deserves special mention. Probably for the first time in the history of the Hindu Mess, Christians were also admitted to its Dining Room as a result of the unanimous decision of the members of the mess. We hope our Hindu friends will continue to show the same liberal-mindedness in all their relations with their fellow-boarders in the hostel. The Hindu mess farewell meeting was presided over by Prof. S. C. Mukerji and was also attended by members of the College Staff.

But the most important of these functions was the one got up by the inmates of the Main Hostel and the New Hostel. Our Officiating Principal, Rev. J. Drake, presided. A full programme was gone through, which included a good number of speeches from the staff and students which all showed the high regard and esteem in which Mr. Roy was held by one and all who came in contact with him. The impress of his personality on the students will not soon be forgotten. Space forbids our quoting the address that was presented to him. It was accompanied by the presentation of a suit-case, a fountain pen and an attaché-case.

Hostel Messes.—A word with regard to the various messes of the Main Hostel. The Vice-Presidents and the fortnightly managers deserve the thanks of all the inmates for the able way in which they have run the messes during the last term. In connection with the Christmas breakfast, Messrs. M. Baroi, J. R. Sircar, Eipe Verghese, P. M. Koshy, J. P. Cotelingham and Wilmot Jayatunga have rendered yeoman service and are entitled to our gratitude.

The mess Committee for the Spring Term is constituted as follows:—

<i>President</i>	—Mr. C. E. Abraham.
<i>North Indian</i>	Mr. M. Baroi.
<i>Mess.</i>	„ S. K. Adhikary.
<i>South Indian</i>	„ E. Verghese.
<i>Mess.</i>	„ K. M. Elias.
<i>Tamil Telegu</i>	„ M. S. Joseph.
<i>Mess.</i>	„ G. H. Moses.
<i>Hindu Mess.</i>	Messrs. A. C. Ganguly, S. Mukerji, S. C. Ghosh, A. L. Mazumdar, and Jotin Ghosh.

Debating and Literary Society.—We have had only one meeting during the term, when a debate between two third year students, Mr. Benoy Krishna Chowdhury and Kinjoban Naik, took place. Our warden, Mr. C. E. Abraham, was in the chair and a large number of members took part in the discussion. The Secretary, Mr. Atul Chandra Ganguly, appeals to the members to show greater interest in the Society and to co-operate more fully with him with a view to its success.

Poor Fund.—The 'Poor Fund' which was started in the hostel three years ago is almost on the verge of extinction. We look forward to a good Samaritan to rescue it and make it a really useful institution for the service of our brethren in need.

Personal.—Mr. Theophilus has returned from the Sanatorium in full health and strength and in complete possession of all his faculties and powers. He is the only third year B. D. Student and his return has meant added light and warmth in the H.T.D. and the hostel. Two or three of our members have been passing through fire and water during the term. Maung Kyi Nyun and Mr. Nukul Krishna Chatterji of the second year class had to leave for home on account of the death of their fathers, while Mr. Kali Kumar Banerji of the third year class suddenly lost his wife: we sympathise with these friends in their bereavement and pray God to strengthen and comfort them in their trials.

JOHN P. COTELINGAM.

First Year B. D. Class.

SYRIAN HOSTEL.

Change of Location.—When the College re-opened after the Mid-summer Holidays, the Syrian Hostel was in an unsettled state for some time. We were not sure whether we had to risk our lives by staying any longer in the old dilapidated building at No. 10, Circular Road, or whether we should be able to pitch our tents in a more attractive spot closer to the College. Finally it was decided that we should enter into possession of the historic premises at No. 5, Strand Road, where the old Collegiate School Hostel was located. Though we are not immune either from the dust of the Serampore roads or the music of

the Jute Mill dynamos, we have learned to be happy by making use of the tennis and volley ball courts in the evenings or by roaming about in the morning enjoying a poetic communion with Nature amid the palms and plantain groves or fishing and swimming in the lovely tank in our compound.

Literary and Debating Society.—A business meeting of our Literary and Debating Society was held in August with Rev. T. J. Verghese in the chair when the following office-bearers were elected for the current session.

President	..	...	Rev. T. J. Verghese.
Secretary	.	..	Mr. K. V. Matthew.
Treasurer	.	...	Mr. K. I. Koshy.
Committee members :—		(1)	Rev. Dn. K. I. Markose.
		(2)	Mr. Koshy Verghese.
		(3)	Mr. C. V. Verghese.

It is gratifying to note that this year we have got an active and enthusiastic Secretary and a good many more meetings have been held than last year. On one occasion the presidential chair was adorned by one of the members with credit. It would be desirable to give similar opportunities for students on a larger scale.

Athletics.—The games of volley-ball and tennis have been added to our games list this year. For the supply of tennis accessories we are thankful to the kind Director of Sports. Most of the members evince keen interest in all the games. Mr. C. Philip has been appointed Captain, Mr. T. M. Thomas Secretary for volley-ball and Mr. K. E. Nainan Secretary for the rest of the games. A volley-ball match was played during the Pooja vacation between the main hostellers and ourselves. The victory was ours—2 to 1.

Socials.—There were two hostel Socials this year. The first was to welcome back our warden who was returning after the Pooja Holidays with his bride. Deacon and Mrs. Verghese form the first Syrian family to come and live in Serampore. The occasion served for us to express our extreme pleasure in welcoming them to the hostel and in wishing them a most happy and prosperous time in our midst. The second Social, conducted rather late in the second term, was also an unqualified success. A Malayalam farce, got up for the occasion by the hostellers, portraying the marriage customs and manners of a typical Hindu family in Travancore, was highly enjoyed by the audience. All those who took part in the performance are to be congratulated for their histrionic talent and skill.

Health.—Dengue fever which wrought havoc all over Bengal did not spare even our humble selves. Nearly all the members fell ill. Some were attacked twice and even thrice. Dysentery also found its way into the hostel and gave trouble to one or two of the members. Deacon K. M. Zachariah and Mr. C. V. Verghese were obliged to discontinue their theological studies for the year and go home on account of eye-troubles; another member had to leave even earlier owing to ill-health, while a third one has gone to Puri for a change. However, at present, thanks to the advent of winter, we are in the best of health and spirits. We all lead a jolly life together and feel at home in our hostel.

C. PHILIP,
2nd Year Science Class.

STUDENTS' CHRISTIAN BROTHERHOOD.

July-December, 1923.

Half the year's race is run, and whilst we look back upon the past with much thankfulness to God for the need of success that has attended our feeble efforts, we also look forward with hope to even a better and a more blessed future. The Brotherhood, though unnoticed by most and oftentimes despised by many, has not failed to be a silent influence on our spiritual and corporate life here in this College.

During the period under review 22 meetings were held as per list below. The term started with an opening message from the offg. Principal on the 8th July followed by a Freshers' Social on the 15th and ended up with the Patron's final message for the year on the 30th December followed by a watchnight service on the 31st. The Freshers' Social held in the Patron's drawing room on the 14th July was a unique success. It was the happy occasion not only of bringing the new-comers in contact with the old but also of happy fellowship with our non-Christian friends. The rest of the meetings that followed week after week were very useful in their own way. The attendance at these meetings showed a marked improvement as compared with previous years, but still we feel there is much more room for improvement. The Sunday devotional meetings were mainly attended by Christian students only, but the few general meetings held brought together both the non-Christian and Christian students in large numbers. May we take this opportunity of very sincerely thanking one and all of our friends and well-wishers whose helpful messages we were the happy recipients of. We were able to send over a dozen delegates to the last Students' Camp held at Baroipur. In this connection also may we thank all our friends who helped us financially?

Whilst we record with pleasure ten new admissions to membership during this period, it is however painful to mention that the Brotherhood after so many years of standing has still failed to enroll the majority of Christian students into its membership.

A long-felt suggestion of ours has been the starting of some sort of evangelistic work among the mill-hands of the neighbourhood. The matter is still under consideration, but ere long we hope it will come to fruition. We also look forward with prayerfulness to a Devotional Session to be led by Bishop Pakenham Walsh, Principal of Bishop's College, in a few days time, also to the Finance week early in February, and on the whole to a period of useful work.

Finally, my sincere thanks are due to the Offg. Principal for his wise counsel and words of encouragement, to the Patron who spares no pains to uplift the condition of the Brotherhood, to the President and members of the Committee and all others who helped me in my work. I trust that they will continue to bestow the same or even greater help in the future.

W. M. P. JAYATUNGA,
Secretary.

CHRONICLE OF BROTHERHOOD MEETINGS.

- July 8th—Rev. J. Drake: 'The Principles of Brotherhood.
 „ 14th— Freshers' Social.
 „ 15th— Rev. J. N. Rawson: 'The Churches of Asia.
 „ 22nd—Rev. H. D. B. Hartford: 'The Influence of Mind on Matter.
 „ 29th—Mr. Millord: 'The Fellowship of Prayer.
 August 5th—Rev. E. C. Dewick: 'The Greatest Need of Today.
 „ 12th—Rev. J. Reid: 'The Inner Circle of Jesus' Friends.
 „ 19th—Rev. B. A. Nag: 'The Church and our National Life.
 „ 26th—Rev. G. H. C. Angus: 'The Hero in Jesus.
 September 2nd—Mr. G. P. Charles (leader): 'Discussion on 'Sabbath Observance.'
 „ 9th—Miss Elizabeth Wilson. Y. W. C. A. Work.
- **Pooja Vacation.**
- November 4th—Prof. S. C. Mukerji: N. M. S. Work.
 „ 10th— Do. 'The Need of India Today.
 „ 11th—Rev. G. H. C. Angus (leader): Armistice Day Prayer Meeting.
 „ 18th—Mr. C. E. Abraham (leader): Universal Day of Prayer for Students.
 „ 25th—Rev. B. W. Bean: 'Temptations and How best to meet them.
- December 2nd—Dr. G. Ewan: 'The Reasonableness of Christianity.
 „ 5th—Rev. E. C. Dewick: Farewell Address.
 „ 12th—Rev. R. L. Pelly } 'The Students' Mission in Madras.
 and Rev. R. Bewsher }
 „ 23rd—Mr. Norman Bose: Christianity and Public Life.
 „ 30th—Rev. J. N. Rawson: Final Address for the Year.
 „ 31st—Rev. G. H. C. Angus (leader): Watch-night Service.

FROM DEATH TO LIFE.

Of what avail this world that still contains
 'The glam'rous fortunes of a life of shame ?
 This fair and fulsome frame of mine,—alas,—
 In tinsel toys and flaring robes arrayed
 Did drink full deep of earthy joys ! Yet still,
 Had I been careful fast to drain the cup,
 'The Memory of this day had not been as
 It is. What might have been ! Oh frightful day
 That seemed the last and final Judgment count
 Of all my wicked deeds ! The holy Judge,
 The guileless One, the Galilaean Saint,
 Before whose presence I was then arraigned,
 Did scarce attempt to speak ; the while my foes,
 Accusers all—the sanctimonious crowd—
 Pointed the scornful finger full at me
 And bent their piercing eyes as if to kill.

"O, Master, say, is not this object meet
 For death," they cried. "Object am I?" methought,
 And made to speak, but seeing Jesus stoop
 I held my peace. Upon the sand He traced
 Strange characters that even I could read.
 It was about the fall of Man, deceived
 And ruined by the serpent through fair Eve!
 I trembled for myself—my knees did shake;
 I dared not breathe so sure my doom did seem.

Was it th' imperious Judge who spoke? Ay, He.
 But softer tones from Judge were never heard,
 The whispering breezes not more soft than they—
 "The Law demands her being stoned to death,
 'Tis certain: wherefore stand ye forth, who now
 Are sinless 'mongst you ail, that ye may hurl
 The first sure missiles sending her to doom."
 He stooped once more and wrote, but now I read
 The deep and loving Mercy of our God
 Whose promise unto Adam was fulfilled
 Upon a cross whereunto nailed appeared
 The Second Adam—Jesus—hanging down!
 How strange to see that He for human sin
 Atoned, and drew on Him the awful doom
 And made the ends of Justice meet in Love!
 While thus I mused, He stood erect and turned
 His liquid eyes of Holy Love on me,
 And I beheld me ugly, loathesome, foul,
 Reflected on the mirror of His face.
 I shrank and cast me at his feet in tears,
 And almost as my heart had framed the prayer,
 "Have mercy, Lord, my sin hath found me out,"
 He touched me, and I felt that I was whole.
 No more the moral leper of the streets
 No more the outcast loose, desired, despised,
 But clean, and pure and spotless as a child!
 Where were my foes? Emboldened now I looked
 Around me: Not a single soul remained.

His gentle voice again: "They went who stood
 Awhile accusing thee of sin—But I
 Accuse thee not. Go thou, and sin no more."
 Heard I aright? Those loving words, that power,
 Were they for me? And was my past wiped out?
 With tears of joy I fell before his feet:
 My grateful heart did melt and overflow;
 My lips were pressed upon the Holy feet
 Of Him who raised me from the deepest depths.
 As never lips could do, my heart did thank
 My great Deliverer, Saviour, Master, Lord.
 Need I say more? No more this world for me—
 He holds my life; o'er me He holds full sway;
 Him only, now, I worship, Love, obey.

S. B. PONNAIYA,
4th Year Arts Class.

THE COLLEGE CHRONICLE.

Nov.—Dec., 1923.

- Nov. 1. College re-opened.
- „ 4. N. M. S. Sunday: Brotherhood Meeting: Speaker,† Professor S. C. Mukerji.
- „ 6. Union Meeting: "The Life and Writings of Derozio" by Mr S. N. Ray
- „ 7. Cricket Match—Staff Vs. Students. Latter won by 6 wickets.
- „ 10. Sermon Class—Mr. M. Theophilus on "The Friendship of Jesus."
- „ Brotherhood Meeting: Professor Mukerji on "The Needs of India."
- „ Cricket Match—India Vs. the Rest. Drawn.
- „ 11. Armistice Day. Special Brotherhood Prayer Meeting led by Rev. G. H. C. Angus.
- „ 13. Union Meeting: A paper on the educational ideals and work of F. W. Sanderson by Rev. G. H. C. Angus.
- „ Hostel Debating Society. Debate on Pen Vs. Sword, between Mr. B. K. Chowdhury and K. Naik.
- „ 16. Sermon Class: Preacher Mr. K. Chandra. Acts XVII, 28.
- „ 17. Cricket Match—College Vs. Sealdah Imperial Club, the former won by 19 runs.
- „ 18. Universal Day of Prayer for students. Brotherhood Prayer Meeting led by Mr. C. E. Abraham.
- „ 23. Sermon Class: Preacher W. M. P. Jayatunga on "Separation from Christ."
- „ 24. Cricket Match—Hooghly College Vs. Serampore College. The former won.
- „ 25. Brotherhood Meeting: Speaker Rev. B. W. Bean.
- „ 27. Union Meeting: "Omar Khayyam" by Mr. G. D. Mukerji.
- „ 30. Sermon Class: Preacher Mr. J. P. Cotelingam. Luke X, 41.
- DEC. 1. Cricket Match—The College Vs. St. Paul's School. The former won.
- „ Tennis Match—The College Vs. St. Paul's College. The former lost.
- „ 2. Brotherhood Meeting: Reasonableness of Christianity by Dr. G. Ewan.
- „ 3. Brotherhood Meeting: Farewell Address by Rev. E. C. Dewick.
- „ 7. Sermon Class: Mr. J. S. Neal. John XII. 27.
- „ 12. Brotherhood Meeting: "Students' Mission in Madras" by Rev. R. L. Pelly.
- „ 14. Sermon Class: Preacher Mr. K. P. Philip. John IX. 4.
- „ 15. Cricket Match—Past students Vs. present students. Drawn.
- „ 21. Farewell Social for Mr. S. N. Roy.
- „ Sermon Class: Preacher Mr. K. Asirvadam. Luke II, 32.
- „ 23. Brotherhood Meeting: "Christianity and Public Life" by Mr. Norman Bose.
- „ 24. Carol Singing.
- „ 25. Combined Christmas Service. Rev. J. Drake and Rev. S. S. Mukerji.
- „ Common Christmas Breakfast.
- „ Garden Party and Christmas Tree.
- „ 30. Brotherhood Meeting: "Lessons from the Past Year," by Rev. J. N. Rawson.
- „ 31. Watch-night Service conducted by Rev. G. H. C. Angus.

ପଲ୍ଲୀ—ସ୍ମୃତି

ଶୁନିନାକ ଆର ବିହଗର ଗୀତ
ଉଠେନାକ ପ୍ରାଣେ ଭାବେର ଡେଉ
ଗାହେ ନାକ ପ୍ରାଣ ଆପନାର ଗାନ
ଗାହିତେ ଆମାରେ ବଳେ ନା କେଉ

ପ୍ରତିଦିନ ଆମି ସାନ୍ଧ୍ୟ ପବନେ
ଭରିଯାଇଛି ସେଥା ତଟିନୀ ତୀରେ
କୋଥା ସେ ତଟିନୀ କୋଥାୟ ପବନ
ତରୁଦଳ ଛାୟା ତଟିନୀ ନୀରେ ?

ହେଥାୟ ପାଇନା ଦେଖିତେ ଆକାଶେ
ନୀଲିମାର କୋଳେ ମେଘେର ଖେଳା
ପାଇନା ଶୁନିତେ ଯାଠେ ଯାଠେ ଆର
ବ୍ରହ୍ମାଣ କର୍ତ୍ତ ସାବେରବେଳା ।

ପ୍ରକୃତିର ହେଥା ନାହିକ ଚାରୁତା
ଆପନା ଆପନି ଫୋଟେ ନା ଫୁଲ
ନାହିକ ହେଥାୟ ବାପୀ ନୀର ଶୋଭା
ଦେଖିନା ଭାସିତେ ମରାଳକୁଳ ।

ପୁକୁରେର ଧାରେ ଫୁଟିଯା ଥାକିତ
ବୁନୋ ବେଳ ଯୁଁଇ କୁସୁମଚୟ
ତେମନି ଏକଟି ଫୋଟେନା ଏଥାନେ
ତେମନ କୁଟୀର କୋଥାୟ ରୟ ।

ଦେଖିତେ ପାଇନା ଟାଦେର ଆଲୋକେ
ଆର ସେ ସ୍ବପ୍ନ ତରୁର ଶୋଭା
ଦୌର୍ଘ୍ୟ ତରୁର ଶିଖରେ ଶିଖରେ
ତାରକାର ମାଳା ସୁମନୋଲୋଭା ।

ଦେଖିନି କখন ତାହାର ତୁଳନା
ଦେଖିନି ହେଥାୟ ସେ ସବ ଛବି
ବଳ ପୁନ କବେ ଦେଖିବ ସେଥାୟ
ସେଥାକାର ଟାଦ ସେଥାକାର ରବି !

ଶ୍ରୀ ପୁଲିନକୂମାର ମିତ୍ର,
୫ର୍ଥ ବାର୍ଷିକ ଶ୍ରେଣୀ

The
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**Lord Tytton's Address at the Convocation
of Serampore College**

January, 26, 1924.

“ON the occasion of my first visit to Barrackpore,” said His Excellency, “I was struck by an imposing building standing on the opposite side of the river. On enquiry I learnt that this was Serampore College, founded over one hundred years ago by Carey, Marshman and Ward, those stalwart pioneers of missionary work, who had been inspired with a determination to spread the knowledge of Christianity in distant lands, whose adventurous footsteps had been guided to the banks of the Hooghly and who, with the eyes of faith, had discovered here a fruitful field for their endeavours.

“They were not of course the first missionaries to come out to India, but they were amongst the first purely independent missionaries, whose whole aim was to spread the knowledge of Christianity for its own sake and who felt impelled to make known to others the benefits that they felt Christianity, and Christianity alone, could confer.

AN EXAMPLE TO FOLLOW.

“I was naturally very interested in the story of this adventure. The work of these early missionaries was not unknown to me. I have come across examples of it in other parts of the province and have always had occasion to admire their courage

Sincere apologies are due to our readers for the lateness in the appearance of this number. Pressure of work and, in some cases, ill-health seem to have caused exceptional delay in the preparation of articles and reports for its pages. [Ed.]

and bless their example. In this case, however, I was somewhat puzzled at the selection of Serampore for the field of their activities. It was explained to me that the British authorities in those days viewed with suspicion and apprehension all missionary enterprises, which they feared might prove embarrassing by unsettling the minds of the people of the country and causing unrest among them. Whether or not the condition of the country at that time justified this attitude, the fact remains that it was sufficient to dissuade the missionaries from attempting their work within the territory of the East India Company. They consequently settled outside that territory, but as near to it as possible. Induced in part no doubt by the knowledge that the Danish authorities in other parts of India had already shown their readiness to welcome missionary endeavours, Carey and his companions settled down in Serampore, which was of course in those days the seat of a Danish factory. Here they set themselves to their task of preaching the gospel and they established schools in the neighbourhood with this primary object. It was not many years, however, before they conceived the idea of establishing a Theological College which marks a great advance in their objective and is an indication of the progress that they had made in their original ideals. It was the establishment of this college which marked them out as pre-eminently the pioneers of missionary enterprise in its modern interpretation. Since then the college has passed through many vicissitudes until it has reached its present position, and it now teaches in arts and science and confers theological degrees. The first Governor of Bengal, Lord Carmichael, presided on the occasion when the powers conceded by its charter, granted by the King of Denmark, and subsequently confirmed by the British Government, of conferring degrees, were first used. Lord Ronaldshay presided on an equally memorable occasion when the college celebrated its centenary. This year is no special landmark in the history of the college, but I am very glad to avail myself of the occasion of its Convocation to associate myself with the work of the college. I hope thereby to signify my own personal interest in the science and problems of education and the interest of my Government in an educational institution which has so well established its reputation.

INDIA OFFICE EXPERIENCES.

“The Principal has been good enough to refer in his report to the interest I have taken in the education of Indian students, both in England and since my arrival out here. I can assure you that the time I spent as chairman of the Committee on Indian Students was of more value to me than the time which I spent in reading official files during my one-and-a-half years in the India Office. (Laughter). It was a live work which gave me some insight into what I may call the mind of young India, and any small capacity I have for understanding the Indian point of view, I owe to the opportunities I then had of conversing with keen young Indians.

GOVERNMENT AND EDUCATION.

“Government have always shown an active interest in this college and have, during the past eleven years, given it very substantial financial support; in fact the college has received from public revenues during this period nearly four lakhs of rupees. The Principal has referred to the need for further assistance and I can appreciate your feelings in the matter. You are naturally anxious to keep pace with modern requirements and modern conditions, and, to mention but one item, you wish to place the salaries of your teachers on a satisfactory graded basis. The need of increased recurring grants has in fact been badly felt by every aided college for the last ten years; so you can understand the difficulties which Government experience in meeting your request. I can only say that we shall not forget the claims of this college, if and when the time comes, when Government can find more money for this purpose. (Cheers.)

ADVICE TO STUDENTS.

“Before closing I should like to say a few words to the students of the college. You have here the advantage of great traditions built up through a century on the foundations laid by the imagination, self-sacrifice and robust faith of the pioneers. If I have judged them aright, the salient characteristics of these three men were their devotion to an ideal, their singleness of purpose and their unbounded faith. Make it your aim to set these guiding principles before you as your objective, they are

yours by right of inheritance. They will help you to accomplish something for the advancement of your country. You have inherited great and noble traditions—the ideals which run through the history of the college and ensure the continuity of its aims and policy. If you will make these the solid foundation of your lives you will be able to build up careers that will be honourable to yourselves and serviceable to your country. You will find when you go out into the world that one of the hardest things is to select a purpose by which to guide your actions. If your object is merely to win the approval of others you will be like a ship without a rudder, and you will be blown hither and thither by the shifting breezes of popular favour. Some there are who are fortunate enough always to secure a following wind, but these are as rare as the successful gambler and their example is as dangerous. Make, therefore, a law for yourselves, set up a standard of conduct which you will not desert and which will guide your actions irrespective of the opinion of others. Then you will have a rudder that will steer you straight through life. If your college can provide you with such a guiding principle it will have a prize more valuable than any which it has been my pleasure to distribute to you to-day. Such a prize you may obtain by studying the character and example of your founders, by imbibing the traditions of the college and resolving to walk worthily in the path that has been indicated for you by your predecessors."



From Professor's Chair to Primeval Forest.

ONE of the great world epics—one too which is specially dear to the heart of India—tells how a Prince voluntarily left the ease and comforts of his palace home to endure the hardships and privations of forest life. To-day in the hinterland of West Africa there are living a noble-hearted man and his wife who voluntarily abandoned the advantages of civilization that they might relieve the sufferings of those who dwelt in the African jungles.

Early in the present century a book appeared dealing with the personality and teaching of Jesus Christ, which caused a considerable sensation in theological circles. Its views were

divergent from popular Christian thought. The writer was a Professor Albert Schweitzer, a lecturer in the University of Strasburg and the holder of Doctor's diplomas both in Theology and Philosophy. It is this erstwhile unorthodox theologian who is now working as a medical missionary in Africa.

What led him to exchange tutorial work for the ministry of healing? The answer to that question can be given in his own words. In his book "*On the Edge of the Primeval Forest*" (the book to which the writer of this article is chiefly indebted for his information), he speaks of *a vision of human need*,—

"I had read about the physical miseries of the natives in
 "the virgin forests: I had heard about them from
 "missionaries, and the more I thought about it the
 "stranger it seemed to me that we Europeans trouble
 "ourselves so little about the great humanitarian task
 "which offers itself to us in far-off lands. The parable
 "of Dives and Lazarus seemed to me to have been
 "spoken directly of us. We are Dives, for through
 "the advances of medical science, we now know a
 "great deal about disease and pain, and have in-
 "numerable means of fighting them; yet we take
 "as a matter of course the incalculable advantages
 "which this new wealth gives us. Out there in the
 "colonies sits wretched Lazarus—the coloured folk—
 "who suffers from illness and pain, just as we do,
 "nay, very much more, and has absolutely no means
 "of fighting them. And just as Dives sinned against
 "the poor man at his gate, because, through lack of
 "thought, he never put himself in his place and let his
 "heart and conscience tell him what he ought to do,
 "so do we sin against the poor man at our gate."

But there was more than this vision of human need; there was also *the compelling influence of Jesus Christ*. Years before, Schweitzer had closed his book on Jesus Christ with these words:—

"He comes to us as One unknown, without a name, as of
 "old by the lakeside He came to those men who
 "knew Him not. He speaks to us the same word:
 "Follow thou Me!", and sets us to the tasks which
 "He has to fulfil for our time. He commands. And

“to those who obey Him, whether they be wise or
“simple, He will reveal Himself in the toils, the con-
“flicts, the sufferings which they shall pass through
“in His fellowship, and as an ineffable mystery, they
“shall learn in their own experience who He is.”

It was in 1913 that Dr. Schweitzer announced his intention of going to the wilds of Equatorial Africa as a doctor of medicine. He had had no previous knowledge of medicine, but he utilized a special qualification which he possessed in order that he might procure the means of his training as a doctor. He was a capable musician and he earned money by giving organ recitals. He wrote a book on the great composer, Bach, and by the profits from that as well as from his concerts he not only met the expenses of his medical course, but also secured enough funds for the erection and equipment of a hospital in Africa. The locality which he chose was one where some fellow-countrymen of his were working in connection with the Paris Evangelical Mission and where a doctor was badly needed to cope with the increasing ravages of sleeping sickness. His wife was as heroic and self-sacrificing as her husband ; while he was studying medicine, she qualified as a nurse.

The self-reliance which he displayed in overcoming difficulties before he left his homeland stood him in good stead when he reached his new station in the Ogowe district of the Colony of Gaboon, lying a little south of the Equator. The climate was tropical and the atmosphere excessively moist, productive in the experience of a European of speedy fatigue and anaemia. Ordinary foodstuffs like flour, rice, potatoes, and even milk were not obtainable and had all to be imported. The dampness of the air soon affected his medicines, unless they were kept in corked bottles or tightly fitting tin boxes. He had taken out a corrugated iron building for a hospital, but for a long while could not get the frame work erected through lack of labour, so he had to start his dispensary in a room which had been used as a fowl-house, after he had covered the worst of the dirt with whitewash. He had engaged a man by letter to act as interpreter and assistant, but the latter failed to turn up at the appointed time, so the doctor had to make shift with a man who had been a cook, and who used kitchen terms in des-

cribing the ailments of patients, *c.g.*, "This man's right leg of mutton (French, "gigot") hurts him."—"This woman has a pain in her upper left outlet, and in her loin!" Much time too was taken up in trying to make patients understand how the medicine was to be taken, and even the doctor could not be certain that they would not swallow all the doses at once, or eat the ointment or rub the powders into their skin. Patients came in such numbers, too, that the stock of some of the most necessary medicines ran out, and months would elapse, especially during the Great War, before a fresh supply could be obtained. Then there was the pressure of work. Dr. Schweitzer had no qualified helper. The chief disease which he had to combat was the mysterious sleeping sickness, and that could only be discovered by the existence of certain parasites in the blood, which were often hard to find. The prolonged investigation necessary in the case of a couple of such patients might tie the Doctor for a whole morning to the microscope, while there were a score of sick people clamouring to be seen. In addition there would be surgical patients whose dressings had to be renewed. Water had to be distilled and medicines prepared; sores cleansed, and teeth perhaps to be extracted. With this continued rush and the impatience of the waiting sufferers, the Doctor often got so worried and nervous that he hardly knew where he was or what he was doing.

There were difficulties, also that arose from the character and habits of the people. The Doctor found African servants so unreliable that they could not be safely left alone in the house. Anything that might attract their cupidity had to be kept locked up. If their employer was careless about such matters, they felt that they could steal with a good conscience. Though they had no caste, yet each would not do anything which he did not regard as his own work, and so all odd jobs had to be done by the European. So too with regard to all sorts of labour. The child of nature is always a casual worker and has never been accustomed to regular industry. The negro can work enthusiastically but only as long as he feels it necessary to do so in order to attain his own ends. If he wants money for some special object he will work continuously till he gets it, and as soon as he has attained his desire, will leave his employment, regardless of whether the work upon which he is engaged

is finished or not. He can get from Nature nearly everything he needs for his ordinary wants. Then too the African is a law expert. A dispute involving a single fowl will keep the village elders occupied a whole afternoon. "No other race on a similar level of culture has developed as strict methods of legal procedure as has the negro. A child was brought with an open sore along the leg right up to the hip. Why didn't you come?" "Doctor, we couldn't; there was a palaver to finish."

Enough has been written to show the arduousness of the task that lay before Dr. Schweitzer when he went to serve God and humanity in Africa. More than a deep sense of duty or an extraordinary feeling of sympathy or a strong impulse of compassion is needed to enable a man to persevere in such a work year after year in a trying climate and among people of an alien race. In one passage of his book the Doctor draws aside the veil and lets us see the motive power that animates him—the power of Christian love.

"The operation is finished, and in the half-lighted dormitory I watch for the sick man's awaking. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again, 'I've no more pain.' His hand feels for mine and will not let it go. Then I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that white people in Europe give them the money to live here and cure the sick negroes. The African sun is shining through the coffee bushes into the dark shed, but we, black and white, sit side by side, and feel that we know by experience the meaning of the words, 'And all ye are brethren.' Would that my generous friends in Europe could come out here and live through one such hour!"

There is one other quotation from Dr. Schweitzer's book that I feel it will be profitable to give. It deals with one of the most urgent and at the same time most difficult problems of the present day, that of inter-racial relationship. True, it touches but a part of that problem—the relationship between two races on different levels of culture—but while it shows on the one hand the complex nature of the problem, it suggests, on the other, the rightful method of its solution.

FROM PROFESSOR'S CHAIR TO PRIMEVAL FOREST

"Am I to trust the black man as my equal, or regard him 'as my inferior? I must show him that I can respect the dignity of human personality in every one, and this attitude in me he must be able to see for himself; but the essential thing is that there shall be a real feeling of brotherliness. How far this is to find complete expression in the sayings and doings of daily life must be settled by circumstances. The negro is a child, and with children nothing can be done without the use of authority. With regard to the negroes, I have coined the formula, 'I am your brother, it is true, but your elder brother.' This combination of friendliness with authority is therefore the great secret of successful intercourse.

"A missionary, Mr. Robert, once went to live among the negroes as their brother absolutely. His life became a misery. With his abandonment of the social interval between white and black, he lost all his influence. His word was no longer taken as "the white man's word," but he had to argue every point with them as if he were merely "their equal."

"A white man can only have authority if the African respects him, and the African's respect is not to be won by greater technical skill, or proficiency, but by real, moral personality. Where he finds goodness, justice, and genuineness of character, real worth, he bows and acknowledges his master. Yet even the morally best and the idealists find it difficult to be what they wish to be. They get exhausted in the contest between the European who has to bear responsibility, to hurry and to be punctual, and the child of nature who does not know what responsibility is, "and who is never in a hurry."

In conclusion, may I remind Indian readers that while the contact of the white races with the coloured has not been always for the benefit of the latter, and while there have been individuals who have given cause for the charge of "exploitation" to be justly brought against them, there is also the other side, of which Dr. Schweitzer is a striking example. He is not alone, by any means, in Africa in his attempt to help and relieve and uplift the negroes. I myself know men and women who are labouring there under similar difficulties yet with a like aim

in view. And here in India amid the many harsh criticisms that are sometimes uttered against the English Government and the English nation, let it not be forgotten how the Government, actuated by the ideals of Christianity, has sought throughout the length and breadth of the land to arrange for the relief of suffering and the conquest of disease. Let it not be forgotten that there are many individuals, women as well as men, who have voluntarily come out to India and are now engaged in a similar task to that in which Dr. Schweitzer is engaged in Africa—and there have been those too who have laid down their lives in this work. And away in Europe and America there are other Christians who though they cannot come yet give liberally for Christ's sake—for the maintenance of hospitals and medical work in this land. It is along this line only that unity in India and also the brotherhood of the races of the earth can be attained, through those who are the more privileged, whether they are the intelligentsia of India or of other lands, or whether they belong to the more advanced among the nations, doing what they can for the help and betterment of the less privileged classes in their own country and the less civilized races beyond their own borders, even as Dr. Schweitzer under the influence of the Christ Who both exemplifies and urges self-sacrifice to the uttermost, is seeking to benefit the degraded and helpless sons of Africa.

J. IRELAND HASLER.



Humour in English Literature.

II.

WHEN my article on 'Humour in English Literature' appeared in the Students' Chronicle two years ago, *i.e.*, July 1922, there was word given, rashly it would seem, that the topic was *to be continued*. But thanks to a variety of awkward accidents the pledge has stood unredeemed an unconscionable time. There was no lack of will on the part of your humble servant; only he could not help himself.

The previous fragment on English Humour was in the nature of an introduction to the subject. There was an attempt to study and understand the psychology of humour in the light

of some remarkable specimens of it. The lines on which the subject was to be investigated were also tentatively marked out. Be it said that the plan I sketched out for myself at the time, strikes me now as a bit too ambitious. I proposed to follow what is called the historical method, and I have been punished. The previous article wound up with some observations on the humour of the *Canterbury Tales*. Now I am in for a long and weary ramble in quest of the flora of English humour, and the gleanings will be but few and far between until I reach the spacious times of great Elizabeth. But there is in the meantime the consoling and cheering thought that my task will grow easier as I come down the stream of time to recent days in the history of English literature. No one can be at a loss for humorists in Georgian and Victorian England.

Literary humour continues to grow in volume and varied richness of quality with the progress of time and the advance of the race. It must be so for obvious reasons. You will agree that humour has its source and spring in a sense of incongruity, a realisation of the clash between the ideal and the actual. But the faculty of perception and discrimination is not a fixed quantity for all ages, races and conditions of man. Nor can the power to express the sense of incongruity be equally developed in all races and ages of man. In a rude age, with a people living under hard conditions of life, humour of a certain type, say, a coarse, grim, saturnine cast of humour, will tend to grow; while it might also take on the character of boisterous fun. There is a good deal of coarse buffoonery to be met with in the drama and fiction of the mediæval age in East and West. In a comparatively advanced age, amongst a people living under easy and cheerful conditions of life, the kind of humour most likely to develop would be the playful and gay, or perhaps the broad and kindly. On the other hand, in an enlightened age, with its manysided interests and traditions of culture, literary humour will tend to be graceful and airy, though it might on occasion be pungently suggestive.¹ It would contain more of polished wit. But according to racial and temperamental peculiarities, it might oscillate between a breezy, genial frankness² on the one hand, and a sharp, astringent dryness on the other.³

¹ cf. Kipling, Rabindranath. ² Fielding and Dickens. ³ Holmes, Mark Swain, J. Barrie.

But I am digressing. I wanted to give a brief resumé of the previous article for the sake of continuity.

“THE PSYCHOLOGY OF HUMOUR.”

“The genesis of humour is to be found in the sphere of the emotions. It springs out of the perception of some incongruity or striking lack of balance between what is expected and what is presented.....If you see a man calmly standing on his head instead of his legs, or a donkey riding on the shoulders of a man, instead of the man riding the donkey, you are tickled by the oddity and moved to laughter. You are struck by the humour of the situation.”

“The word HUMOUR has had a chequered history. Originally it meant moisture or fluid substance. It next stood for the principal fluids of the human body in pre-scientific medicine. Then it came to denote a passing mood or temper supposed to be due to the condition of the humours of the body. When the mood was permanent or characteristic, it indicated what we call an eccentricity. Sir Roger de Coverley, Mr. Pickwick and Mr. Micawber were persons of pronounced eccentricity of some sort. Shakespeare frequently uses “humour” in the sense of a passing mood or fancy. Ben Jonson on the other hand would restrict it to a *dominant mental characteristic*. For example, Capt. Bobadil, in “Every man in His Humour,” stands for the bragging disposition. The members of the Spectator Club, and in some measure also the members of the Pickwick Club, exemplify humour in the latter sense. Mr. Snodgrass is ‘the poetic gentleman’; Mr. Lupman is “the amorous gentleman.” “In modern usage ‘humour’ is generally restricted to the sense of the ludicrous or that power in man which enables him to see and enjoy what is amusing.....In its genuine manifestations it is as spontaneous as laughter and as inexplicable. It mocks all attempts at definition. We can see it and enjoy it, but cannot say with definiteness what it is. The common opinion among modern Psychologists is that the perception of the incongruous and the inconsistent is the cause or source of *humour*.” “Carlyle describes humour as *sympathy with the seamy side of things*. It is the seamy side of life rather than its bright smooth side that has made the strongest appeal to our best humorists” from Chaucer and Shakespeare to Bernard Shaw.....“Comic humour of

the simplest type is mere fun, and farthest removed from pathos. But the most graceful kind of humour is that which is blended with pathos or tender feeling. The mingling of laughter and tears gives a warm human note which is one of the graces of literary art. Charles Lamb and Dickens are good exponents of this special blend of humour." (Take for example, Lamb's "Poor Retaliations and the Superannuated man, and Dickens's Christmas Carol.)

"In speaking of the nature of *humour* one cannot very well avoid saying a word about *wit*. The two are closely allied. In general they find their subject matter in the same sphere. But they use it differently. Humour is kindly, and in its genuine forms, includes the quality of sympathy. Wit is sharper and more apt to wound. *Wit* is a flash, humour is a steady genial glow.' One might say *wit* is to *humour* what *mirth* is to *cheerfulness*.....Wit generally depends for its effect on happy phrase, brilliant antithesis, irony and inuendo. Sydney Smith's remark to the Chapter of St. Paul's on the proposal to lay a wooden pavement round the building,———'If we lay our heads together, the thing is done.'——had more of wit than humour."

SOME SPECIMENS OF HUMOUR.

"Let us take first an example of simple playful humour, one that is delightful fun all over, without any sting: I mean the celebrated equestrian feat of John Gilpin sung by the gentle Cowper.

(1) The pretty sentiment of Dame Gilpin in proposing to her spouse a picnic party in honour of the 20th anniversary of their marriage—the thoughtful housewifely spirit in which she goes about catering for it—her wise precautions to disarm possible criticism—the modesty and thrift of Mistress Gilpin in conflict with her little vanity—the gallant offer of the bold linendraper to accommodate the party in the chaise by himself riding all the way to Edmonton as escort—the quaint figure of John Gilpin on horseback in his odd riding kit—the wicked trick played by the muddle headed horse forcing Gilpin to ride a handicap through the town in spite of himself—and the whole chapter of funny accidents that follow:—all these are described in a mock heroic style which adds to the ludicrous effect of the

trainband captain's adventure. The fun turns mainly on the ludicrous nature of the successive mishaps.

(2) A scene out of the *Pickwick Papers*.*

The Rev. Mr. Stiggins filled with good strong ale appears in the role of leader at a Women's Temperance Association. This is in Dickens's usual style of exaggeration and caricature. But such things are not unknown in a minor degree in real life. You have a good laugh over the comical appearance and conduct of brother Stiggins. Here is topsy-turvydom with a vengeance—a temperance preacher tipsy with strong drink. Could anything be more ludicrous?

(3) Emerson's sketch of English traits is not a bad example of the dry American humour :

"Nothing but the most serious business could give one any counterweight to these Baresarks (Old Norse warriors) though they were only to order eggs and muffins for their breakfast. The Englishman speaks with all his body. His elocution is stomachic—as the American's is labial. His vivacity betrays itself, at all points, in his manners, in his respiration, and the inarticulate noises he makes in clearing the throat—all significant of burly strength. In a company of strangers, you would think him deaf; his eyes never wander from his table and newspaper. Introductions are sacraments, etc., etc."

"The humour lies in the incongruity or want of proportion between the amount of horse power brought into play and the trivial nature of the things that give occasion for the exercise of such tremendous energy and seriousness."

"The legend about Dame Partington which Sydney Smith turns to such effective use in criticising the Lords' opposition to the Reform Bill, might be cited as an instance of what Theodore Watts-Dunton calls absolute humour :"

'In the Winter of 1824 there set in a great flood upon the town of Sidmouth—the tide rose to an incredible height—the waves rushed in upon the houses—and everything was threatened with destruction.

In the midst of this sublime storm, Dame Partington who lived upon the beach, was seen at the door of her house with mop and pattens, trundling her mop and squeezing out the water and vigorously pushing away the Atlantic ocean. 'The Atlantic

was roused. Mrs. Partington's spirit was up ; but I need not tell you that the contest was unequal.'

"Humour has found expression in English literature in a variety of forms. Some of them are well marked and distinct and can be easily ticketed for identification. But many of them are so individual and unique, and possess elements so subtle that they defy classification and definition. For example, while the humour of Butler, Dryden and Pope, and of Swift can be disposed of conveniently under the general head of satire, it is next to impossible to put a label on Charles Lamb. The easiest way out of the difficulty would be take the chief English humourists as they come, as far as practicable in the order of their time."

The first to claim our attention in the long line of English humourists would be 'Dan Chaucer, the well of English undefiled.' Our previous article on English humour closed with a few remarks in appreciation of the genial humour of *The Prologue of the Pardoner in the Canterbury Tales*.

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From Chaucer to Shakespeare it is a far cry, the distance of time being one of about two hundred years. There is no English humourist of commanding excellence to be mentioned for this period. It was a time of transition, the old order was changing, and the new was not yet born. A passing reference might, however, be made to one or two authors on the score of their humour.

More's *Utopia*, first written in Latin in accordance with the literary tradition of the age, then translated by Robinson in 1551, has a passage remarkable for its veiled satire against the Law's delays and vagaries in Tudor England. Indeed Swift in his *Gulliver's Travels* might have derived valuable hints from the *Utopia* for his fierce attack on the Law and Lawyers.

"The Utopians have not many laws. It is an unreasonable thing to oblige men to obey a body of laws that are both of such bulk and so dark as not to be read and understood by every one of the subjects. Neither have they any lawyers, for they consider them as a sort of people whose profession it is to disguise matters and to wrest the laws. By this means they both cut off many delays and find out truth more certainly,.....without those artifices which lawyers are apt

to suggest." This is mild criticism, and the satire, if any, lies in the implied contrast between the simple procedure of the Law in Utopia and the elaborate and somewhat cryptic processes of the judicature in Tudor England, these often resulting in denial of justice to the poorer classes of litigants. It would be interesting to hear Dean Swift on the point :—

"I said, there was a society of men among us, bred up from their youth in the art of proving, by words multiplied for the purpose, that white is black, and black is white, according as they are paid.....For example, if my neighbour has a mind to my cow, he hires a lawyer to prove that he ought to have my cow from me. I must then hire another to defend my right, it being against all rules of law that any man should be allowed to speak for himself. Now in this case, I, who am the right owner, lie under two great disadvantages : first, my lawyer, being practised almost from his cradle in defending falsehood, is quite out of his element when he would be an advocate for justice.....The second disadvantage is, that my lawyer must proceed with great caution, or else he will be reprimanded by the judges, and abhorred by his brethren, as one that would lessen the practice of the law.

....."This society has a peculiar cant and jargon of their own, that no other mortal can understand, and wherein all their laws are written, which they take special care to multiply ; whereby they have wholly confounded the very essence of truth and falsehood, of right and wrong."

Both More and Swift are out to attack the same objective, But what a difference in their manner ! How fierce is the sarcasm of the Dean ! He goes on laying on the lash and seems to glory in it.

One of Heywood's Interludes, written somewhere between 1540 and 1547, will yield promising stuff in the comic line. I am referring to "The Four P's." a wit combat between a Palmer, a Pardoner, an Apothecary and a Pedlar. The characters are strongly reminiscent of those of Chaucer.

Each exposes the tricks of his own and his neighbours' profession with much humour and shrewdness. Each speaker tries to outbrave the others in extolling the advantages of his own particular calling. The contest becomes a jest, and ends in a wager—who shall tell the greatest lie.

The palm of victory is carried off by the Palmer. He makes the bold assertion that in all his wanderings throughout Christendom "he had never seen or heard of any woman out of patience." This is considered to be the most astounding lie ever told by anybody. If Heywood had lived in our days he would have been hauled over the coals for a libeller of the fair sex, but fortunately for him he was a subject of His Serene Majesty, Henry VIII.

One or two passages out of the dialogues will make interesting reading :

The Apothecary claims the honour of sending most souls to heaven.

" No soul, ye know, entereth heaven gate,
 'Till from the body he be separate ;
 And whom have ye known die honestly,
 Without help of the apothecary " ?

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Pardoner.—" If ye killed a thousand in an hour's space ;
 When come they to heaven, dying out of grace ? "

Apothecary—" If a thousand pardons about your necks were
 tied ;
 When come they to heaven, if they never died ? "

Ralph Roister Doister (about 1540), the first regular English comedy, generally attributed to Nicholas Udall, Headmaster of Eton, contains situations of humour, such as would stand fair comparison with any in Jonson's learned sock. Ralph, the hero, is a foolish braggart. He fancies himself in love with Dame Constance who is betrothed to a staid, respectable merchant named Gawin Goodluck. The comic situations arise out of Ralph's muddleheaded, obstinate persistency in forcing his unwelcome attentions on the lady, in spite of her open contempt and scorn. In the end she is obliged to repel the siege by main force. She finds brave and willing lieutenants in her female domestics who make ready to give Ralph a pretty warm reception. They muster in force and rehearse their plan of action :

Madge Mumble—I with my distaff will reach him one rap.

Tib Talk—And I with my new broom will sweep him one swap.

And then with our great club I will reach him one rap.

Anne Alyface—And I with my skimmer will fling him one flap.

Tib Talk—Then Truepenies firework will him shrewdly fray,
And you with the spit may drive him quite away.

Just think of the impetuous ardour of the gallant wooer who will take no refusal, and of the queer battalion armed with spit and broom that is being mobilised to meet his advances.

A slight departure from strict chronological order will enable me to introduce Ben Jonson before dealing with Shakespeare as a humorist. Shakespeare will of necessity occupy greater space. We shall make our obeisance to him after greeting learned Ben.

Ben Jonson is one of those who have had to do with "humours" rather than with *humour*. Each of the humorous characters in Jonson's plays stands for some peculiar mental trait or oddity of disposition exaggerated beyond normal bounds so as to appear quaint or ludicrous. He has his Volpone—a study in avarice; his Bobadill—the type of the pompous braggart and empty pretender to honour and distinction. Kitley is a type of the jealous husband. By-the-bye, Shakespeare's Dogberry and Sir Walter Scott's Dalgetty are also humour-types, each in his own way.

The following passages from Sc. vii, Act IV, of Every Man in his Humour will give us the Measure of Capt. Bobadill's chivalrous qualities. His pretensions are not small.

Bob.—I will tell you, Sir, by the way of private, and under seal; I am a gentleman, and live here obscure, and to myself; but were I known to her majesty and the lords,—observe me,—I would undertake, upon this poor head and life, for the public benefit of the state, not only to spare the entire lives of her subjects in general; but to save the one half, nay three parts of her yearly charge in holding war, and against what enemy soever. And how would I do it, think you?

Ed. Kno'well.—Nay, I know not, nor can I conceive.

Bob.—Why thus, Sir. I would select nineteen more, to myself, throughout the land; gentlemen they should be of good spirit, strong and able constitution, I would choose them by an instinct, a character that I have: and I would teach these nineteen the special rules, as your punto, your reverso, your embrocato, your passada, (*fencing terms*); till they could all play very well near or altogether as well as myself. This done, say the enemy were forty

thousand strong, we twenty would come into field the tenth of March or thereabouts; and we would challenge twenty of the enemy; they could not in their honour refuse us. Well, we would kill them; challenge twenty more, kill them; twenty more, kill them; twenty more, kill them too; Two hundred days kills them all up by computation. And this will I venture my poor gentleman-like carcase to perform, provided there be no treason practised upon us, by fair and discreet manhood; that is, civilly by the sword.

Ed. Kno'well.—Why, are you so sure of your hand, Captain, at all times?

If Captain Bobadill were alive and going strong to-day, we could recommend him to the attention of the League of Nations. The problem of the reduction of Armaments would be solved in a day, if the gallant captain's plan could materialise. The public purse of each nation would be immensely relieved. Financial stringency in the Department of Education would disappear, and many pious aspirations would be translated into deeds.

But let us wait and see, before we commit ourselves with regard to Bobadill's scheme of Military reform. The following scene between the gallant captain and a certain sturdy English squire called Downright will probably make us unwilling to put our trust in the glib-tongued professor of fencing:

Downright.—O, Pharaoh's foot, have I found you? Come, draw, to your tools; draw gipsy, or I'll thrash you.

Bob.—Gentleman of valour, I do believe in thee; hear me—

Down.—Draw your weapon then.

Bob.—Tall man, I never thought on it till now—Body of me, I had a warrant of the peace served on me, even now as I came along, by a water bearer; This gentleman saw it, Master Matthew.

Down.—'I's death! you will not draw then?

[He (Downright) beats him and disarms him. Matthew runs away].

Bob.—Hold, hold! under thy favour forbear!

Down.—Prate again, as you like this, you foist, you you'll control the point, you! your consort is gone; had he stayed he had shared with you, Sir. [Exit].

Bob.—Well, gentlemen, bear witness, I was bound to the peace, by this good day.

Ed. Kno'well.—but, say you were bound to the peace, the law allows you to defend yourself: that will prove but a poor excuse. An these be your tricks, your passadas, and your mountantos, I'll none of them.

Thus do the Bobadills of society get their bravado knocked out of them by the first man of mettle they encounter. This Bobadill proposed to undertake the public defence of England "against what enemy soever." But the gallant captain could not pluck up courage enough to stand up in his own defence when Squire Downright cudgelled him.

J. N. CHAKRABARTY.

(To be continued)



Caste-reform in Hindu Society Its Urgent Need.

THE grandest means of national unity among the Hindus would be the reconstruction of the dilapidated apartments of caste in the huge fabric of Indian society. If each of the numerous communities into which the Hindu society is divided be so reformed as to gather strength by the fusion of its subdivisions, and if by unity and friendship between these communities, the strength wasted away in communal strifes and struggles be restored to them, then the life of this dying nation may yet be revived. No man however selfish, except the most foolish and insane, can be blind to the interests of the community to which he belongs, for the life and death of his community is life and death to him. The consciousness that the various communities, castes and creeds are like so many limbs to one body corporate, that every limb is useful in its own way and no community is inferior to any other in status in society, the consciousness that on the simultaneous development of all the communities, depend entirely the freedom and future of the nation, must be enkindled in every heart, if we care to root out the idle fatalism mistaken as

philosophic unconcern. The harmonious development and functional activity of the organs and limbs of a body are the two things essentially necessary for steady growth into sound and healthy manhood. I would not go so far as to speak of the free circulation of blood from one limb to another—the time for that is still far off—but animosity, born of hatred, and unwholesome usurpation of rights must no longer vitiate the atmosphere; the fetters of disqualification (*Anudhikara*) must not chain down the limbs any longer. Banish your vain prerogative of birth and you banish all difference between yourself and your neighbour. If you are a high caste man, come down from your giddy heights and shaking off your aloofness and arrogance, which you mistake for something else, enter into a pact with your neighbours, and let your terms be fair and just, prompted by selflessness and love of humanity. This is the only way you can repay your debt to your ancestors and to your gods and earn their blessings in your endeavour for national freedom. It is incumbent on every religiously inspired son of India now to discover what really the saving religion is. That is the urgently needed reconstruction of Indian caste-system.

Conservatism has had its days and it will hardly soothe the discontented untouchables and other depressed communities to advise them to wait till they are qualified by being born in a Brahmin family in their next life. The All-Bengal Brahman Maha-Sammelan, assembled this month at Bhatpara, on the other side of the Ganges, not very far from Serampore, gave this valuable advice to the Namasudras and other 'low castes' of Bengal! The Brahmin Pandits could do nothing more than express this pious wish and thus absolve themselves from the responsibility of their dutiful life.

The principle of equality advocated by Christianity and Mahommedanism, without any idle reference to future birth, has put Hinduism to shame and set us seriously to think. The dream of an enhanced status in some future birth will not satisfy the people whose life we have made intolerable, just in the same way as this doctrine will not satisfy the awakened consciousness of a dependent nation in the political field. Lala Lajpat Rai in the Punjab, Sir P. C. Ray in Bengal, Mr. Madan Mohan Malaviya in the U. P., the Satyagrahis in South India and Mr. Gandhi in the whole of India, are demanding immediate social reform to save our dying nation.

India died a political death—it ceased politically to exist—in consequence of its hopelessly bad state of Society. Now a new era has dawned. Education has made the mass resent the unnatural and unequal treatment of the class. They cannot brook any longer the inhuman treatment they have been subjected to for thousands of years by their own countrymen. Now they have been roused from the torpor of a millennium and in a voice of thunder demand that :—

(1) The temple of God must be thrown open to all, and no part of it which is not closed to Brahmins, should be closed to the public—in other words, there must be no distinction as ‘high’ and ‘low’ even within the precincts of a temple.

(2) The temple of learning should also be equally accessible to all and the *Vedas* and Vedic study within the reach of all—in other words, there must be no difference between caste and caste, so far as education is concerned.

(3) In no social function should a community be considered superior to any other and in no social gathering or dinner, should anything be done to injure the self-respect of any community—in other words, there must be no preferential treatment accorded to any caste or community.

(4) No member of any caste should invite and offer cooked rice and drinking water to a member of another caste, unless he is prepared to observe reciprocity in the same matter. Salutation must always be reciprocal.

(5) No calling should be restricted to the members of a particular caste and a Hindu will be able to take to any Hindu vocation for which nature and training make him fit—in other words, no caste should exercise a monopoly over a particular vocation.

These are the irresistible demands of the people. Do the high class Hindus hear them ?

The political leaders of the Hindus are entering into a pact with the Mahommedans. But, first of all, let the Hindu castes, while maintaining their integrity and independence in matters relating purely to themselves, be urged by a spirit of liberality to enter into a holy pact of unity and brotherhood, with one another, on the lines suggested above, and then, I believe, the time will come when the Indian nation, great in its consciousness of united strength, will be able honourably to extend its right hand to the nations of the world.

H. P. SEN GUPTA.

Studies in Regional Economics.

PROFESSOR Alfred Marshall's statement about the scope of Economics runs thus "Economics is a study of men as they *live, move and think* in the ordinary business of life. Again he says: "It follows the action of individuals and of nations as they seek by separate or collective endeavour to increase the material means of their well-being and to turn their resources to the best account. Thus it is on the one side *a study of wealth* and on the other and more important side *a part of the study of man.*"

Now the Science of Economics, as far as it is 'study of real men and not of fictitious men, stands much below and can seldom come up to the level of physical sciences in point of exactness and precision and dealing with the everchanging and subtle forces of human nature, it must needs be inexact and faulty. Although certain postulates have been drawn up in this science for the purpose of making a synthetic study of the subject, yet to follow closely the action of individuals or of nations separately or collectively in this direction, these postulates must be interpreted in the light of the character of the people or peoples for whom for the time being a special study is made. This brings us at once to the study of the science from various points of view: *viz.*, geographical, climatic, religious and political etc. etc., and even then it is neither final nor by any means perfect.

Of these influences again, the influence of environment on people is by far the most active and telling, and it can be well said that the foundations of economic life of a people are definitely laid down as soon as they become regional in character. Man's first requisite is food and shelter and in their search for these, he is brought into close touch with the forms and productions of the Earth's surface. His conditions of life change as he has to develop more or less his power of resistance to climatic and other influences of nature to earn his daily bread, and out of the places and work into which he is put perforce a culture and civilization is evolved which labels his *living, moving and thinking* with a peculiar characteristic easily distinguishable from others and absolutely original to him. "The initial differences," claims Mill, "so produced are confirmed and

perpetuated by the same barriers which divide the faunal and floral regions, the sea, the mountains, deserts and the like, and much of the course of the past history and present politics becomes clear when the combined results of differing races and differing environments are taken into account." Thus people living encircled by the seas develop virtues which are wholly lacking in a mountain-girt folk or a people living in plains. Similarly hot, cold and temperate climates have their respective impressions on the minds and bodies of individuals affected by them. The dream of a uniform globe is thus entirely destroyed by the ununiform actions of land and water upon its inhabitants.

The influence of physical environment is also distinctly visible in the distribution of plant and animal life over the surface of the Earth, although it is in the case of man only that the influence is reflected more fully and can be measured more squarely by his degree of dependence upon nature. River valleys in the plains being fertile and easily responsive, help the growth of agricultural communities upon and around them, are thickly populated and take an early start in the culture and civilization of the world. Buckle proved it historically that higher civilization pre-supposes superfluity. A reference to the history of civilization in the cases of India, Egypt, East China, Italy, Greece, etc., will convince anyone of the truth of the proposition. Life is always communal here because of the character of the soil, and land becomes the first and foremost form of valuable property. Because of their almost absolute dependence on agriculture and more so on the forces of nature to maintain a living, they become keen observers of the seasonal fluctuations and develop the qualities of foresight, clear thinking, self-denial, patience and all other auxiliary virtues (necessary for the purpose). A full sense of right to landed property is grown and various legislations take place affecting land-rights of the people. Again, agriculture being almost the only profession, trade becomes seasonal and industries connected with agriculture generally thrive. Cottage industries show an amount of vitality almost rare in any other part of the globe with dissimilar conditions, and artistic skill becomes as it were a heritage of the children of the soil. On the other hand fecundity of the soil is often accompanied by such turpitudes

as indolence, easy morals, degradation of labour, etc., in the people, which when perpetuated and defined partake of the character of national vices.

Those living again by the sea shores or within the sea-girt land at first found in fishing their chief industry and had to fight consequently with wind and tide to earn their livelihood. The art of navigation and other cognate virtues occupied their minds. They developed thus the virtues of foresight, quicker observation, prompter decision and more energetic action in emergencies. Instinctively they were drawn to those professions which would call for such qualities, and as a result we find the growth of a community wholly industrial and merchantile in character. The statement that the history of England can be written in four words "England is an island" although very bold, is highly significant and can be really credited with a teeming amount of truth in it.

With certain reservation, fertility of the soil and density of population invariably go together. Deltas and river plains of Egypt, India and China fully substantiate this view. Finally classifying people through the economic-geographical character of their occupation, it has been found that China, India—more properly Bengal—Java, Hungary, Ceylon, etc., are wholly agricultural, whereas Saxony, Belgium and England are almost wholly industrial in their constitution. Again within the same country, the distribution of soil, crop and climate produces types of people somewhat dissimilar in character from each other and specially adapted to the environments in which they actually work. Professions vary with the specialization of products necessitating communications between communities indispensable for an exchange of more necessities of life, and when thus the utility of an inter-communal life is fully felt as an unavoidable corollary to existence then the broad theories of production, distribution and consumption of communal income are outlined and a distinct attempt to study the whole subject through observation and experiment is made.

Thus we see that a knowledge of geography—with maps showing the distribution of land and water under the sun—is an essential and definite condition to the acquirement of a well-grounded knowledge in the science of Economics. Similarly a closer study of the science with the growing spirit of research,

geologically, meteorologically, anthro-po-geographically, may enable us to comprehend the economic aspects of natural environment in the fullness of its meaning. The significance of the study of geography however in the study of economics comes out fully when we are referred to a course of Regional Economics such as the English Political Economy, the American Political Economy or the Indian Political Economy. A study in Indian Economics through a study of the economic geography of India will be specially interesting to us in view of the fact that India is an epitome of the world. It is a matter of great regret that the few able works we have on Indian Economics sadly want in Maps and Charts with which the English or the American works are so replete, showing the physical geography of the land, the distribution of the people, crops and other demographical information. Our treatment of the subject is thus somewhat organically defective. The remark of a distinguished writer that the cultivation of map-habit is equally important in the sphere of economics as it is in the sphere of strategy, is but thrice true.

The science of Economics is a science of human wants. The entire syllabus has been tabled out of an enquiry into the nature of these wants and how they stand in relation to economic activities in man. These activities differ with different degrees of intensities of wants in man. Intensities again vary with estimations. This estimation is a phenomenon of mind and is mostly influenced by the place and work with which the mind is posted. The whole process has been suggested by Prof. Patric Geddes in this short but expressive formula—Place-Work-Folk. He tells us “what exists in the district in which people live,—seas, mountains, plains, forests, and the like,—determine what occupations are possible and the occupations demand certain qualities in the people following them and by natural selection enforce the attainment of such qualities upon the people * * * The people can determine what they will be, by choosing what they will do, and having chosen their work, they can fashion the place; they can mould the environment in harmony with the ideals.” Thus we see that the natural environment of a country both subjectively and objectively influences the life and work of a people living within its conclave.

Reading through the maps of the distribution of wheat and rice on the surface of the earth, Prof. Lyons asks :—Is it a mere accident that the great wheat fields of the world are thinly populated, whereas the rice regions of the orient contain the densest population ? Is it an accident that density and rice go together in India ? Is it an accident that the greatest industrial centres are associated with the wheat-eaters rather than rice-eaters ? Or is there here again an interplay of environment and work ? He observes, after a very careful enquiry into facts, that wheat grows in many climates particularly in regions of moderate rainfall and is suited to extensive agriculture. This leads inevitably to improved machinery for ploughing, seeding, reaping and threshing. Men armed with machines produce far more than is necessary for their own consumption. Exchange takes place to dispose of the surplus. Thus the geographic conditions favourable to the production of wheat and other allied grains are responsible for the great transport systems of the world and of the industrial life of the industrial centres of the West. Rice again, demanding moist climate of even temperature, is deficient in proteins. This deficiency in proteins is responsible for consumption of fish and fishing industries in such regions. Requiring constant cultivation and irrigation, it cannot be followed extensively. The necessity of a large labour supply is followed by a density of population. The rice regions thus develop a communal life where individuals are very keen about land and land-rights. They develop the virtues of an ardent student of plant-life, law and nature. Geographical distribution of these crops in India will bear out the above remarks to a considerable extent.

“Modern geography” as Holtz maintains, “is the study of the earth and man as related to each other and not a description of the features of the earth alone. It lays great stress upon the human side of geography. A national costume, a national occupation, racial structure, and even a racial spiritual trait may be traced directly or indirectly to the influence of climate.” As we accept the above statement we feel sorely how defective our knowledge in Indian Economics is. Indian geography is hardly studied seriously in connection with Indian Economics and hence the trouble of not having any definite economic ideal to be followed in our national life. It may

appear not too late that India's Economic salvation lies in a way entirely different from that traced out by the West. She can only know her powers and limitations* with reference to her position under the sun on earth and must adjust herself accordingly. Her economic potentialities are great and a great forward step is possible, and the progress which is long over due is only hibernating or lying suffocated under pressures of wrong choice and ill-judged moves. "An individual is always geographical through the Church or Chapel or meeting house or lodge to which he belongs," writes Gerard Collier. If that is true, is it not more so with regard to a nation composed of those individuals. Prior to taking up an enquiry into the manners of *living, moving, and thinking* of a people, it is therefore only just and proper that we should be guided in our research by the meaning and deciplined formula of Prof. Geddes. Folk-Work-Place or Place-Work-Folk.

D. N. SEN GUPTA.

COLLEGE NEWS AND NOTES

Convocation was held on January 26th with His Excellency the Earl of Lytton, P.C., G.C.I.E., Governor of Bengal presiding. The President's sympathetic speech is printed in this number. It was, as ever, a great and inspiring occasion. A large company of visitors from the neighbourhood and from Calcutta, together with our goodly host of students, the Senators and the Staff, tested the accommodation of the capacious Hall. Degrees and Diplomas were conferred by the Offg. Principal on the following successful candidates :—

INTERNAL.

B.D.

Serampore Higher			
Theological Department ...	K. David	...	2nd Class.
	T. O. Koshy	...	do.
	K. T. Geeverghese	...	3rd Class.
	A. S. Raghaviah	...	do.
	A. Thomas	...	do.
Bangalore College ...	C. M. John	...	2nd Class.
	G. S. William	...	3rd Class.
Bishop's College ...	T. N. Jacob	...	2nd Class.
	L. O. R. Joseph	...	do.

L. Th.

Serampore Higher			
Theological Department ...	B. Minz	...	2nd Class.
	D. Naik	...	do.

EXTERNAL.

B.D.

H. H. Buswell ... 2nd Class.

His Excellency gave the Prizes earned by students in the several departments of the College—Theological, Arts and Science. The Offg. Principal's Report told of a successful year's work, with, however, an anxious note on account of the perennial stringency of the Council's funds. The urgent need of fuller co-operation on the part of the various Christian Communions benefitting under the Charter was emphasised.*

The Special Prayer Service was conducted by the Rev. Dr. Banninga at 7 a.m., in the College Chapel, and at 11 a.m. the Rev. C. G. Pearson of the Calcutta Cathedral preached the Commemoration Sermon. A cricket match occupied several hours of the day and added considerably to the lighter side of the proceedings.

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Hearty congratulations to those theological students of Serampore and its affiliated Colleges, Bangalore, Bishop's and Pasumalai, also to two external students, who have completed their course and qualified for the B. D. Degree or the L.Th. Diploma. The list of successful finalists is as follows:—

B.D. FINAL,

Serampore	...	...	T. Matyala	...	...	2nd Class.
			M. I. Daniel	...	...	do.
Bangalore	...	...	S. Ponnuramam	...	...	do.
Bishop's	...	...	M. C. Chakko	...	...	do.
			P. J. George	...	...	do.
			J. S. Narayan	...	...	do.
			H. E. G. Tate	...	...	do.

L. TH. FINAL.

Pasumalai	...	...	S. A. Jacob	...	...	do.
			A. Samuel	...	...	do.
External	...	...	J. Njarakadan	...	...	do.

In the Class Examinations all of our Serampore theologues secured promotion, and four of them, viz. Messrs. K. Asirvadam, H. Bardoloi, K. Markos and N. D. Samuel, are to be congratulated on attaining the "distinction" standard in their L.Th. First Year Examination which qualifies them for transfer to the B.D. course.

The Arts and Science results were satisfactory, though perhaps less so in the case of the I.A. list. Our B.A. candidates did well, 24 passing out of 32, three gaining 2nd Class Honours (two in English and one in Philosophy) and three gaining "Distinction."

With the opening of the third year B. Sc. Class the enrollment for the new Session has risen considerably above our previous records. Altogether, including theological, Arts and Science Students, our numbers stand at present at about 375.

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Reports on Dr. Howells health have been disquieting, and we hear that

Copies of the Report can be had on application.

he has recently had to undergo an operation. Happily, the latest accounts are reassuring and it may be that we shall be able to welcome him back to Serampore once again before the close of the current year.

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We have been sorry to lose the services of several members of the Staff. Mr. C. E. Abraham M.A., B.D., has taken a year's special leave in order to gain experience for that period as a Travelling Secretary of the Student's Christian Association. We hope to have him back amongst us to resume his manifold and ever appreciated activities at the beginning of next Session. Dn. T. J. Verghes M.A., B.D., left us to devote himself to the interests of his Church in Travancore. His subsequent death of typhoid fever has saddened our hearts. Mr. A. C. Rai Choudhury, M.A., B.L., lecturer in History, has also left us after about three years of valuable service to the College. We understand that he has decided to adopt the profession of law.

On the other hand, we have had the pleasure of welcoming on the Staff Mr. M. M. Biswas, M.A., as Warden of the Main Hostel and Assistant Lecturer in History and English; Mr. B. C. Chatterjee, M.Sc., as an additional Lecturer in Chemistry, and Mr. K. C. Kar, M.Sc., as an additional Lecturer in Physics. Two old students of the Higher Theological Department have also joined our Staff, with temporary appointments as Sub-Wardens of the Main Hostel. For all of these we trust there lie ahead very happy days of fruitful service in our midst.

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The last few weeks of the Spring Term in the College and Hostel were heavily crowded with farewell functions as usual. Dinners and Socials to retiring students and staff members were the occupation of many memorable evenings.

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Scouting.—The Serampore Local Association arranged for a combined rally of the local troops on the College field on Thursday, the 27th instant, to which the distinguished public were invited. Mr. N. N. Bose, the organizing Secretary of the B.P.A. conducted the investiture and more than thirty Scouts were sworn in.

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First-Aiders.—In connection with the Pastoralia course three of the Higher Theological Students, Messrs. J. Longman, B. Pradhan and G.P. Charles, underwent a course in First Aid and have obtained St. John's Ambulance certificates from the Calcutta Association. A cry for more First-Aiders!

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After long deliberations, the College authorities have opened B.Sc. classes. There are now about 50 students attending B.Sc. lectures.

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New arrangements in the Hostels.—The well-known Syrian Hostel is no more known by its old name, but is called King's Hostel. The "New Hostel" is baptised with a new name and is now known as Mack House. We heartily welcome Mr. M. K. Patro, the warden of this hostel and a student of the 1st year B.D. class. The Main Hostel is flooded with

Malayali achchans and Bengali Babus. Mr. M. M. Biswas, M. A., formerly a teacher in St. Pauls High School, has taken charge as warden. Our old friend Mr. Meghnad Baroi has become sub-warden together with Mr. Cheryan who is in charge of the Sick and the Syrians. We wish them all success in their work.

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The Codex—the special organ of the Higher Theological Department, is entering upon a new era in its history. It began in 1918. The magazine was typewritten and was circulated among a comparatively small circle. Now the total number of past and present students of the H. T. D. number 80 and hence the desirability of printing it gave rise to a problem. Finally it has been proposed that it be printed if there is hearty co-operation from past students of the H.T.D. We wish the Codex all success in its new enterprise.

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The C. E. Society.—Under the able management of Mr. R. M. Baroi, General Secretary, the C. E. Union at Serampore had a very successful year. Two representatives were sent from this union to the N. I. C. E. Convention held last December at Cuttack. It had its usual annual fellowship gathering at Serampore to which representatives came from the various Calcutta societies. We wish it still greater success under its new Officers.

THE SERAMPORE COLLEGE UNION SOCIETY.

The first meeting of the Union Society for the year 1924 was held on Feb. 26th in the College Hall with Mr. D. N. Ghosal, M.A., in the Chair. Mr. S. B. Ponniah of the Fourth-year class read a paper on "Supernormal mental phenomena in the light of mental research." The paper was exhausting and very instructive dealing with the different departments of psychical research in modern days.

At a special meeting of the Union Society on the 28th March it was decided to resuscitate the Poor Fund, specially with a view to aiding poor and deserving students. The following constitution of the Poor Fund Committee was approved.

President : The Principal.

Treasurer : The Bursar.

Secretary : To be elected by the Committee.

Representatives : One from each class in Arts and Science and one from the H. T. D.

The first meeting for the new Academic year was held on the 22nd July 1924. The gathering took the form of an inaugural meeting for the new session and addresses were delivered by Messrs. J. N. Chakravarthy, K. K. Mukherjee and the Offg. Principal, welcoming the new students and emphasising the principles of conduct that make for the true welfare of College students.

At a general meeting the Committee of the Union for the Session 1924-25 was duly constituted, as follows :—

<i>President :</i>	Rev. John Drake, M.A., B.D., (Ex-officio).
<i>V. Presidents :</i>	Rev. J. N. Rawson, B.Sc., B.D., (Ex-officio). Rev. G. H. C. Angus, M.A., B.D., (Ex-officio). Mr. B. C. Guha, M.A. (Elected). Mr. K. K. Mukerjee, M.Sc., (Elected).
<i>Secretary :</i>	Mr. D. N. Bhattacharjee.
<i>Representatives :</i>	B. K. Choudhuri, iv year. Sukhen. C. Chatterjee, iii year.

We wish the Society a successful year under these able officers. Hearty co-operation on the part of the students is necessary for the satisfactory fulfilment of the aims of the Society.

COLLEGE CHRISTIAN BROTHERHOOD.

This year the Brotherhood was able to begin its work right at the commencement of the term. On the 6th July it held its first preliminary meeting at which the Rev. G. H. C. Angus spoke on "Every Christian a Missionary." The subject was so arresting that it drew a large number of students. The address though short was yet quite clear in its message. The direct appeal to the individual conscience made many to turn the searchlight of truth on their own lives and to examine themselves as to whether after all said and done they were living up to the true import of the term "Christian."

On the following Saturday a Freshers' social was arranged for. This gathering gave an opportunity for the old students to welcome the Freshers. It also enabled the Brotherhood to enlighten the newcomers and remind the old of the existence and work of the Student Christian Movement. Rev. C. A. Angus spoke to us on the "Federation" and Mr. Charles on the "S. C. A." The Chairman of the evenings' function, Rev. J. Drake, the Offg. Principal, in bringing the proceedings to a close dwelt at length on the subject of Christian Brotherhood and urged on all present to live in true fellowship one with another.

Last but not least of the activities of the Brotherhood are the Bible study circles. The Rev. C. A. Angus' "Outline Studies from the Book of Acts" has proved very useful. It has been possible to have eleven circles of six members each. A very hopeful sign for the future is the attendance of Christians and non-Christians at these circles. It is our earnest hope that in and through all the discussions at the circles we shall be able to realise more fully our responsibility and the great need there is to-day in India for personal "witness-bearing."

J. P. COTELINGAM.
Secretary.

SERAMPORE COLLEGE ATHLETIC CLUB.

REPORT FOR THE SESSION, 1923-24.

Comparing this session with last,—to commit a bull,—there is no comparison. Last year, apart from the Athletic Sports and Volley-ball, none of the games went well,—and the Director had some severe things to say of the Club officials in the Annual Report. This year, taking things as a whole, there has certainly been much more keenness, and the difference is fairly reflected in some simple and instructive figures. Last year, apart from inter-class and practice matches, representative College teams took part in 15 matches; this year in 45 matches. Last year we won 6 matches only; this year 22. Even at the risk of labouring the comparison we will set it forth in detail that those interested in the various clubs may see just where improvement has taken place.

	LAST YEAR					THIS YEAR				
Football—	P.	W.	D.	L.	Pts.	P.	W.	D.	L.	Pts.
	3	0	1	2	1	20	10	5	5	25
Cricket—										
	2	1	0	1	2	7	3	2	2	8
Hockey—										
	3	1	2	0	4	5	3	2	0	8
Tennis—										
	4	1	2	1	4	6	2	0	4	4
Volley-Ball										
	3	3	0	0	6	7	4	2	1	10
	15	6	5	4	16	45	22	11	12	55
Athletic Sports (University and Bengal Championships.)										
	Places 2		Points 3			Places 4		Points 8		
	Total Points		19			Total Points		63		

Now these figures, in themselves, do not of course give a completely accurate index of the athletic activities of the College. They have no reference to the ordinary practice games and inter-class competitions, and it is in these private games that the ordinary club-member finds health and discipline. In Cricket, in particular, our best work was certainly done in internal College matches. Still, taken as a whole, the representative matches provide a fair index to our keenness in the various games. It will be seen that in some games very much more improvement has taken place than in others. In every game except Football our fixture list is much too small, and the secretaries are still much too casual in their method (or lack of method) of arranging fixtures. While therefore we rejoice in much improvement, let the new officers resolve that next year they will see that this year's record is thoroughly beaten, and let us all back them up in the resolve.

FOOTBALL.

A full football record has already appeared in the Dec. number of the College Mag. There is no need to repeat in detail, but we may congratulate

ourselves once more on the best football season we have ever had. Let us not however forget our weaknesses,—unwillingness to turn out for interclass matches,—which really means unwillingness to do our very best for the college,—also a certain amount of shirking and selfishness both on, and off the field. It is expected that next session a Calcutta University Football League will be formed and our Club has promised to support it. We are looking forward to a thoroughly live new term, the first Match being on July 5th.

CRICKET.

Last year's report announced that the cricket club has badly missed Mr. Angus and looked forward to his return to bring new vigour to the game. Our expectation has not been disappointed. His energy and patience as Capt., together with the really hard work and attention to detail of the Secretary, W. M. P. Jayatunga, has made our cricket a live thing. True, as the Secretary reports, we have not been so successful as we might reasonably have expected in our matches with outside clubs. But there has been real keenness at the nets and in practice matches, a goodly number of promising young cricketers have received regular coaching and in Vairamuthu we have acquired a really good new batsman and bowler. Again we look forward.

The record of games played, is as follows:—

1.	College (Students)	V Staff	W. by 6 runs
2.	"	V Scaldah Imperial Club	W. by 19 runs
3.	"	V Hooghly	L. by 98 runs
4.	"	V St. Paul's School	W. by 3 runs
5.	"	V St. Paul's College. Drawn.	L. on 1st innings
6.	"	V Old Students. Drawn.	
7.	"	V Mr. G. H. C. Angus's European XI.	L. by 72 runs

TENNIS.

Considerable more tennis was played this year than in any previous years. The Principal's Court (Leechman House lawn) was available for regular play and there were courts opened at the Syrian Hostel and the new Hostel,—5 courts for regular play in addition to occasional use of the Staff courts. Quantity however was not matched by quality. This year's team has not been anything like so good as in some former years. Still from Nov. to March there was good enjoyable tennis the quality of which certainly improved as the season progressed.

We entered 2 pairs for the Bradley Birt Cup, but did not meet with much success. Koshy and Verghese beat the India Jute "C" pair in the first round but were beaten by their "A" pair in the 2nd. Neale and Charles were beaten by Bandel in the 1st round. The Robinson Cup was won by P. C. George and K. T. Verghese of the 2nd year, the runners up being Neale and Charles of the Theologicals. The Deaf and Crack Tournament was won by P. C. George and Koshy Verghese. Among the matches played that against the India Jute Mill was worthy of note. We put in 5 pairs including Profs. Drake, Rawson and Angus, and had a very enjoyable time on the excellent new Mill courts.

List of Matches.

1.	College	V	St. Paul's College	L.
2.	"	V	" "	L.
3.	"	V	Weaving Institute	L.
4.	"	V	Staff	W.
5.	"	V	Bishop's College	W.
6.	"	V	Indian Jute Mill	L.

HOCKEY.

Last year's remarks apply again this year. We had good talent, and there was no reason why we should not have got up a very good programme of matches except that the officers did not give timely attention to the matter. The secretary again complains that the University examinations made his task very difficult, but the difficulty ought not to be insuperable.

RESULTS OF MATCHES.

1.	College	V	St. Paul's College.	L.	0—1.
2.	"	V	Old Students	W.	3—0.
3.	"	V	Gov. Weaving Institute.	W.	5—0.
4.	"	V	Scaldah Imperial Staff.	W.	4—0.
5.	"	V	Carey Hill School.	D.	0—0.

These results are good as far as they go, but there is a note-worthy absence of intercollegiate matches.

VOLLEY BALL.

This year as last Volley Ball has been very vigorously practiced, more particularly by the Malayali Students. We entered for the Duke-Burman Cup League competition in Calcutta and did very well, losing the Cup after a great fight by only 1 point. The team believe that if we had only gone down in greater numbers to encourage them in the Match against the Syrian Union, when they were rather unfairly dealt with by the Calcutta crowd, they might have won.

LIST OF MATCHES.

1.	College	V	Young Student's Assoc.	W.	2—0.
2.	"	V	Mechua Bazaar Y.M.C.A.	W.	2—0.
3.	"	V	Sham Bazaar	W.	2—0.
4.	"	V	St. Paul's College.	W.	2—0.
5.	"	V	Syrian Union	L.	0—2.
6.	"	V	St. Paul's College.	D.	1—1.
7.	"	V	Syrian Union.	D.	1—1.

ATHLETIC SPORTS.

Last year we were able to report very considerable improvement in the standard of our Athletic Sports. This year we are pleased to report that the improvement has continued and in almost every event last year's records were beaten. The lion's share of the credit goes to V. E. Chacko who not only carried off the Championship once more, but also did yeoman's service as Athletic Secretary both in making arrangements for the sports and laying out the field. A detailed account of the Sports is given later. We have also to report more success than in any previous year, in outside competitions, like the University Sports, and the Bengal Sports. In the University Sports we took the first place in throwing the cricket ball, the 3rd in putting the

weight and the 3rd in the half mile. In the Bengal Sports we took the 1st place in throwing the cricket ball. The fly in the ointment is that all these events were won by V. E. Chacko who is leaving us at the end of the year. Chacko's record for throwing the cricket ball in outside competitions is 105 yards. Who is coming forward to take his place next year?

ROWING CLUB.

For a number of years there has been great enthusiasm amongst a section of the students for the starting of a Rowing Club and we have gradually been saving up money for this purpose. This year we were able to make a beginning, purchasing from the Laksmi-Narayan Rowing Club of Uttarpara a boat which was reputed to be one of the best on the river. Unfortunately however, with the materialisation of the boat much of the enthusiasm seemed to evaporate. Only 16 students turned out for the swimming test, and the number of regular members of the club was only 12. At first these turned out regularly for practice, but as the season went on practice became more irregular and we did not feel justified in entering for any rowing competition. Probably we shall not be able to secure anything like a good standard until we can buy a second boat and have regular inter-college rowing matches.

BADMINTON CLUB.

Badminton, as usual, has had a fair number of players, some of them enthusiasts for the game and some who played because it provided a not too strenuous form of exercise. No outside matches were arranged. This may have been due, as the Secretary reports, to lack of funds: but the way to secure a more adequate allocation is for officers and players to demonstrate in the usual manner that the game is taken seriously.

THE BACK-BONE OF THE SAIVAITE RELIGION.

The underlying force of the Saivaite Religion and its influential power is to be sought in the primitive, and yet far-reaching religion of the Dravidians.

The original home of the Dravidians was somewhere in Asia Minor where the ancient Accadians lived. They had entered India long before the Aryan migration. During the 15th century B.C. they are said to have lived in Upper India occupying small detached areas. It is also suggested that their language was some primitive form of Tamil. Immediately after the Aryan migration, they were driven into the South and they most probably settled on the South of the Vindhya, establishing three small kingdoms, the Chola, the Pandhya and the Chera, speaking Telugu, Tamil and Malayalam, respectively. The Aryans followed them to the South. From that time up to the 4th or 5th century A.D. the Aryans continued to flow South.

When the Aryans reached the South they found the Dravidian speech and religion too well established to be conquered. Politically and socially they were conquered, but not religiously. The struggle between the religion of the conquerors and the conquered resulted in a drawn battle. The same may be said about the language and culture also. Long before the Aryan influence commenced to work, the Southern people sang their own poetry,

had their own sacrificial rites and cults and worshipped their own tribal gods. This fact led the Aryans to seek a compromise between the two religions.

At the present day it is impossible to find a pure Aryan and equally difficult is it to find a pure Dravidian. Under such circumstances it is no easy task to find out what the religion of the Dravidians was before they mingled with the Aryans. Yet the study of the primitive beliefs of the more uncivilised Dravidians of to-day might help us to a certain extent in the determination of the religion of the Dravidians.

The Dravidians believed in the existence of supernatural beings which were known to them as Saktis. For example we might take Mariamma, one of the seven sister deities of the Dravidians. She is considered to be the goddess of small-pox. When small-pox breaks out in a village, it is supposed to be caused by this goddess and so they try to appease her by offering blood-sacrifices. Thus, these Saktis are believed to possess powers to inflict misfortunes on the villagers as well as to put a stop to them and to bring prosperity.

Secondly, they believed in the omnipresence and omnipotence of the spirits of men after they are released from the bondage of the human body. When anyone unjustly causes the death of another, the spirit of the deceased is said to be angry with all the villagers. To satisfy its anger, sacrifices are to be offered and a temple or shrine has to be built. When anyone dies suddenly of drowning or accidental burning, he or she is deified too. This obviously, is the origin of 95 p.c. of the gods and goddesses in South India.

The bringing about of a compromise between this religion and the Aryan religion was easily devised by some Aryans who felt that they should still keep the conquered under them and should get due reverence from them also.

The first thing they did was to get some of these leading goddesses in the Dravidian religion married to the Aryan deities. In this they succeeded, both parties consenting to it. This is the origin of the great festival at Madura held every year where more than 20,000 people assemble from all parts of the District.

Then they also concocted stories to show that the goddesses of the Dravidians were merely offspring of the Hindu gods. One such story will not be out of place here.

In the beginning there was only one Sakti. She wanted to have Vishnu and so attempted to entice him. Vishnu promised to take her after she had taken a bath in the sea. Before she reached the sea, Vishnu reached and sucked up all the water in it. The Sakti being disappointed grew very wrath. At that time she saw just above her Shiva, Vishnu and Brahma flying in their car. She flew to them and attempted to seize Vishnu by force. But he in his anger, cut her into three pieces with his weapon. The head became Sarasvati, the wife of Brahma, the trunk and legs became Lakshmi and Parvati, the wives of Vishnu and Shiva, respectively. Every drop of the Sakti's blood became a small Sakti. These are the numerous Saktis worshipped in various villages in the form of village deities.

This story attaches the Dravidian goddesses directly to the Hindu Pantheon. So the Dravidians of to-day worship the village godlings, ghosts

and demons, together with the deities in the Hindu temples. Festivals are held and offerings made to the village gods as well as to the Hindu gods in the big Hindu temples. The sacrifices in the local shrines are offered by the headman of the village and these consist in animal sacrifices and the sacrifices in the Hindu temples are offered by the Brahmin priests to whom blood-sacrifices are an abomination.

G. P. CHARLES,
3rd Year B.D. Class.

TOLSTOI'S VIEW OF EDUCATION

Tolstoi defines education as "a human activity having for its basis a desire for equality and the constant tendency to advance in knowledge." The highest ideal of education is defined here in terms pure and simple, clear and straight forward, but very deep and thoughtful. And it can be affirmed with no fear of contradiction that this is an altogether acceptable view of education. The process of education is mainly concerned with the two parties, pupil and teacher, and success in education depends largely on the harmony, peace, love, familiarity and other favourable conditions existing between the two parties concerned. Accordingly considerable stress is laid on the relation possible between the teacher and the taught and Tolstoi's special injunctions concern the teacher, his aim, attitude and mental disposition, comparing what it generally is and what ought to be in order to carry on his mission successfully.

Primarily, the aim of the teacher ought to be, he says, to enable the pupil to grasp all laws concerning the subject on hand and to give him as thorough and exhaustive knowledge of that particular subject as possible. Equally, if not more, necessary is it for the pupil, to have a constant tendency to advance in knowledge at all costs and to aim at equality with the teacher. But the state of equality is acquired not by the teacher's forgetting what he knows, but, by the pupil's acquiring the teacher's knowledge. However, much tuition is not based on a desire to equalize knowledge. Such an aim is, of course, beyond the vision of an infant, and it is impracticable for a considerable period on account of the pupil's undeveloped reasoning faculties. The motives of learning are as follows. The child learns—

- (1) That he may not be punished.
- (2) That he may earn reward.
- (3) That he may be better than others.
- (4) That he may obtain an advantageous position.

Sending boys to school with a view to mould them into a set form without allowing for their rational development is, he says, absolutely useless, sterile and illegitimate.

He entirely disapproves of examinations, on the ground that they tend to arbitrariness on the side of the examiners and deception on the side of the pupils. Only when aroused by a continual thirst after knowledge, does the child acquire knowledge rapidly. Herein appears the essential and vital significance of the teacher's knowing the pupil's state of mind and also the conditions for successful study. Accordingly it is noticeable

at the present day that tremendous emphasis is laid on the study of the mental psychology of the child. Presumably, it is accepted unanimously that recent progress, in educations is a direct result of the increasing knowledge in this sphere.

Whatever be the state of mind of the pupil, to secure good results freedom is indispensable. No compulsion whatsoever should be exercised, in any particular, when the pupil lacks interest. Consider what a world of difference it makes, when a pupil is at home or abroad in comparison with a school, strictly disciplined. When at home or in the street the child is inquisitive, seeking information everywhere and from every one, expressing thoughts in his own simple way. On the other hand, while at a school run on the lines of strict discipline, he is weary, shrinking, repeating with lips, other's thoughts with awe and fear, as learnt "by heart" under compulsion. In such an atmosphere imagination, creative power and reflection—present in the free state of his mind and conducive to his development—yield place to a semi-animal capacity to pronounce words without imagination or reflection. When reduced to a school state of mind he is the stupidest boy at the top and when free to choose things for himself he is the cleverest boy at the bottom. In fact, the child's mental capacities are active only when free and the teacher's task is to study the free child and discover how knowledge can be presented in a way most fitting, appealing and impressive. So the only successful method of education is experiment and the only condition of success is freedom.

Attempts to enforce obedience and quiet converts a school into a place of torture. This trains the child to possess an ability to read and write mechanically, resulting in the natural tendency to neglect all books, if not compelled to read them. It should be clearly understood that schools are not arranged for children to learn, but for teachers to teach. Voices, movements and mirth are necessary for successful study. Questions and discussions which tend to involve the pupil in excitement and anxiety ought to be carefully avoided. The teacher ought to be on his guard not to discourage the pupil nor to rebuke or confuse him in the least, but seek always to encourage and gladden and to see and show the bright side of things. All good actions should be endorsed and approved, while, others should be ignored to some extent. In the child's first awakening to the voice of nature remarkable influence can be exerted by the teacher. If good actions are encouraged and approved there will be a continuous tendency to imitate the same, until at last it becomes a habit. Psychology reveals the fact that there is a natural tendency to reproduce experiences which give pleasure and since encouragement always constitutes a pleasurable experience, there will be a striving towards similar experience right through.

The general charge Tolstoi brings against day schools, boarding schools, and universities is as follows. He says, "at the basis of all is one principle, the right of one man or a small group of men to shape other people as they like." He argues that no man ought to force any particular kind of education, but he should offer knowledge he possesses and admit the child's right to reject it as indigestible or as badly served up. On this score, Scripture ought to be taught from originals and not from commentaries. Nature is to be taught from nature and life from life.

It is commonly held that home conditions, the coarseness of parents,

and field labour are hindrances to school education ; but, in fact, they are the chief accessories to education. The child always wishes to know everything and many questions arise under home conditions. Instruction should be in reply to the questions put.

But, it is regrettable, that schools far from evoking questions, fail even to answer those which life suggest.

So then the questions a teacher ought to ask himself are :—

(1) What must I teach ?

(2) How must I teach ?

The only criterion possible for the first, according to Tolstoi, is the wish of the pupils or their parents. And the second is resolved into the question how to establish the best possible relation between those who want to learn and those who want to teach. The best relation is a rational one, as opposed to a compulsory one, and the less the compulsion, the more agreeable the conditions.

Subject, the more stern he is, and the more compulsion he uses and the better he is acquainted with the subject, tuition becomes more free, natural and successful.

T. T. THARU,
H. T. D. 2nd Year Class.

‘কল্পনা’ ।

কত শক্তি ধর তুমি,	অগ্নি লো কল্পনে !
কবিকুল--সহচর,	ভাবুক--রঞ্জিনি !
মোহিনী শক্তি তব	প্রহেলিকাময়ী ।
ত্রিভুবনে হেন স্থান	আছে কি মোহিনি,
যথা তব গতিবিধি	কভু না সম্ভবে ?
দেবলোকে, ব্রহ্মলোকে,	নিরয়-তিমিরে,—
না পারে পশিতে যথা—	দেহধারী নর,—
পশিয়াছে কত যাত্রী	তোমার প্রসাদে ।
ভাব-সরোবরে তুমি	সরসিজ-রাণী ।
শশিহীনা হৃদাগিনী	যামিনী যেমতি,
বিরাজে আঁধারে শোকে	শোকে গলিত চিকুরে,—
তেমতি তেমতি হায়	বিষাদে মলিন,
কবিতা-কানন-কুঞ্জ,	তোমাঝে ধনি !
না বাজে হৃদয়-বাঁণ	বিষাদে পুলকে,
তব কর-স্পর্শ বিনা	কভু লো রূপসি !
ভাবকের হৃদি-মাঝে	অধিষ্ঠান তব,
ভাব-মন্ডাকিনী-ধারা	ঢাল হৃদি-পরে ।
উপযুক্ত কাস্ত তুমি	পাইয়াছ সতি,

স্বরসিক মন তব	বিহারের প্রভু;
প্রতি পলে প্রতিদণ্ডে	কিবা তার গতি,
নহে অহুমেয় তাহা	নহে অহুমেয় ।
কামরূপা তুমি ধনি,	বহুরূপী মন,
বরিয়াছ যোগ্য পাত্রে,	যোগ্যা পাত্রী তুমি ।
পূর্ণ কাস্তি-মণি-যোগ	কাঞ্চনের সাথে !

শ্রী মনোহর মণ্ডল ।

Place of Literature in National Life.

জাতীয় জীবনে সাহিত্যের স্থান ।

মহান হৃদয়ের উন্নত চিন্তা সাহিত্যে প্রচারিত হয়, ইহাই বাঞ্ছনীয় । সমাজ ঐ চিন্তায় সম্বীভূত হইয়া দৈনন্দিন জীবনের ক্ষুদ্র এবং বৃহত্তম কার্যগুলিকে সেই চিন্তা-শক্তির একএকটি পরিমার্জিত সংস্করণরূপে প্রকাশিত করে । বক্তার নীরব হৃদয়ের কল্পনা এবং সাহিত্যিকের হৃদয়-নিবদ্ধ নীরব ভাষা যতদিন বক্তৃতা ও সাহিত্যে জাতীয় জীবনে ধ্বনিত হইয়া কার্য্য শক্তিতে পরিণত না হয় ততদিন সে স্পন্দনশক্তি শুধুই শক্তি মাত্র; ততদিন সে স্রুধুনী মাত্র, কিন্তু পতিতপাবনী জাহ্নবী নহে ।

জাতীয় জীবনের কর্মক্ষেত্রেই সাহিত্যের স্বরূপ প্রকাশ; সাহিত্য ও জাতীয় জীবনের সম্বন্ধ তাই অতি ঘনিষ্ঠ । ইহারা পরস্পর যেন পরস্পরের প্রতিমূর্তিভাবে বিরাজিত । জাতীয় জীবনের প্রতি অঙ্কে যেমন সাহিত্যের প্রভাব বিद्यমান, সাহিত্যের প্রতি অধ্যায়েও তেমন জাতীয় জীবনের ব্যবহারিক ও নৈতিক অবস্থাগুলি বেশ পরিস্ফুট । মনস্বী বঙ্কিমের প্রতি গ্রন্থেই সমাজের বাহ্য, আন্তরিক অবস্থা, ব্যবহার নীতি, দেশ-প্রীতি অবিকল চিত্রিত রহিয়াছে ।

সাহিত্যের শক্তি জাতীয় শিরায় শিরায় বিচরণ করিয়া জাতির বর্তমান ও ভবিষ্যৎ চিত্তবৃত্তিকে উচ্চপরিণতির পথে লইয়া যায়—প্রত্যেক সাহিত্যিকেরই এই গুরু দায়িত্বের কথা স্মরণ থাকা কর্তব্য, নতুবা শুধু, সাময়িক রুচির প্রতি লক্ষ্য করিয়া কুরুচি-মূলক সাহিত্যের রচনায়, লেখকের লেখনী নিয়ত সঞ্চালিত হইলে, ঐ লেখনী-প্রসূত প্রবৃত্তির একান্ত উপাসনায়, জাতির মনোবৃত্তি অচিরে উচ্চ চিন্তায় বিমুখ হইয়া নিম্নগামিনী হইয়া পড়ে ।

সাহিত্যের চিন্তা যেপর্যন্ত সাহিত্যিকের হৃদয়ে মাত্র নিবদ্ধ, সেই পর্যন্তই উহাতে তাহার স্বামিত্ব । কিন্তু ঐ ভাবরাশি সাহিত্যাকারে প্রকাশিত হইবার পর, উহা সাধারণের সম্পত্তি বলিয়া পরিগণিত হয়; স্তরাতঃ জাতির কল্যাণ কামনা যাহার হৃদয়ে বিন্দুমাত্র নাই, সে লেখকের এ সার্বজনীন মঙ্গলাহুটানে, শুধু নিজের স্বার্থের প্রেরণায়, হস্তক্ষেপ করিবার কি অধিকার থাকিতে পারে? বর্তমান আমা-

দের অবস্থা এই যে পাঠকপাঠিকার অভাব নাই,—ইহাদের ক্ষুধাও অত্যন্ত প্রবল; কিন্তু রসনা অসংযত, খাণ্ডও অতি কদর্য্য।

জাতীয় জীবনে এই যে একটা বিদেশী বিলাস-স্রবণ-ভাবোচ্ছাস দেখা যাই-তেছে যাহা জাতির প্রাচ্য আদর্শ ও প্রাচ্য বৈশিষ্ট্য অপহরণ করিয়া উচ্চ চিন্তা থর্ক করিয়া দিতেছে, তাহার প্রধান কারণ—সাহিত্যক্ষেত্রে সাময়িক কু-প্ররত্তিমূলক নভেল বা উপন্যাস এবং কোমল কবিতার অবাধ প্লাবন।

আজ বঙ্গের এই মৃত ভস্ম-স্তূপীকৃত-জীবন-শ্মশানে কস্মোচ্ছাসময়ী মৃত-সঞ্জীবনী ভাগিরথীকে ডাকিয়া আনা, সাহিত্যিক ভগীরথগণের কি কর্তব্য নহে? সাহিত্যই জাতির প্রাণ; কিন্তু সে প্রাণের স্পন্দন বঙ্গে আজ এত মৃদু কেন?

সাহিত্যের ভাষা যেন প্রৌঢ় হইতে যৌবনের মধ্য দিয়া বাল্যে ফিরিয়া আসিতেছে সাহিত্যও তাই পূর্নঙ্গ সন্দর্ভাচরণ করিতে অসমর্থ হইয়া পড়িতেছে। অবিরত অঙ্গহীন অস্পষ্ট শব্দ আবৃত্তি করিতে করিতে সাহিত্যের ভাব ও রূপ পরিবর্তিত হইয়াছে—এখন তাহাকে আর খাটা বাঙ্গলার সাহিত্য বলিবার উপায় নাই।

লেখকগণ যেন তাঁহাদের লেখার মধ্য দিয়া অনবরত বলিতেছেন—বিদেশীয় শব্দ ও ভাব ব্যতীত আর বঙ্গীয় ভাষা লক্ষ্মীর লজ্জা নিবারণ হয়না। প্রত্যেক জাতিরই একটা জাতিগত বিশিষ্টতা আছে। ঐ বিশিষ্টতা টুকু তাহার সম্পূর্ণ নিজস্ব এবং উহার উপরেই জাতীয়ত্বের আসন প্রতিষ্ঠিত। ঐ টুকু অস্ত্রের ভাব সাগরে ডুবাঁইয়া দিলে, সে জাতির অস্তিত্বের নিদর্শন কি থাকে? প্রত্যেক ভাষারও জাতিগত বিশিষ্টতার মত নিজস্ব বিশিষ্টতা রহিয়াছে; অথ ভাষাগত ভাব ও শব্দের ইত্যন্ততঃ বন্ধনে, তাহার ঐ স্বাধীনতা টুকু হরণ করিয়া লইলে, জাতির মত অপরের সংস্রবে ভাষার আসনও দোহুলামান হইয়া উঠে—বঙ্গভাষা আজ এই সঙ্কলগ্নে উপনীত হইয়াছে।

তাই আমরা এখন জাতীয় ভাবোদ্দীপ্ত ওজস্বী সাহিত্যিকের সাহিত্য প্রার্থনা করি যাহার জলন্ত ভাষায় বিলাসময়ী কবিতা-সুন্দরী দূরে সরিয়া দাঁড়ায়। জবা বিষদল হাতে লইয়া ঐ যে ভারতবাসী শক্তির মন্দির দ্বারে সমবেত হইয়াছেন, সাহিত্যিক গুরু উহাদিগকে মুক্তি-মন্ত্রে দীক্ষিত করুন। সেই জাতীয় ভাষাকে আকাজ্জনা করি যে ভাষা হৃর্ভিক্ষ-তাড়িত বিপন্ন দেশবাসীর জন্ত অনায়াসেই রাজচক্ষু হইতে দুই বিন্দু গুপ্ত অশ্রু বহির্গত করাইতে পারে। সেই ছাতিময়ী ভাষা-দেবীকে নমস্কার করি, যিনি অনশন-ক্লিষ্ট ক্ষুদ্র শিশুর মলিন মুখ-বিবরে দেশ-সেবকের করুণ হস্তে সুপথ্য প্রদান করাইতে পারেন।

সেই দেবোত্তমা রণরঙ্গিনী ভাষাকে শত শত প্রণাম করি—যিনি ভীমার্ভৈর-বীর মত বলবানের নিষেধে ব্যথিত হুর্সলের রক্ষার্থে—চণ্ডের শাসনে চামুণ্ডার মত অগ্রগামিনী হইতে পারেন, যাহার আস্থানে বিধাতার পাঞ্চজন্ম বাজিয়া উঠে—দহু ভয়ে পালাইয়া যায়। তাহাই প্রকৃত সাহিত্য যাহা হৃদয়ে হৃদয়ে অগ্নিময় অহুবেদনা আনয়ন করে, যাহার শক্তিতে মানব আত্মরক্ষায় জাগরিত হইয়া উঠে।...

যখন যে জাতি সংসাহিত্যে বিমুখ হইয়া একমাত্র প্রবৃত্তিমূলক কুরুচিপূর্ণ সাহিত্যের আলোচনায় হৃদয়ের উচ্চ উদ্ভাবনী শক্তির অবমাননা করে, তখনই সে জাতি কৰ্মহীন হইয়া অবনতির নিম্ন সোপানে গড়াইয়া পড়ে। ইতিহাস তাহার প্রত্যক্ষ সাক্ষ্য দিতেছে। জাতিগণ জাতির সাহিত্য ও জীবন একত্র সমালোচনা করিলে বুঝিতে পারা যায়, উহার জাতীয় জীবন সাহিত্যের জীবন্ত স্বরূপ মাত্র।

জাতীয় জীবন সংযমিত না হইলে ভাগ্য প্রসন্ন হইতে পারে না। এই সংযমের পথে সৌম্যমুগ্ধি সংসাহিত্য প্রধান সহায়। সংসাহিত্য সৰ্ব্বতোভাবে জাতীয় অতীত গৌরব, অতীত কৰ্মকুশলতা, অতীত আত্মোৎসর্গ ইত্যাদির স্মারক হওয়া উচিত। নতুবা জাতির আত্মনির্ভরতা দিন দিন শিথিল হইয়া পড়ে, আত্মশক্তিতে অবিশ্বাস ও উপেক্ষা আসিয়া উপস্থিত হয়। যে জাতি যখন যত উচ্চ সাহিত্যের আলোচনা করিয়াছে তখন তাহাদের লক্ষ্য তত মহান, আদর্শ তত নিম্নল, জীবন তত সুখময় হইয়াছে।

মানবের লক্ষ্য মানবত্ব—সম্মুখে একত্বের পথ ব্যষ্টিকে ফেলিয়া সমষ্টি, জাতিকে ফেলিয়া ব্যক্তি এ পরম পন্থায় কখনও নির্ঝিল্লি অগ্রসর হইতে পারে না। তাই বৈদিক ঋষিগণ কোটি কোটি মানবের বিভিন্ন পথগামিনী চিন্তাবৃত্তিকে এক মহান্ ভাবসাগরের দিকে আকর্ষণ করিয়া রাখিয়া গিয়াছেন—ঐ একত্বের পথেই সাহিত্য ও জাতীয় জীবনের মধুর মিলন-লগ্ন অবস্থিত।

শ্রী সুধীর কুমার বসু.

আর্টস, দ্বিতীয় বার্ষিক শ্রেণী।



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John Mack as a Man.*

WE are grateful to Mr. Rawson for portraying to us so vividly this evening the main outlines of Mack's career. We have seen him as a distinguished student of classics, science and theology in Edinburgh, London and Bristol. We have had a sketch of his career of nearly 25 years at Serampore as a luminous and learned lecturer on chemistry and general science, a professor of Theology, an eloquent preacher, and an accomplished journalist and author. I shall only attempt by way of supplementing all that Mr. Rawson has so well put before us, briefly to set forth some of his main characteristics as a man and a christian.

(1) He possessed in a marked degree the virtue of *loyalty*, loyal co-operation with his gifted colleagues. In the inscription on the tablet erected in our Mission church he is spoken of as "The faithful and beloved associate" of the Serampore missionaries. There is a great deal behind that statement. The Serampore trio had been sorely troubled for years by the unkind criticisms of some of their younger colleagues. The atmosphere at Serampore and in England had been poisoned by their critical and ungenerous attitude to the great trio. The greatest reputation may for the time being be shattered by the continuous and skilful use of the poisoned word and the poisoned letter, and for a considerable time Carey and his colleagues were objects of suspicion so far as the missionary powers that be were concerned. One can understand with what immense relief and satisfaction they watched the growth in their midst of men of such strength and sympathy as John Marshman, John Mack, John Leechman and William Robinson. When so many men both in India and at home thoughtlessly fell in with the mischievous criticism—nine-tenths of

* Notes of an address by the Principal at a social gathering held at Mack House on March 12th to commemorate Mack's birthday.

it wholly without foundation, and the other tenth often perverted to a degree—the Serampore men discovered (and the discovery was as balm of Gilead to their souls) that they could rely on such choice spirits as John Mack to appreciate their standpoint and do them justice whatever others around were saying. The longer I live the more I am convinced that almost all the trouble that arises among friends and fellow workers is due to the perverse habit of passing judgment on a particular situation or personality after hearing one side only. John Mack was not made in this way or addicted to this habit, and so he goes down to posterity as “the faithful and beloved associate” of the Serampore missionaries.

(2) Further he was a man who found contentment and *satisfaction in the humblest service*.

‘I never’, he once said, “envy the favourite minister of the best and largest congregation in Britain when I am preaching in Jannagar.” ‘Our good friend Mack,’ wrote a visitor to Serampore, ‘Is tenfold more a missionary than a professor?’ Another remarked about Mack that he had a perfect contempt for money except in so far as he could use it for the benefit of others. He was manifestly a man in all his activities, eager and ready to give himself whole heartedly to the humblest duties and the most common tasks. With his great eloquence, profound learning and literary gifts there were few positions in the professional world to which he could not legitimately aspire if his ambitions led him in that direction, but he preferred the reproach of Christ and of Serampore to the applause of an admiring world. He accounted no service too lowly for his great gifts, and what is equally significant and rare, he did not envy others more highly placed than himself. Too many of us pass through life, continually grumbling about our own unhappy lot and lack of opportunity, and with continual envy in our hearts of the more fortunate lot of others. There is only a short step from this state of mind to that of another, viz., jealousy and rivalry, conscious or unconscious. When I am dissatisfied with my own job, and view with envy the job of another, there is nothing easier for me to persuade myself than this, that it is my duty to shew up the unfitness of the other man, and to demonstrate my own fitness to take his place. There is no circle of men and women, religious, social, political, commercial, educational, or literary—in any part of the world where this vice is not apt from time to time to poison the springs of mutual faith and good will, and much of the heart-burning and social trouble of the world, from the time of Cain and Abel, with its story of fraternal jealousy and rivalry, down to our own day, finds its origin here.

Not a few men and women who would be greatly shocked at the mere mention of the more vulgar, and coarser vices of human nature, do not hesitate when the opportunity occurs, to speak and write poisonous things with little or no foundation in fact about their associates, and make use of innuendoes which have as their purpose and result the murder of a reputation, the robbery of a good name. In the great judgment day the condemnation of the slanderer with his or her lowdown methods of vilification, will not, we may safely predict, be less severe than that of the robber and the murderer. The fundamental trouble is that men and women are apt to think far too much about the duties of others, and far too little about their own, to magnify the faults of others, and to ignore their own. It is the old story of the mote and the beam. To all of us in our meddlesome moods comes the clarion call "What is that to thee? Follow thou me." Let us in the spirit of John Mack find our satisfaction in making the best use of such opportunities as God may put in our way, instead of trying to exalt our own importance by making a habit of casting aspersions on the efforts and services of others.

(3) Further John Mack was a man who had *the gift of making friends* not only with the great and good, but also with the poor and lowly.

We have seen how he was beloved and blessed by his great associates. The records indicate that he was equally the friend and associate of his Indian Christian brethren in the humble village settlement of Januagar. The ideal and pattern of all human friendships is the friendship of God with man as exemplified in the Incarnation. The Son of God in his sojourn on earth found his friends not among the great and cultured on the earth, but the humble fishermen of Galilee. The exclusiveness of so much of our modern life is a blank negation of the spirit of the Incarnation. It is because the Christ of God finds so little place in our hearts and minds that we make so much of racial, social and cultural differences in our relations with our fellow men and women. If the incarnate Christ makes his dwelling place in you and me, we shall find no difficulty in making friends not only with the great and good, but with the poor and lowly, even as God Himself has made friends with us, weak and sinful though we be. The underlying motive and spirit of all Christian and missionary relationships is the spirit of the Incarnation. We are seeking a solution of the racial and national animosities of our day, and the rigid caste and social distinctions that so often divide man from man, and community from community. I can see no solution except the

simple one that we become more Christlike. In Him the differences that so often divide us and which we are apt to magnify at every turn find their proper place, and that place is a very subordinate one, in the light of our vital and eternal relationships as the sons and daughters of our One Divine Father, the God and Father of our Lord Jesus Christ. John Mack, like all great Christian souls through the ages, had entered into the secret of this eternal bond, and so the friendship that is christian, was but the natural and inevitable expression of a soul saturated with the Christian ideal.



Sir Evan Cotton's Presidential Address.

At the Serampore College Convocation, Feb. 7th 1925.

OUR first duty to-day is towards the past. Therefore I will take the text for my opening remarks from the time-honoured invocation at the University sermon at Oxford. "Let us praise famous men." And herein more specially are we bound to commemorate the names of Carey, Marshman and Ward. It was in 1818 that these devoted men founded the Serampore College: and it is through their labours that the College can look back to-day upon a century of useful work.

The historic interest of Serampore is great. The year 1755 was marked by many events. Georgius Secundus was then alive: and as you will also remember, that was the year that Lisbon town saw the earth open and gulp her down. But it was likewise the year of the foundation by the Danish East India Company of the settlement of Fredriksnagore or Serampore. We may still see the monogram of Frederick the Sixth over the Jail of the Court House and the Church of St. Olaf, which was opened for service by Carey in 1805. Yet the place is less rich in memories of the Danes than of the three plain men who came here in 1799. It is wonderful to think of the work accomplished by them. Carey, they say, had been a cobbler, Ward an apprentice to a printer, and Marshman a shop boy. Each and all of them turned their gifts to good account. It was in Serampore that they set up their famous printing press where they printed the Testament not only in Bengali but even in Chinese, with the aid of John Prinsep who sent workmen from Monirampore on the opposite bank of the river to engrave the wooden blocks for the ideographs. From this modest Press came thirty translations of the Scriptures, the first

Bengali newspaper (the *Samachar Darpan*) and the *Friend of India* which still survives as the weekly edition of the *Statesman*. We welcome Dr. Carey's descendant among us to-day: but he will look in vain for his great ancestor's early house which is sixty feet in the river. Gone too is Carey's botanic garden which he established in 1800 and which is now appropriated in part by a jute mill. In its palmy days it contained 3,000 specimens of plants and covered six acres of ground. But the college survives—sedet in aeternum, may we not say? And in the college library are still preserved Dr. Carey's chair and his crutches and the old pulpit from which, as the saying went, Carey used to preach with simplicity, Mack with authority and Marshman with length. At one time we could see upon the college walls the portrait of Carey with his Moonshee, which is attributed to Zoffany, and a portrait of Ward by Penny. Both of these have, however, been removed to London. But in this hall there still hang two notable portraits of Marshman and four interesting paintings of Danish kings and queens. For another presentment of Marshman we can go to the Victoria Memorial Hall, where his portrait hangs close to that of his son-in-law, Henry Havelock, who not only married his wife, but was also baptized at Serampore. So much for the storied past. The chronicles of the present have been unfolded for us by Dr. Howells whom we are all glad to welcome back after his well-earned rest in Europe. The record may, I think, be viewed with satisfaction. You will celebrate two years hence the hundredth anniversary of the grant by this Danish Majesty of the charter of incorporation which inter alia confers upon the college the powers of an University and enables (as we have seen to-day) the conferment of degrees—an authority which remained for many years unexercised and which owes its revival, to the present Principal. That authority is unique of its kind in India: but to my mind it is not the most remarkable feature of your institution which, if I may be allowed to say so, is the example of Christian unity which it offers. The sermon to-day has been preached by the Lord Bishop of Calcutta and service was conducted in the morning by a Lutheran pastor; while prayer has been offered this afternoon by Dr. Watt, the Principal of the Scottish Churches College. Look, moreover, at the list of members of the College Senate, and you will find members of the church of England, Baptists, Congregationalists, Lutherans, Methodists, Presbyterians and most interesting of all to a student of history such as myself, Syrians from the far South of India. I rejoice to read in the original statutes that “no caste,

colour or country shall bar any man from admission to Serampore College": and I rejoice equally to know that this wise admonition has been heeded, and that Tamils from Ceylon, Malayalis from Travancore and Khasis and Garos from the hills of the north-coast, have contributed and are still contributing, to the enrichment of your communal life. There is nothing of the water-tight compartment about your principles or your practice. With such traditions behind you and such ideals set before you, the future cannot but be full of hope. There may be anxious times in store: but the inheritance which you have received and which you will hand on, cannot surely fail. See to it only that the torch-bearers of the future are worthy of those who placed the opportunity within your grasp.

I am one of those who look upon the formation of character as an essential ingredient of education—more essential even in some respects than the mere accumulation of learning. Now it so happens that as President of the Bengal Legislative Council, I have enjoyed the advantage of observing what sort of a man is represented by the Serampore College product. The politics of members of the Council are no concern of mine. I know no difference between Trojans and Tyrians, but as I sit in the chair and watch the progress of debate, I study the characteristics of our public men. The man for whom I am always in search is the man of sound and mature judgment, who studies each question as it presents itself and who, having once registered his conclusion, courageously acts upon it. There are, I am happy to say, men of this stamp on all sides of the Council-chamber: men who personify Horace's just man who holds resolutely to his course: and among them I place the representative on the Council of the Indian Christian Community, Prof. S. C. Mukerji whose connexion with Serampore College is well-known.

There remains little more for me to say. I revisit Serampore after an interval of nearly twenty years, during which time I have been busy with the organization and administration of education in London. We pride ourselves in London upon being the foremost education authority in the world: but how true it is that the man who believes he has solved the mystery of knowledge has still much to learn! I have learned much from my visit to-day and shall not forget it when the time comes, as it soon will, for me to return to England. My best wishes will always be with the Serampore College.



Extracts from the Principal's Convocation Report.

WELCOME to the President. I may be allowed, Sir Evan, before proceeding with the Report of the work of the College during the past year, to give you a most hearty welcome into our midst as President of our Convocation proceedings to-day. We are glad to welcome you, Sir, as a distinguished member of a distinguished family of Anglo-Indian administrators extending back to several generations, and noted for their deep sympathy with and philanthropic efforts on behalf of the people of this land. The name of your father, Sir Henry Cotton, when I first came to India, and for several years after was a household word among educated Indians, and he was loved and trusted by them all as few Englishmen have been, on account of his life long passion and self-sacrificing efforts for Indian political and general progress, and the social amelioration of the poor and oppressed. And in your own distinguished career there is much that makes you interesting to Serampore and Serampore interesting to you. From the days of your notable career at Oxford with your classical, historical and legal studies, and your official connection with the famous Oxford Union Society, you have identified yourself in an honorary capacity with the conduct and management of various educational, literary and philanthropical organisations both in the home land and in this country. Notable in this respect has been your work in connection with the London County Council, and the London School of Oriental Studies. In the higher type of journalism, such as is exemplified in papers like the Manchester Guardian,—in the judgment of many the best newspaper in England,—your interest has been continuous and your journalistic contributions notable and numerous. We at Serampore perhaps think of you more particularly as an author and antiquarian, and your 'Calcutta Old and New' is a standard work, pre-eminent for its historical and antiquarian research. And finally it is no mean achievement in a country rent by political strife, to be appointed President of the Bengal Legislature, with the goodwill of all concerned. I cannot say, Sir, that I envy you the important position you now hold in Calcutta, but I can assure you on behalf of all that Serampore has stood for throughout her history, that you have our heartiest good wishes in all the efforts you are called upon to make, to establish a reign of sanity, goodwill and mutual

understanding, among all parties responsible under present conditions for the maintenance of good order and peaceable government in this great province. In reviewing your career I have a feeling that you would, Sir, under other conditions, have made an admirable member of the Serampore College Staff, carrying on the best traditions of the Serampore College and Mission as exemplified in the manifold labours, educational, social, literary, journalistic, historical and antiquarian of Carey, Marshman and Ward! At any rate we feel sure you will have no difficulty in entering into the soul of Serampore, and understanding our aims and problems.

Historical Summary. Missionary Educational work at Serampore dates from the year 1800, and Serampore College is a direct outcome of the earlier educational activities of the Serampore Mission.

An understanding of our present activities, aims and problems requires some knowledge of our history as a College and Mission. Most of you have this, but to help such as are with us for the first time, and are without such knowledge, I will review in a paragraph the main landmarks of our growth as an Educational Institution.

In 1818, established in the Danish Settlement of Serampore by the Christian Missionary pioneers, Carey, Marshman and Ward for the instruction of Indian youth in Christianity and the Sciences: in 1827 incorporated by Royal Charter granted by His Danish Majesty with University powers under the control of an independent Council and having for its main object the promotion of piety and learning, particularly among the native Christian population of India though open to all castes and creeds; in 1845, confirmed by the British Government in its chartered rights and immunities on the transfer by the Treaty of Purchase of the Settlement of Serampore from Denmark to Great Britain; in 1856, placed by the College Council at the disposal of the Baptist Missionary Society to become a part of its educational operations, Arts and Theological; in 1857, affiliated to the newly formed Calcutta University, the first body in India to exercise, though not the first to receive, University powers; in 1883, closed as an Arts College to become purely a Christian Training Institution, secondary, normal and theological for the Baptist Churches of Bengal; in 1900, and the following ten years, made a subject of important discussions in various Conferences, denominational and interdenominational, with a view to its reorganisation as a high grade teaching institution and the utilisation of the College Charter for the granting of theological

degrees to qualified students of all Churches ; in 1910, reorganised on the lines laid down by the original founders under the direct control of the College Council by the appointment of a qualified Theological Staff and the opening of Higher Theological Classes on an interdenominational basis ; in 1911, again affiliated to the University of Calcutta up to the standard of the Intermediate Arts ; in 1913 to the B.A., in 1920 to the Intermediate Science and in 1924 to the B.Sc. ; in 1915, its Charter utilised for the first time for the conferring of degrees in Divinity ; in 1918, the Centenary year of the College, the Serampore College Act passed by the Bengal Legislative Council, with the object of enlarging the College Council, and constituting a new Senate on an interdenominational basis ; in 1919, the Governing Body of the College—Council, Faculty and Senate—reconstituted in accordance with the provisions of the Serampore College Act ; in January 1925, responsibility for the full efficiency of the College on its present basis assumed by the Baptist Missionary Society ; such, in brief, are the main landmarks in the history of Serampore College.

The Present Outlook.—The brief history I have given will make it clear that Serampore is really a dyarchy consisting of the College Council and the Baptist Missionary Society. Legally no doubt the College Council is the ultimate authority for everything connected with the College. All our property is in the name of the Council, and though our Senate under the New Act has certain statutory rights in regard to the control of academic studies, yet whether we are members of the Faculty or of the Senate, we are all appointed by the Council, and if we prove unequal to our job, or misbehave ourselves, we can be dismissed by the Council, and the powers we possess as a Faculty are all delegated to us by the Council. Yet as a matter of fact, morally the authority of the Baptist Missionary Society has never been questioned, and no vital issues are settled without consulting the Society's Committee at Home or its Conference on the field. The plain facts of the situation are that throughout our history, while there have never been lacking instances of generous help from individuals and societies of different denominations, the overwhelming proportion of Western support has come to us from the Baptist Missionary Society or its individual members, without taking into account the local resources in the way of Government and University grants, and students' fees. It may be interesting to recall the origin of the dyarchy. The chief founder of the College, Dr. William Carey, was also the chief founder of the Baptist Missionary Society, the oldest

Protestant Missionary Society in the West. He and his two great colleagues, Marshman and Ward, formed a triumvirate. The three members of this triumvirate were great men, but they had their failings. In one respect their failure was a signal one. They did not succeed in winning the confidence and cordial cooperation of most of the younger men sent out by the Baptist Missionary Society to work with them as colleagues. I may summarise in this connection a statement from Pearce Carey's thrillingly interesting biography of his ancestor,—“The seniors were paying the price for their long unfurloughed labour in the heat of Bengal. They may have been (though of this there is no proof) not quite sympathetic enough with the dreams and ideas of the newcomers, whose youth-hood made them one. India does breed autocrats. One can feel for the juniors who were chafed with the yoke which the Serampore elders had deliberately chosen, and which had become their second nature. As a result they bore themselves with pronounced asperity towards Dr. Marshman, though they had no difficulty in working smoothly with Carey and Ward: Serampore became discordant and distressed. Carey had never known such friction and becoming dangerously ill was brought to the brink of the grave.” The ultimate upshot was the maintenance of the Serampore Mission on an independent basis, separate from the missionary activities of the Parent Society in Calcutta. Every effort was made to separate Carey from Marshman, but he stood by his gifted colleague to the end. ‘I have lived’ he wrote ‘with Dr. Marshman for eighteen years, and have seen him in all relationships, and I do not think I am blind to his faults. I have seen all his so-called tortuosities, and every defect with which he is charged. But I cannot caricature him as I am sure our brethren do. That would be like publishing a print of a man with a long nose, and elongating it to the extent of several yards’”. In this respect I think we may say that history is always in danger of repeating itself. The subsequent history of the relations of Serampore College and the Baptist Missionary Society I have indicated in my historical summary. The latest and most momentous development occurred only a month ago. The difficulties of our situation during the past few years were clearly indicated in last year's report by the Officiating Principal, and I will content myself with quoting one or two sentences from his statement. “The inward significance of what I shall have to say in this connection” (so runs Mr. Drake's report) “may at once be summed up in the initial statement that the College Council has reached a point at which, unless substantial

aid is forthcoming, they will be compelled to discontinue the manifold activities that are now being carried on under the Charter, more especially in the interests of the theological education of the Indian Christian community." And again "So far, while the Council and Senate have (under the 1918 Act) become broadly interdenominational, and the students who have benefited by the reorganisation are from many different sections of the Indian Christian community, the British Baptists have had to meet the enhanced financial burden almost entirely from their own limited resources." When I went home eighteen months ago, the situation was undeniably critical, and the danger of cleavage between the College Council and the Missionary Society was real. My stay at home was much longer for family and health reasons than I had planned for, but it will always remain a source of solid satisfaction to me that I was able to render some little help in bringing about a definite and from the College point of view a very gratifying understanding between the Council and the Society regarding the future support of the College. The negotiations extended over several months, and involved many long and anxious meetings. We owe much to the gifted leadership and vision of our new Master, Mr. J. H. Oldham, a missionary statesman and author of international repute, and to the broad outlook and practical common sense of the Secretary of the Missionary Society, Mr. C. E. Wilson. We have further to acknowledge most valuable assistance for a part of the time from Mr. Pearce Carey and Mr. Anderson, both of them now members of our London Council. The final outcome of the negotiations is that the Baptist Missionary Society has undertaken responsibility for the full efficiency of the College on its present broad interdenominational basis as a Christian College of Arts, Science and Theology under conditions, we trust, acceptable to all parties concerned. We shall and must continue to appeal to the Christian and general public, East and West, for wider and more generous support in view of the broad character of our educational activities, but after the financial strain of the past few years it is a source of intense relief to know that we have behind us as a College, in our hour of need, the sympathy and resources of a great missionary organisation like the Baptist Missionary Society, still inspired by the broad spiritual sympathies and Christian statesmanship of its founder, William Carey. Before concluding this part of my report. I wish to utter a word of caution. The fact that we have now a great missionary society behind us does not mean that we can be less careful, but if anything, must be more careful.

of all our expenditure and undertakings, old or new. But if we prove worthy of the trust placed in us, and carry on in the philanthropic spirit of our Master, the supreme task imposed upon us by the terms of our Charter, the promotion of piety and sound learning, in the interests of India's highest good, there need be no talk of closing down for many a year to come. In the meantime steps are being taken by the home authorities to strengthen our hands. They have recently appointed Dr. C. H. Watkins, a man of deep scholarship and wide experience as an addition to our Staff. I think too I may take the responsibility of foreshadowing the early appointment of one of our lecturers now on leave, Mr. C. E. Abraham, M.A., B.D., a distinguished alumnus of Serampore College and a member of the Mar Thoma Syrian Church, as a member of our Professorial Staff. Other appointments may follow when the right men are forthcoming. We have a past that we are proud of, and there are no indications that our outlook for the future is hopelessly clouded. You may rest assured that Serampore will not go under without a struggle. It is a matter of gratitude and satisfaction to me that notwithstanding certain difficulties of a serious character that have arisen during my absence, the life of the College in all its varied departments is more vigorously healthy than ever. I desire on behalf of the Council to thank the whole teaching and administrative staff of the College for their great devotion to the College interests during the past year, and in particular to express appreciation of the work of the Offg. Principal and his two European colleagues, Messrs Rawson and Angus under exceptionally trying conditions. The burden on them, specially in view of the responsibilities of the Higher Theological Department, has been heavy, and they have borne it like men. There is one statement in last year's report that needs modification. Professor S. C. Mukerji's resignation has not as yet been accepted, and he still remains a member of our staff on leave. The whole matter as a lawyer would say, is still *sub judice*, and the less I say about it at this stage the better, but I am on safe ground when I assure you that I most heartily endorse all that was said by the Offg. Principal in last year's report regarding Mr. Mukerji's able and distinguished service extending over a period of many years, as a Professor and member of the Faculty. Mr. Mukerji and myself, I may add, have been intimate friends for a quarter of a century, and my life in India and at Serampore would have been very much the poorer but for his genial comradeship and loyal co-operation.

Sir Ashutosh Mukherji.—I cannot allow this opportunity

to go by without fitting reference to the passing of a great soul and eminent friend of Serampore College—I mean Sir Ashutosh Mukherji. I first came in contact with him nearly a quarter of a century ago. I was then a young and unknown missionary in Orissa, and had only recently begun the agitation for the reorganisation of Serampore College on the lines laid down by its founders. I called to see him at his house by the introduction of a mutual friend. He was then a busy and distinguished lawyer, interested in University affairs, and I can still picture him in his office surrounded by his books and anxious clients. He gave me nearly an hour of his valuable time, and his benignant eye and massive personality attracted me. The information and advice he was able to give me on the legal aspects of the old Serampore Charter proved of momentous importance in the progress I was able to make, and after the reorganisation scheme took effect, we could always rely on his powerful influence and support in furthering the aims of the College in every possible way. To us he was always a tower of strength, and he never failed us in our hour of need. My personal relations with Sir Ashutosh were of an intimate character. Like all great men he had his failings, but I can truly say that I revered him as an elder brother, and I think I am not mistaken when I say that he gave his confidence to me more than he did to any other European. Occasionally I had occasion to differ from him in academic matters, but at such times there was no trace of resentment on his part or undue pressure. It is now a pleasant recollection to me that I was able in most fundamental matters to give him consistent support in the Senate, on the Syndicate and in the various important University Committees on which we served together. His driving force, executive ability and extraordinary genius in grasping both principles and details, made him a king among men, by far the greatest personality it has been my privilege to come in contact with, whether in the East or the West. Sir Ashutosh was a Bengali, I am a Welshman. He was an orthodox Hindu and I am an orthodox Christian but in the realm of mind and spirit there is something that transcends nationality and inherited creed. I can never believe that the massive mind of Sir Ashutosh was destroyed at the burning ghat, but his soul goes marching on, and when it falls to my lot to pass into the realms of light, I live in the faith that he will be there and will come forward to greet me with the old benignant smile.

The Problem of College Government and Administration.—In conclusion I may make brief reference to the problem

of College Government and administration. Throughout our history this problem has presented difficulties, and this has been inevitable for historical reasons I have already set forth. The generous action of the Baptist Missionary Society in making itself responsible as far as may be necessary, for the budget of the College, again brings into prominence some of the inherent difficulties of the situation. For some years there have been five bodies concerned in the government and administration of our institution (1) the College Council in England, the one body legally responsible for all, (2) the Baptist Missionary Society's Committee in England, (3) the College Faculty or the body of College Professors and other Functionaries, (4) the Senate and (5) the Baptist Missionary Conference in India. In the Charter and the New Act, reference is made only to the Council, and the two bodies acting under the authority of the Council, viz., the Faculty and the Senate. Yet throughout our history we have, as I have already indicated never taken any important step in advance without securing the approval of the Baptist Committee in London, and the Baptist Conference on the field. The Principal of the College is the only individual who is ex-officio or by election member of all the five bodies referred to, and so long as he can as a connecting link be present at the meetings of the different bodies when College matters are under discussion, serious misunderstanding is improbable. But seeing two of the bodies are in England, and three in India, there can be no surprise if difficulties of a real character occasionally arise, and so it happens that during the past two or three years there have been, as affecting various College problems, important differences between the Baptist Conference on the field, and the Society at home, and between the Faculty on the field, and the Council at home. Here history is only repeating itself, for clashing standpoints there always have been in democratic organisations like our own. Yet the vision of the prophet Isaiah gives us courage, and ever serves to keep alive the inextinguishable hope that the seemingly impossible may surely be realised, not only in regard to Serampore College but in regard to all organised bodies, political, social and religious, in which problems of a kindred character are involved. "The wolf shall also dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fat-lamb together, and a little child shall lead them." It is the supremacy of the little child, the regenerating and refining influence of the Divine Babe of Bethlehem, that makes the solution of such difficulties

certain, whether as applied to Serampore or to the great and pressing problems of the world beyond.

Conditions in India have fundamentally changed since the time of Carey, Marshman and Ward. At that time an exclusive triumvirate may have been quite justifiable as a method of government and administration though not a few will feel that a more generous policy in regard to the younger brethren was called for. So far as the modern situation is concerned, we are all agreed that the day of exclusive triumvirates has passed away never to return, and in the days to come, we shall see—so far as the terms of our Charter and Statutes with their Christian basis permit, our Indian brethren increasingly associated with us in the government of the institution under conditions of complete equality. It rests on our Indian Christian brethren to shew that in scholarship and personal devotion they are qualified to stand shoulder to shoulder with their European colleagues, and that they are ready to make such sacrifices as their European brethren are called upon to make. Patience on both sides with one another's limitations is an absolutely essential condition of happy and fruitful fellowship. I earnestly appeal to all who are in a position to help, to co-operate loyally and in a spirit of generous trust in the accomplishment of our great aims, and the realisation of our ideals as a College of great traditions in the past, and high hopes for the future. In substance our underlying motive and dominating ideal is only a particular expression of the supreme Christian missionary ideal throughout the centuries. It is simple and yet so far reaching, and if you ask me to state it in a single sentence and in modern terms, I would reply "World unity through conformity on the part of individuals and nations to the spirit and character of Jesus Christ, the Supreme Revelation of the Divine mind and heart."



Learning in the Dark Ages.

By Mr. N. N. Mukherji, M.A.

BEFORE describing the condition of learning in the dark ages I think it is necessary to define the dark ages first. The period of about 600-years from the sixth to the eleventh century is generally known as the dark ages. But the period of about 1000 years, from the fall of the Western Roman Empire in 476 A.D. to the fall of the Eastern Roman Empire in 1453, or roughly

from 500, to 1500, that is, the whole of the middle ages in Europe, may generally be called the dark ages. Hallam, speaking of the middle ages, says that 'this period considered as to the state of society has been esteemed dark through ignorance, and barbarous through poverty and want of refinement.' According to the view of general history, during this period the human mind was unconscious, unconscious of itself and of its powers, of what men had done and of what remained still to do. It was a period during which life was not felt to be so much concerned with this world as with the preparation for another—there being a general belief that the world was to come to an end with the millennium. Whether this view be a correct one or not, it is certainly true that the middle ages are much below the level of either the ancient or modern times in intellectual civilization.

Now to my subject. As in a lunar eclipse the moon before being fully eclipsed passes through the penumbra of the earth, so learning, before it was totally eclipsed in the sixth century, passed through a period which was a preparatory one to the approaching darkness. This period may roughly be said to have begun from about the end of the second century of the Christian era when the Roman empire was still in its outward glow. The ancient world had received the highest amount of light and culture possible at the time at the hands of the Greeks. Literature, Philosophy, Art, Science, indeed every branch of human knowledge attained a very high standard and the ancient world was all aglow with the radiance of Greek civilization. In the second century B. C. the Greeks were subjugated by the Romans. Though the Roman arms conquered the Greeks still the mind of Greece mastered Rome. So the world lost nothing in civilization by the fall of independent Greece. The Romans preserved, nay in some cases improved, what they got from the Greeks. But with the decline of the Roman empire the intellectual energy of the mighty Romans began to decline along with their arms. Even the good emperors of Rome from Trajan to Marcus Aurelius, who flourished in a quite early period of the Roman empire had to maintain an artificial health of letters by bestowing patronage. Though under the last named Emperor there were men who made the age famous—grave lawyers, judicious historians, wise philosophers—still if one is critical enough he will easily detect in the writings of these men 'much loss in originality of genius, in correctness of taste, in the masterly conception, and consummate finish of art, in purity of the Latin, and even of the Greek language.' Then during the third

century A. D., matters came to still worse pass for 'the law was neglected, philosophy was perverted so as to become contemptible, history became nearly silent, the Latin tongue grew rapidly barbarous, poetry was rarely and feebly attempted, and art was increasingly degraded.' The fourth century saw an aggravation of the disease of the third century. In the fifth century came the final overthrow of Roman majesty in the West, which dragged down with it all that lighted the old world-art, science, literature, everything. The curtain fell, the light went out, and all was dark!

I may now attempt to ascertain a few of the causes that led to this gradual enfeeblement of the light of classical times even before the Roman Empire ceased to exist.

Firstly, as the Roman arms declined, there set in a general degradation of the Romans all over the Roman world and this was accelerated by the extension of the Roman citizenship, by the admission of the barbarians into the military and even civil dignities of the empire, by the discouraging influence of provincial and illiterate sovereigns, and by the calamities which followed the invasions of the Goths, Vandals and others.

Secondly, the mind of a nation, like its arms, can never remain stationary, and if a nation fails to produce original and inventive geniuses who can advance the land-mark of human knowledge or skill, it is sure to recede step by step till it reaches such a stage that even second rate men do not flourish. The Romans had reached such a stage.

Thirdly, with the cessation of the advancement of learning the diffusion of literature also showed a distinct decline. 'Diffusion of knowledge in a nation will be proportional to the facilities of education, to the free circulation of books, to the emoluments and distinctions which literary attainments are found to produce, and still more to the reward which they meet in the general respect and applause of society.' But unfortunately for the world an all round plethora set in over the Romans towards the close of their empire, so there were neither rewards for learning, nor praises of society for the successful cultivator of letters. Laws were enacted by some of the Emperors like Constantine and Julian for the promotion of liberal learning, but they were unable to counteract the lethargy of ignorance in which the citizens were contented to repose. "This alienation of men from their national literature", says Hallam, "may doubtless also be imputed in some measure to its own demerits. A jargon of mystical philosophy, half fanaticism and half imposture, a barren and inflated eloquence, a frivolous

pilology, were not among those charms of wisdom by which man is to be diverted from pleasure or aroused from indolence."

Fourthly, in ancient times books were copied with cost, labour and delay. But towards the close of the Roman Empire if these books were accidentally destroyed by fire, or by the rough hands of illiterate vandals or barbarians, as was then usually the case, an author would disappear from memory for ever, as scholars took no such care to preserve the manuscripts owing to a general lack of interest in liberal education.

Fifthly, the early Christians were proscribed and persecuted as outcasts by the Romans, and so perhaps they had no access to the public schools. So gradually they came to have a grudge and also prejudice against the whole body of classical literature. Hence when Christianity became the state religion of Rome the Christian Church, partly through prejudice and partly to pay off the old score totally neglected classical learning. The fourth council of Carthage in 398 A.D. prohibited the reading of secular books by Bishops. All Physical Science especially was held in avowed contempt as inconsistent with revealed truths. The Church only encouraged theological studies. Now, as the public schools were neglected, the Churches gradually became the seats of learning, where Churchmen tried their best for two centuries to divert studious minds from profane literature and thus slowly but surely narrowed the circle of liberal knowledge.

Lastly, the establishment of monasteries, and the progress of ascetic enthusiasm proved decidedly inimical to learning, as the monks not only drew away the industrious students to their own fold, but they also tabooed the liberal learning of Greece and Rome as immoral and dissolute. Thus we see that the Church in the beginning did immense injury to general knowledge and literature.

Of course some attempts were still made in Greece to preserve the ancient learning, but Greece being subject to Rome the baneful influence of Rome overtook Greek attempts also, and though learning lingered there for a little longer, yet there also a systematic decline set in. Such therefore was the state of learning in Europe before the subversion of the Western Roman Empire in 476 A.D. The second period which now sets in is the real dark age. The fall of the Western Empire saw the devastation of, and settlement of the Goths, Vandals and other barbarous nations in the once civilized Roman world. This subjugation of Gaul, Spain and Italy by the barbarous nations, and their final settlement therein consummated the ruin of literature. The barbarians gloried

in their original rudeness, and viewed with no unreasonable disdain arts which had neither preserved their cultivators from corruption nor saved them from subjugation and servitude. Scarcely one of the barbarians, so long as they preserved their originalty, acquired the slightest tincture of letters; and 'the praise of equal ignorance was soon aspired to and attained easily' by the entire mass of the descendants of the erstwhile literate Roman laity.

They, however, could not have forgotten even the elements of learning if the Latin language in which books were written had not ceased to be their natural dialect.—With the coming in of the barbarians as settlers and rulers came a new tongue; but as these barbarians were rather quickly Romanised they gave up their own native dialect and adopted the Latin tongue. But by the adoption of the Latin tongue by the barbarians the polished language became extremely corrupt, and as learning was held in derision, no one looked to the purity of the language and only sought the easiest way of expression. The result was that in Gaul, Spain and in Italy too, instead of Latin, a new language, at first bearing a close affinity to Latin grew up. Then in course of time the divergence between the languages grew wider and wider till at last altogether new languages, called Romance languages like Spanish, French, Italian were formed. In England the Latin tongue was entirely displaced by the Anglo-Saxon tongue. As in the monasteries and in the official documents Latin was still used, so Latin still remained the book language. But as no book was written in the newly formed tongue, the common people lost all knowledge of books and illiteracy and ignorance were still more increased. Hallam thus gives a vivid description of the evil effects of the dying out of the Latin language. "When Latin had thus ceased to be a living language, the whole treasury of knowledge was locked up from the eyes of the people. The few who might have imbibed a taste for literature, if books had been accessible to them, were reduced to abandon pursuits that could only be cultivated through a kind of education not easily within their reach. Schools confined to cathedrals and monasteries, and exclusively designed for the purposes of religion, afforded no encouragement or opportunities to the laity. The worst effect was, that, as the newly formed languages were hardly made use of in writing, Latin being still preserved in all legal instruments and public correspondence, the very use of letters, as well as of books, was forgotten. For many centuries, to sum up the account in a word, it was rare for a layman, of whatever rank, to know how to sign his name."

This universal ignorance was heightened all the more from

want of books which could not be produced for want of materials for writing. Egypt was the chief place for supplying Europe with papyrus for the writing of manuscripts. But at the beginning of the seventh century Egypt was conquered by the Saracens and so the importation of papyrus into Europe ceased. It was not till the eleventh century that the art of making paper was introduced into Europe. So the only material now available for writing was parchment. As its price was simply prohibitive the production of books had to be given up. Another result of this dearth of writing material was that old manuscripts were erased in order that another might be substituted on the same parchment. This led to the loss of many ancient authors who made way for all sorts of rubbish of the dark period.

We may obtain some idea of the prevailing illiteracy in the different States of Europe at this time from the education of the clergy, the most learned men of the time. In the beginning of the eighth century, in France not one priest in a thousand could write a common letter to any one. Spain reached a similar plight a century later. In England in the ninth century Alfred could not find a single priest in his Kingdom who understood the ordinary prayers, or could translate Latin into Anglo-Saxon. Even under Dunstan in the tenth century, after the strenuous attempts made by Alfred to foster education, none of the clergy knew how to write or translate a Latin letter. In the tenth century in Italy it often happened that in a church Council at Rome scarcely one clergyman was found who knew the first elements of letters. Of course there were, no doubt, second or third-rate scholars here and there like Bede, Alfred, Charles the Great, Alcuin, Hinemar, Raban etc. But they were few and far between, and they were noted simply because there were none like them and not because they were really great.

Justinian, the Emperor of the Eastern Roman Empire in the sixth century, regarded the Schools of rhetoric and philosophy at Athens, the only place in the West where light and culture had not been extinguished, unfriendly to Christianity and also to himself for political reasons. So he issued a decree which forcibly closed these schools and thus silenced for ever the eloquence of the Attic Academy and Lyceum. The intellectual history of Greece began in the sixth century before Christ with the seven sages and it ended in the sixth century after Christ with the expulsion of the seven teachers—Diogenes, Hermias, Sēniplicius, Eulalius, Damascius, Priscian and Isidore. With them passed away that long

line of Grecian sages who for twelve hundred years had occupied the proud position of teachers of the world, and the Greek Muses became mute for ever !

We may now review the effects of illiteracy in Europe on its practical side. With the disappearance of Latin, for general and private purposes, all written transactions went out of use. Contracts were made verbally for want of notaries capable of drawing up the charters. History bordered on perjury. Then with the disappearance of Greek the knowledge of natural science practically disappeared. Astronomy was so much forgotten that eclipses could not only not be predicted but even great emperors were bewildered and terrified at the sight of an eclipse and the panic-stricken soldiers fled from the battle-fields. Most men, even among those who had the education of the times, believed like the barbarians of modern times, that the earth was the centre of the motion of the sun and the stars. Astronomy gave place to Astrology which the so-called learned men of the time cultivated as a means of foretelling the future. No one believed that the earth was round and the knowledge of geography hardly existed at all. Physics degenerated into magic, and chemistry into alchemy in which some people took interest, searching for the philosopher's stone or the elixir of life. These were then the nearest approach to anything like real scientific work. Even mathematics was so much forgotten that it fell far behind the point even of ancient knowledge. Art also hardly existed outside the church which very precariously kept alive the tradition of painting only in rude altar pictures. Thus we see there was a total eclipse and the age was truly dark.

As even a total eclipse is not everlasting, so the darkness of Europe in mediæval times was not eternal and this every one can understand from the condition of modern civilization. In history we generally see that no movement is sudden ; on the contrary all social and political movements are gradual and continuous. So even in the dark ages there were seeds of modern enlightenment. Now in this concluding part of my paper I shall trace the successive stages which again enabled the world to emerge out of darkness and see the full splendour of modern light and culture.

Though the Roman Empire was destroyed, the Roman religion, i.e., Christianity survived, and the Pope of Rome remained the head of the Christian religion. The Pope had to keep up intercourse with different nations, so a common language had to be used. Hence out of necessity Latin was kept alive for use in church correspondence. Then though the Roman Empire had succumbed

to the blows of the barbarian invasions the old glamour of Roman civilization continued, and the Roman tongue, i.e., Latin, was regarded as a sacred tongue, and its use was made compulsory in the liturgy. So it became an absolute necessity for a church-man to be familiar with the Latin language without which no clerical business could be done. Then again, when ignorance became the order of the day and books were despised, the monks, to educate the clergy, established schools and libraries in monasteries, where along with the religious books, gradually all sorts of available Latin and Greek manuscripts, were collected and this, in the long run, helped the greatest in the recovery of the ancient learning and knowledge. Thus the very church which in the beginning did so much injury to the classical learning became in the later stages instrumental in its revival.

After the destruction of the Roman Empire the Pope of Rome by his Canon laws and periodical church-councils maintained very precariously a semblance of order in the choos in which society was merged at the breakdown of the Roman government. But it became increasingly difficult for the Pope to maintain his authority with spiritual punishment only unless it was backed by the sanction of a strong sovereign. So out of necessity Pope Leo had to revive the old Roman Empire and this he did by inviting Charlemagne to become the emperor of the revived Roman Empire which came to be known as the Holy Roman Empire as it was established by the grace of the church. Charlemagne, himself a diligent student had a desire to see his people educated and this desire was whetted to a very great extent after his election as an Emperor when he tried to emulate the deeds of the famous Roman Emperors who had made themselves immortal by patronising learning. Charlemagne distressed by the dense ignorance around him, tried his best to educate his subjects, lay and clerical, by the establishment of Schools and the multiplication and dissemination of books. He collected round him the best scholars of the time including the celebrated Alcuin of England who established a school known as the Palace school where Charles himself, his children and courtiers were the pupils. Besides this school, a great number of other schools also were established by him in connection with the Cathedrals and monasteries throughout his dominions. In causing the establishment of these schools Charles set at work influences that left a deep and permanent impression upon European civilization. Though the movement was rather premature and after the death of Charlemagne darkness again settled over Europe, yet it marks the beginning of a new intellectual life for western Christendom. In England his example was followed with some success by Alfred the Great.

The Roman Emperor Theodosius had issued a code of Roman laws and then in the sixth century Justinian the Emperor of the Eastern Roman Empire published his famous code *Corpus Juris-civilis* which earned him the title 'The Law-giver of Civilization.' When the barbarians swept over the Roman empire they no doubt, substituted their own law in the place of the Roman law, but gradually towards the close of the dark ages the superior merit of Roman law superseded the barbarian codes, and several schools were established in the Italian towns in the eleventh century and later on in other countries like France and England, to study the civil law of Rome. This directly helped towards the revival, to some extent, of the cultivation of the Latin language in which the Roman law books were written.

The Arabians having received their new religion from Mahammad became surcharged with an energy of such an all-round character that they not only conquered the countries from India to the gates of Paris, but also became the best scholars and scientists of the time. About the seventh, eighth and ninth centuries the Arabs established schools, universities and libraries in all the great cities of their empire, such as at Bagdad, Cairo, and Cordova. In these places of learning theology, jurisprudence, grammar, lexicography, rhetoric, romance, poetry, history, biography, geography and above all physical science such as astronomy, geometry, arithmetic, algebra, medicine, botany, chemistry were cultivated with conspicuous success. In physical science no doubt the Arabs got much from either the Greeks or the Hindus but they improved upon them and in time transmitted the knowledge of these sciences to European scholars and thus helped dark Europe in her scientific regeneration. In the field of literature the inimitable tales of the Arabian Nights' Entertainment forms an addition to the imperishable portion of the literature of the world. Thus centuries before Christian Europe could boast anything beyond cathedral or monastic schools, great universities were drawing together vast crowds of eager Mahomedan students and creating an atmosphere of learning and refinement.

The Christians being afraid of the rapid advance of Mahomedanism in Europe and the conquest of the Holy places by the Moslems undertook several crusades against the Mahomedan conquerors of the Holy places towards the close of the eleventh and the beginning of the twelfth centuries. Whatever might have been the political effects of these crusades, their influence upon the general intellectual development of Europe can hardly be over-estimated. The voyages, observations and experiences gained in the crusades liberalised some of the minds of the crusaders by remov-

ing some of their narrow and intolerant ideas and by correcting some of their false notions. Furthermore, says Myers, 'the knowledge of geography, and of the science and learning of the East, gained by the crusaders through their expeditions, greatly stimulated the Latin intellect and helped to awaken in Western Europe that mental activity which resulted finally in the great intellectual outburst known as the Renaissance. In no realm were the effects of the crusades more positive than in the field of literature. From the East was brought in a vast amount of fresh literary material, consisting of the traditions of great events like the siege of Troy, and of great heroes, such as Solomon and Alexander the Great. These legends, exaggerated and distorted and curiously mingled with folklore of the Western peoples, came now to form the basis of a vast literature consisting of Chronicles, romances, epic poems, and pious tales, infinite in variety and form. In this way the literatures of Europe were enriched and their growth greatly stimulated.'

During the tenth century the Hungarians, the Saracens and the Norsemen terribly harassed Western Europe. As there was no strong central government to check their depredations upon towns, cities like Florence, Genoa, Venice surrounded themselves with strong walls and fortifications for defence against the marauders. Slowly these cities tended to become independent and with independence came an all-embracing activity. So with commerce, wealth and travel the citizens got opportunity to turn their attention to intellectual culture which was all the more instilled into their minds by their direct or indirect communication with Greek and Moorish cultures. Furthermore, in these city-republics the participation of the citizens in large public affairs quickened their faculties and widened their intellectual sympathies which towards the end of the middle ages helped a great deal towards the revival of learning.

Since the establishment of schools by Charles the Great in the ninth century till well on into the eleventh century the lamp of learning was fed feebly in the episcopal and monastic schools. But from the close of the eleventh, the expansion of secular life in the towns, the growing demand for trained professional service in church and state and the quickening influence of the Græco-Arabian culture with which Europe was brought into contact, awakened in the West an intellectual life with a demand for more advanced and specialised instruction than that given in the cloister schools and specially for a freer and more secular system of education, one that should enable a person to become a professional man as a lawyer, a statesman or a physician. It was in response to these demands

that the Universities came into existence. Some of these were mere expansions of cathedral or monastic schools; others developed out of lay schools in towns, and still others were new creations which sprang up by the side of existing cathedral and monastery schools. After the introduction of scholastic theology many able teachers flourished and around these noted teachers numerous pupils gathered. Soon an organisation followed which was called a University—a sort of guild,—made up of four faculties—theology, canon law, medicine and the arts. The arts included the three studies (trivium) of grammar, rhetoric and philosophy, with four additional branches (the quadrivium),—arithmetic, geometry, music and astronomy. These early Universities were formally recognised by royal and papal charters. Three of the most ancient Universities were the University of Salerno in Italy noted for its teachers in medicine; the University of Bologna, also in Italy, renowned as a school for the study of civil law; and the mother of Universities in the period of the middle ages, the University of Paris, famous for the authority of its doctors in theology. Next to Paris, Oxford was a great seat of education. These Universities were frequented by students from different countries and necessarily there existed much race-prejudice and animosity which sometimes broke out in unseemly riots in the lecture-room.

In the early church schools and universities there developed a method of philosophy known as scholasticism and its representatives as Schoolmen whose chief task was the reducing of Christian doctrines to scientific form, the harmonising of revelation and reason, of faith and science. The instrument employed by them in their work was Aristotle's logic, that is, formal syllogistic reasoning, his other books being unknown to them. The noted among the eleventh century schoolmen were John Scotus of Ireland, and Anselm, archbishop of Canterbury, Roscelin and William of Paris Schools. But the most famous of the early schoolmen was Peter Abelard. Then in the thirteenth century the scholastic movement received a fresh impetus when Aristotle's other work became known to them. This fresh incentive came to the schoolmen through the Arabian schools in Spain where many went to study, through Gracco-Arabian learning fostered in Italy by Emperor Frederick II, and lastly, through the close relation established between the Latin West and the Greek East by the conquest of Constantinople by the Crusaders. Of the schoolmen of the thirteenth century the names of Albert Magnus, Thomas Aquinas, Duns Scotus and Roger Bacon (the last named two of England) deserve the highest praise. Though they depended on Aristotle for their reasonings yet their names are not

unworthy of being linked with the names of Plato or Aristotle as the greatest thinkers of the world. These schoolmen of the new age did not always remain satisfied with philosophy only but some of them took a keen interest in physical science. Albert Magnus made valuable discoveries in chemistry, but as usual in those days he was suspected for his knowledge of chemistry, because of as being in communication with the evil spirits. Roger Bacon had a marvellous knowledge of mechanics, optics, chemistry and other sciences and was far advanced for his age in his knowledge of these subjects, so much so, that his contemporaries believed him to be in league with the devil and he had to suffer persecution and was imprisoned for 14 years! Even Pope Sylvester II had a good scientific knowledge. Of course these schoolmen got this knowledge of science from the Arabian schools or scholars.

But the greatest services of the schoolmen to the intellectual progress of the West were that by their ceaseless debates and argumentation they stimulated to activity the mediæval intellect and disciplined it in the process of exact reasoning, and by their constant appeal to human reason they prepared the way for the freedom of thought and expression which was the stepping-stone to the Renaissance.

But in the 14th and 15th centuries too much of scholastic philosophy became disgusting and the schoolmen also rapidly degenerated. So they fell low in the estimation of the people and the word Duns (from Duns Scotus) once an appellation of honour to a philosopher came to have its modern meaning 'a great fool'—*dunce*.

The romance language formed out of Latin had remained as a mere spoken dialect since its formation, with but few vestiges of its employment in writing. But the social and intellectual movements which resulted from the crusades helped these romance languages to form literatures of their own. About the tenth and eleventh centuries when their forms became somewhat settled all these speeches budded and blossomed into song and romance. From the Moors of Spain, rhyme, which belonged to Arabian poetry, was introduced, and spread thence over Europe. 'In Spain the epic poem of the Cid, a reflection of Castilian chivalry, forms the beginning of Spanish literature; in the South of France, the Troubadours fill the land with the melody of their love-songs; in the North, the Trouveurs recite the stirring romances of Charlemagne and his paladins, of King Arthur and the Holy grail; in Germany, the harsh strains of the Nibelungen Leid are followed by the softer notes of the Minnesingers; in Italy, Dante sings his Divine Comedy

in the pure mellifluous tongue of Tuscany, and creates a language for the Italian race; in England, Chaucer writes his *Canterbury Tales*, and completes the fusion of Saxon and Norman into the English tongue. This formation of the modern languages and the growth of native literatures foreshadowed the approaching Renaissance.' It is a well-known fact that every religious movement is accompanied by literary outbursts. The Albigensian movement in France was, along with the religious movement, an intellectual, social and literary development also. So in England Lollardism helped to a certain extent in the growth of English literature.

The German Emperor Frederick II in the thirteenth century founded the University of Naples and patronised the intellectual and literary development of the time. But though a cruel persecution, as in the case of the Albigensians, killed his movement, yet it is certain that 'those gleams of Graeco-Roman and Arabian culture which illumined Europe in the thirteenth century radiated in part from the brilliant court of Frederick II.'

From the cumulative effect of the aforesaid movements the darkness that had settled over Europe for so many centuries slowly shrank away and now literary geniuses appeared in Italy who began the revival of learning and brought back to the land the full splendour of light and culture. The first and foremost of them was Dante—the forerunner of the Renaissance, who was born in the twilight period of the movement. So he, as if with two faces looked simultaneously towards the mediæval and modern ages. The next important name is that of Petrarch, the first of the Humanists with whom mediæval darkness practically vanished—the dark age was over and the modern age came in.

N. N. M.

GIOVANNI PAPINI.

A stern rugged Voice from Florence, another denouncing Amos, is making himself heard all over the world through his writings. There is no comeliness about his person, but withal he is an interesting character, an acute observer and harsh critic of life. Hardly anything escapes his notice from the dawn of the creation to this present day. The great are dissected only to be re-estimated at their intrinsic worth, civilisations are thoroughly shaken to cast off all the adhering dust and dirt, nay, human achievements and failures of every character pass through the fiery furnace of his slashing scrutiny to be revealed to the world in quite a different light so that every thoughtful reader of Papini is forced to pause and reflect on the significance and worth of his conclusions. Was it not Matthew Arnold that remarked "Flee Carlylese as the very devil" being perplexed at Carlylian ruggedness and vituperation? But Papini has exhausted this particular

vocabulary and created many a phrase afresh that so even the great Carlyle fades beside "this sinister chameleon of the Zoology of the spirit this miscreant of pen, this bandit of paper, this outlaw of ink" thus to express him better in his own words. If Carlyle still holds good with all his apparent oddities, surely Papini has far better claims on our sympathetic and thoughtful attention. He is not all denunciation; there is genius enough and tenderness too to make his pages living and significant wherein we could see the man who appreciates and adores real greatness and uphold things of eternal value. An amazing and almost inimitable vividness characterises every page of Papini's writings.

To understand his works better we ought to have at least a glimpse of the man Papini who was once a lost soul. His best production 'The Story of Christ' may be referred to towards the end. There are two other books, "A Man Finished" and "The Second Birth," which deal with the spiritual pilgrimage of the author's life, the former of which is being heralded as 'A Modern Pilgrim's Progress,' where he reveals how he lost his own soul; (To him, it appeared, God never died because He never lived in his soul); and the latter, continuing the same line, tells us how from darkness he came to the full light of Christian faith. From these two books this much we know: "Giovanni Papini threw himself at and on life, and bit to the bone. Born of poor parents he never had a childhood. Words did not satisfy him, theories were but temporary helps. He had crashed through the gaily painted paper hoop of life and found nothing. Wine and madness, mirth, fierce study and frivolity were once his companions. But he wanted to *know* and to find *Reality*. He was always haunted in his deepest despair with a feeling that there is a meaning somewhere and that a man can find the secret of life if only he continues to probe and to test." This is the Florentine street boy, the Papini of the Story of Christ.

There is still another interesting book which needs to be mentioned, the study of which too will help us to understand better his master-piece, "Four and Twenty Minds" being Papini's essays on twenty-four different characters most of whom are of world significance while others are of the imaginary and mythical world. It begins with the Unknown Man and ends with a caricature of Papini himself. (It may be pointed out that we are privileged to read only translations of the author's productions; and naturally we presume even the very best of translations cannot help marring a bit of the original beauty of the writings. Still they are of surpassing excellence.) Some of the Essays are tributes of affection, some are slashings, some reveal neglected greatness, others demolish undeserved reputations. Here may we illustrate from two of his essays which seem to be typical of his different view-points.

Bishop Berkeley, the philosopher, the advocate of "Spiritual Existence" and the dispenser of tar-water, is one of Papini's character studies. He begins thus—"In him, indeed, if you scratch the philosopher you will find the Christian apostle, if you scratch the man of religion you will find the civic moralist, if you scratch the preacher you will find the practical man and the artist, and after all these scratchings you will not know which of all these persons is true, the fundamental, the irreducible Berkeley." And he concludes—"Berkeley creates a God who is primarily ethical and tends towards a system of morality which is primarily religious. He appeals to utility to induce men to believe in God, he appeals to divinity to compel them to goodness."

The other character we wish to present to our readers is William Tell,

the celebrated patriot of Switzerland of the middle ages. He is one of the 'Four and Twenty Minds,' and the writer pictures this Idol of the Swiss as the ill-starred churl. "In the history of famous fools, which ought to find a place in the library of every intelligent man—a conspicuous chapter is reserved for this wild crossbow man who bears the name of William Tell.....I wish intensely that another archer—the divine Odysseus—might rise before him, draw bow, and split into two the wooden pumpkin that served him for a head." This is typical Papinian slashing. We need not quote anymore to introduce the man and his writings. His one purpose, he proclaims in the last essay, is to protest (with dignity, with nobility, but with energy) against the shameful degeneration of criticism.

'The Story of Christ' may be looked down upon with some degree of scorn by old curates and learned Churchmen. But the author did not mean this book for them. They may as well criticise Dr. Moffats' new translation of the Old Testament as "ugly and unnecessary." But we make bold to invite others that they may see for themselves what Papini has to say of the living Christ whom this complex modern world would crucify afresh and kill in the hearts of men. It is 'a live book which makes Christ the ever-living, more alive with a loveful vividness to the eyes of living men.' This book is devoid of vestry pietism, mechanical religiosity, thorny mysteries of scholasticism. Christ, the living and present Reality is seen still pursuing us with His redeeming love. The book is rich with side-lights and reflections on the drama of human life from a person who seems to have drunk to the last drop of the bitter cups of life. There is not the same uniform standard of excellence maintained right through, and we are not likely to agree with the author in all his judgments; but these are only qualifications which make us hasten to read the book. To him who seeks the Life in a life, this may prove an edifying book to remould his own life.

T. DAVID.

RACIAL ANIMOSITY.

Side by side with the development of the race, it seems as though there is a gradual growth of ill-feeling. On the otherhand much attention has lately been paid to the re-establishment of international peace and goodwill among the diverse nations of the earth. Famous politicians and philanthropists are rising up one after another and spending the best years of their lives in effecting a remedy for this evil. Never before has the question of racial antagonism become so acutely felt. The situation has drawn many to investigate the causes of racial prejudice.

One of the ablest modern writers on this problem is our Serampore College Master, and President of our London Council Mr. J. H. Oldham, whose recent publication "Christianity and the Race Problem" has thrown immense light on this question. A careful perusal of the contents of the book and particularly that chapter on "The Causes of Antagonism" reveals clearly the mind and method of the writer. As one goes on reading it, he never gets the slightest impression as to what the author himself has to say concerning it, till he reaches the end of the chapter. Even then the reader gets only a dim shadow impartially set forth of what the author has to suggest, taking the facts as they are from a fair-minded point of view. Dealing as he does,

with the relation between the Indian and the English, the white and the Negroes of South Africa, it is singularly amazing to see, how the writer states the facts, as they are, on both sides of the question, not giving any offence to the slightest extent either to one side or the other. Such an unprejudiced treatment of the subject by an impartial and broadminded writer, cannot fail to impress the mind of the reader and enlighten it.

In the first place, the writer goes on to refute the common belief that dislike of persons of different races is natural and instinctive, by various convincing examples. Young children seldom show signs of race or colour prejudice, for white children go to their black nurses as readily as to the white, though young children confronted at first with unfamiliar faces may shrink and show signs of reluctance. Repeated experiments on young animals and birds lead Mr. Benjamin Kidd to deny the presence of inborn instinctive fear of natural enemies, regarded with fear by the adult of the species. He also shows how some young birds were happy in his company, till the mother bird came and gave the alarm signal, when they were embarrassed and shivered with fear. This proves that emotions which have all the appearance of being instinctive may have their real origin in experience socially transmitted. Man becomes a victim to racial prejudice, when he moves to a new environment, where it is prevalent. It is remarkably striking how an Englishman, going first to South Africa (or an Indian to an English University) becomes radically changed, when he knows the attitude of his class to the other. Hence it is a potential, subconscious instinct in man, expressing itself as occasion demands; for if instinctive, it ought to come at first contact. Consequently the cause is to be sought elsewhere than in purely physical differences. Historical investigation shows that down till the French Revolution, there had been very little in any country of self-conscious racial feeling, though fighting for land and religion was not uncommon. Careful examination of the present situation goes to prove that it is largely dependent on circumstances operating not universally but under particular conditions. Strength of racial feeling is found to vary according to the percentage of aliens. In Great Britain and New Zealand, where Indians are only few, they can receive equal political rights without racial feeling; while in British Columbia and Kenya, where a fear of Indian immigration is present a similar suggestion gives rise to vehement animosity. Hence we can rightly conclude that race feeling is not due to instinctive antipathy.

What then can be the causes? Here Mr. Oldham gives the cardinal causes in a few points which are quite convincing.

To begin with he says, it arises from the complications of the family, the acute stress of economic competition and the clash of opposing interests. The present difference in the standard of living between East and West makes Western countries reluctant to admit oriental labour except under careful restrictions. Passions are quickly aroused, when livelihood is at stake. Nevertheless, however deep rooted be the feeling roused by economic stress, they are not in essence racial, but the same as industrial or professional jealousy. The larger the possibilities of expanding influence and trade, the lesser the bond of friendship. Thus the economic outlook does influence and colour our friendship and aversion considerably.

Political agitation is equally important in animating racial antagonism. Tension between the Indians and Englishmen is due to the difficulties inherent in an alien rule. Exercise of power and undue authority on the one side, naturally provokes resentment on the part of the other.

Racial antipathy is largely promoted by the consciousness of superiority in one nation and inferiority in another. The sense of being at a disadvantage in respect of wealth, power and privilege breeds a suspicious, mistrustful temper. However, a line of demarcation is to be drawn between the desire for political independence and mental differences of race, though this may prove accessories to intensify the national feeling when aroused.

Another remarkable factor is difference in national temperament and character. Differences along these lines, easily lead to misunderstanding and prejudice, too strong at times to be cleared up. Virtues most highly appreciated and vices visited with the most severe condemnation show a considerable degree of variation among different races. The more these differences are present the rarer the chance for keeping harmonious relations.

Closely parallel to all this is the difference in civilisation, resulting in a strong disinclination to adopt other peoples' customs and traditions. Right through in man's history there is a conflict going on with environment, for, the desire for innovation in human nature is counterpoised by a strong conservative tendency. Here too, dislike is not primarily as race to race, but as an act of self defence against the changes threatened by a foreign tradition and language.

Again, Mr. Oldham says, repugnance to inter-marriage is a fundamental cause of racial prejudice, arising mainly out of social differences. Causes animated by moral, rather than racial and physical differences, exert important influences, especially in making generalisations from individual instances and intensifying emotions originally excited by other causes.

But at the root of all these causes one does not fail to see the strong desire for self-preservation and self expression. So long as this desire does not interfere with the rights of others it is justified, but when it means the over-riding of the natural rights of others such desire becomes a base form of selfishness. Yet it cannot be denied that this is the common tendency of every individual and nation and the only solution of the problem is in the teaching of Jesus Christ "Love thy neighbour as thyself and do unto others as thou wouldst that others should do unto thee."

T. T. THARU,
B. D. 2nd year.

THE VALUE OF STUDYING SCIENCE.

The aim of science is to see things and the changes taking place in them day by day clearly both in themselves and in their relations to other things. Every one who enjoys scientific work does not care to hear much about its utility. There is a great pleasure for the scientist in his work, for it gives him its own reward for his endeavours. It is a great personal achievement for a scientist to discover a formula or a general law. Scientific discovery is noble in itself and it is its own reward.

History tells us that science grew out of practical knowledge, thus botany arose out of the collecting of herbs and gardening. Zoology came out of the experiences of the hunter, the fisherman and the shepherd. In short, practice has always gone in advance of theory; but at the same time science and practice act and re-act upon one another. What does the history of mathematics tell us? Man began arithmetic with the experience of the

number of his fingers and toes ; and geometry, with the magnitude of his hands, feet and arms.

The history of science also tells us that science sprang out of the knowledge of occupations. The physical scientist may be compared to a smith, the botanist to a farmer and shepherd, the zoologist to a hunter and the geographer to a sailor. But for the mathematician, his science is drawn from a variety of occupations. Science ultimately sprang and is progressing day by day, from the desires and efforts of men to increase their skill in their occupations. One of the greatest conditions of human progress is the unceasing reciprocal relationship between occupation and science, each acting and re-acting upon the other.

Let us pass on to the practical values of studying science. Astronomy is of great use in navigation, in surveying, in map-making and in accurate time-keeping. Even to the ships upon the sea, the astronomers tell the time of the day by wireless telegraphy. The arts of brewing, soap-making and dyeing were prevalent even before the knowledge of chemistry. But the knowledge of chemistry has greatly increased the number of these kinds of industries, as for instance the cyanide process of the recovery of gold from its ores, the improvement of steel-making, the synthetic production of indigo, which was formerly obtained only as a natural product and many other things. The knowledge of physics has given rise to the discovery of telegraphy, telephony, wireless telegraphy, electric motors, flying machines and Davy's safety lamp. From oceanography we know a good deal about fisheries, sponges, corals and other substances under the sea. From meteorology proceed the weather reports, which are a guide to us. The study of biology has given rise to the use of bacteriology in surgery, agriculture and condimenting of food.

There was a remarkable improvement in science in the 19th century, compared with the previous centuries. From the beginning of the world to the end of the 18th century, only five inventions were made and they are the telescope, the printing press, the mariner's compass, the steam-engine and the barometer. But in the 19th century, there were more than a dozen inventions. Some of them are worthy of mention and they are, the railways, steam-navigation, electric telegraphs, telephone, friction matches, gaslights, electric lights, photography, the phonograph, spectrum analysis, x-rays, etc.

Science is for life and not life for science. It is a unity and the theoretical foundation is essential if there is to be progressive practical application. For the educated in modern times, life must be to some extent for science.

Science is a natural and necessary development and discipline of man. It stimulates with fresh materials literature and art. Prof. Thompson says, "Science is justified for its own sake as a natural and necessary human activity. It has grown out of practical knowledge and always receives fresh stimulus from practical problems. One of the great conditions of human progress is the unceasing reciprocal relationship between science and occupation. Nothing is more certain than the value of theoretical science. Science should be socialised, for science is for life and not life for science.

" Knowledge is foresight and foresight is power."

C. SOMASUNDRAM

3rd year Science Class.

STUDENTS' CHRISTIAN CONFERENCE AT MADRAS.

The Women's Christian College, Madras, situated amidst ideal conditions, free from the bustle and confusion of the City, decked with her spacious gardens, full of shady trees and groves and flower beds, adorned with a well-furnished, three storied hostel, and crowned with a newly-built beautiful Chapel, was the scene of the Fourth Quadrennial General Conference of the S.C.A. of India, Burma and Ceylon.

On Christmas Eve, contingents of Christian students from the north and the south, from the east and the west, from all India, Burma and Ceylon paraded to this ideally located spot, and there encamped. Soon the army numbered a little over two hundred of which thirty-five were in the Women Students' platoon. Five of us represented this College, and with Prof. Angus and Mr. Norman Bose in our company, ours too was no insignificant a contingent.

We were not armed with swords and staves, but with the old, old message of "Peace and goodwill," and we had mustered together under the banner of the "Lord of all good life" with the one determination of deepening our spiritual life and strengthening our fellowship one with another. All colour, race and creed distinctions were ignored, and all of us could sincerely echo

"We are not divided, all one body we
One in hope and doctrine, one in charity"

Soon after dinner the 'Ark of the Lord' was placed in the centre of the Camp when Rev. Paul Rangaramanugam and Mr. Chanlu Lal opened the week's proceedings with a breathless call to the deeper realisation of the presence of God. Day in and day out we waited upon the Lord, and one was often reminded of the disciples of old who were gathered together with one accord to receive the Pentecostal blessing, and ere the week was ended everyone realised how marvellously and truly the blessing of the Lord came.

Each day's proceedings began with the united worship conducted by the Rev. Bishop Walsh, at which in thankfulness we received every new morning "new thoughts of God and new hopes of heaven," and the day ended, as it began, with family prayers at which we threw ourselves on the dear arms of our loving Father for His safe keeping. Two general meetings were held each day, one in the morning and the other in the evening.

The morning addresses opened unto us several interesting topics, all of which ultimately led to the fact of God and His supreme Lordship. Mr. K. K. Kuruvila based all true "Social and Racial Relationships" on God and Him only, and reminded us of the fact that we are all members of the same family, which demands from us a self-sacrificing spirit in our dealings with our brother men. Mr. Hamley in a very scholarly address, given on "Science and Religion," pictured before us the glorious infinite which Christ alone, not science, is able to lead us into. Our good friend Mr. Dewick speaking on "All Religions," admitted that there are elements of truth in every religion, but laid special emphasis on the supreme Lordship of Christ, which gives Christianity the supremacy over all others. Next we had a Doctor speaking on "Physical Life." Dr. Jesudasan, impressing the fact that the body is the temple of God, showed us the importance of keeping it healthy and pure. Mr. Winslow concluded the series by speaking on the

inner life as expressed in real Christian service, and brought home to us the need of continual abiding in Christ.

The evening meetings had the same theme of the Conference, "The Love of all good things is in Christ, our Lord, and His love was told so very gently and sweetly, we longed to hear much more of that wonderful love. Mr. Paul Ranganathan opened the series by speaking on "Jesus' Love Relations," referring to a large number of familiar Gospel stories. He said, "We have never before," the fact of this saying was never before. Mr. Hoyland took us back to the political cor- Jesus' day, in the face of which we were able to value Christ's ministry all the more. "The Son of man has come not to be ministered unto but to minister." Then followed the two stirring addresses of Mr. C. F. Andrews. In speaking about "Jesus and the Sinner" he took us by surprise, when in about twenty minutes he gave out his personal testimony, and finished his task. But one soon felt that there was no better form of dealing with the subject he had before him. It is no exaggeration to say that that was the most impressive time spent at the conference. Continuing the following evening on the "Life of Adventure," he pictured to us the glorious adventure of Christ, and appealed to us to do what is expected of us as followers of Him, and touching upon the extreme desirability of counting the cost, he made noble references to Mahatma Gandhi, who is a living example to us. The greatest adventure, he concluded, was the adventure of faith, of winning the world for Christ. It leads us straight to death, to martyrdom, to the cross. We have to face it, not in our strong faith, but in our utter weakness, knowing that we are nothing but that He is everything. Mr. Maltby concluded the series by his two addresses on the "Cross" and the "Meaning" of the Resurrection. He brought home to us in his usual touching way the great love of Christ for all mankind, not only for the disciples and those who saw Him, and heard Him speak, but also for every one of us. Christ is living in an eternal horizon and we have to live with a living Christ.

No proper justice can be done to any of these addresses within the space of a few lines. However it must be said that they all had their influence on us, and they will, we hope, ever continue increasingly to benefit us as we ponder on them more and more.

Apart from the meetings already referred to, were the business meetings which helped greatly to devise ways and means for the furtherance of the efficiency of the S.C.A. Work. The group meetings were no small a feature of the conference. Dr. Larsen's address on the "Content of the Christian Message," and Bishop Azariah's on "Indian Church problems," both roused a spirit of enthusiasm and gave initiative to much discussion. I need not dwell at length on them as the reports of them will soon be out. Although no definite conclusion was arrived at, yet it can be unhesitatingly said that they have set us thinking more vigorously on these fundamental problems which are confronting us to-day.

The social life was all throughout very pleasant. The evenings gave place to happy recreation. The Tennis, Volley Ball and Badminton Courts were always full, and there were excursions galore. One can never forget the happy hours spent at sing-songs. Our sincere thanks are due to the members of the mess committee, through whose generosity we were well fed

the conference. The catering arrangements were very successful. On the 31st instant, as the year died out, so the Conference too came to a close, but not without fresh hopes of God which are sure to keep us alive throughout the new year and the many more years to come.

W. M. P. JAYATUNGA

H.T.D.

ECHOES FROM THE REGISTRAR'S OFFICE.

At the recent Convocation, held on February 14th, seven students were awarded the B. D. Degree and four the L.Th. Diploma. Of these, Bishop's College presented four of the graduates, Bangalore one, and the Serampore Faculty three, while Pasumalai provided three of the diplomates. One diploma went to an external student. May they all (to quote the words of the Charge used in the Conferring Ceremony): "so walk and act that their conduct shall at all times glorify the name of our Lord Jesus Christ and worthily sustain the honour of their standing in this College."

The number of candidates for the 1925 examinations, commencing at the end of this month, exceeds previous records, with a total of over 90 entrants, including 17 who are sitting for their final examination. The Serampore Faculty is sending up 27, including 7 finalists; Bangalore 13, including 1 finalist; Bishop's 8, including 2 finalists, and Arcot 13 for the First Year L.Th., Examination. The Arcot candidates all passed the Serampore Entrance Examination in 1924 to qualify for the L.Th., course, and this, the youngest of our Affiliations, is to be congratulated on the vigour with which it has entered upon its new relationship. The remaining entrants are on the External Register.

As hitherto, the Serampore Senate is being well supported by the readiness with which honorary examiners and local superintendents undertake their onerous tasks. With an increasing number of examinees taking some 65 question papers running into 16 languages, and with the examinations taking place at 15 different centres throughout India and Ceylon, the sincere thanks of all concerned are due to those who give their time and energy so freely to the work. In these particulars it is certainly encouraging to note how cordial and how thorough is the co-operation of the various Communiions in furthering the interests of theological study as centred at Serampore.

CONVOCATION DAY.

Convocation has come and gone. Feb. 14 was a day of great inspiration to all of us. We realised afresh what it meant to be students of the Serampore College—a great privilege entailing a very great responsibility. Last year's programme was adhered to. At 7 a.m. The Rev. L. Cannady of Ranchi conducted the Morning Service in the College Chapel. He spoke on "The Eccentricity of Christianity," his text being 'He is beside Himself.' The people of His day verily took Him to be eccentric but Christ knew what He was doing. He knew He was about His Father's business. So too with us, said

Mr. Cannady, we should keep our ideals fixed and centred in Christ, no matter what the world thought of them. In a word our life should be Christocentric. At 8 there was a Cricket Match, the College team entertaining the Calcutta Professors XI. At 12 we assembled in the College Hall for the Commemoration Service which was conducted by the Rev. W. Carey. The Sermon was delivered by the Metropolitan, Bp. Foss Wescott who spoke of the unchanging deposit and the progressive realisation of the Christian faith. At 1 the Cricket Match was resumed which ended in a win for the Professors by 112 runs. After tea on the lawn we adjourned to the Hall once again for the Convocation which was presided over by Sir Evan Cotton. The Presidential address dealt with the thrilling story of the past. This was preceded by Dr. Howells' report which was punctuated by vociferous cheers from the audience. He made two announcements of great significance—one that the B.M.S. at home had made itself responsible for the funds necessary for the carrying on of educational work here for a period of years until the Council was able to shoulder the burden; and the other that there was reasonable hope of Mr. C. E. Abraham's appointment as Professor on the staff of the College, should he be in a position to return. Mr. Theophilus was able to be present and besides him there were four from Bishop's (Rev. M. C. Chacko, Rev. P. J. George, Rev. J. Narayan and Rev. H. E. G. Tate) and one from Bangalore on whom were conferred the B. D. degree. Pasumalai for the first time sent their candidate to receive his L. Th. diploma. Following last year's precedent the students from Bishops' enacted "Sister Gold" in the hostel quadrangle at 6-30. It was quite a success and has since been repeated in Calcutta in aid of charitable organisations. Next year we hope to do something in this direction. We have a good deal of latent histrionic talent which needs development and encouragement. The Convocation dinner was the epilogue to the heavy programme we had on Saturday. Covers were laid for 200 which included 75 guests.

J. P. COTELINGAM.

(in the Codex.)

COLLEGE NEWS AND NOTES

OUR PRINCIPAL

Dr. George Howells arrived here on the evening of 7th. February. Due to his illness his furlough, which was intended to be a short one, was prolonged to a little over 18 months. He has resumed his editorship of the College magazine. Our thanks are due to Rev. John Drake, the vice Principal, who efficiently managed the affairs of the magazine as its Editor, during the absence of Dr. Howells.

WELCOME MEETING.

A special meeting of the College Union Society was held on Tuesday 10th Feb. in which three lecturers and two students welcomed Dr. Howells back to the activities of the College and spoke in appreciation of the work of Rev. J. Drake, the officiating Principal, during the absence of the Principal.

UNIVERSITY EXAMINATIONS

The Winter term brought with it the heavy task of Test-Examinations, which proved a very strenuous and busy time both to the staff and the students. The number of students sent up for the University Examinations is as follows:—

Intermediate in Arts—	...	33
" " Science.	...	75
Bachelor of Arts.	...	25

We wish them all success in the ensuing final examinations.

Mr. MALTBY

Rev. W. R. Maltby, Principal of Ilkley College of Deaconesses, was here in November. The faculty co-operated with the Christian Union in doing everything possible to create just the proper atmosphere for his message to be received by the students. He had a heavy programme to go through during his short stay here. His meetings were well attended and many students had the privilege of private interview with him.

S. C. A. CONFERENCE

A separate report of the fourth Quadrennial conference of the S. C. A. is published elsewhere. It was held during the Christmas week at Madras. The Christian students of Serampore had the privilege of sending five of their number to represent the College Union at the conference. Messrs. Jayatunga, Devalal David, Pradhan, Cotelingam and Charles were elected and they came back to us with a new vision of the future India.

HEALTH

The general health of the College community has not been altogether satisfactory. Mr. S. V. Vairamuthu, one of the theologues, was laid up with fever for nearly two months and came out of the hospital very weak. The doctors advised him to take complete rest for one year and hence he has gone home to Ceylon. We hear from him that he is getting better day by day and he hopes to resume his studies from next July.

Mr. B. Lyndoh, another of the theologues had to leave the College for at least one year due to his constant illness. The climate of Serampore did not suit one who had enjoyed the bracing climate of the Hills. He also is steadily improving and he hopes to join us next July.

OBITUARY

It is with deep regret that we record the death of Mr. Samuel Peacock. He came from Salur in the Telugu Area. He joined us last year and successfully completed his first year L.Th. He was continuing in the 2nd year class and left us for home at the beginning of the last Pooja vacation. On the 18th November, he passed away peacefully at Behampore where his parents were then putting up. We extend our warm sympathies to all who bemoan his loss.

C. E. SOCIETY

Rev. Ralla Ram of Allahabad visited the C. E. Society at Serampore during the middle of February. He gave an inspiring address on "The duty of the C. E. to the Church." He stayed here for three days studying the various activities of the C. E. Union in Bengali and brought with him a good impression of its work.

HOSTEL NEWS AND NOTES.

The Lent term is usually a busy one for both the staff and students alike. With the need of preparation for examinations on the one hand and the desire for participation in the closing activities of the various College clubs and societies on the other, the student finds himself in a difficulty, but invariably matters adjust themselves to the satisfaction of both demands on his time.

Sports Meet. This year under the able General Secretaryship of Mr. Jayatunga the annual sports were better organised; and there was a distinct departure in the matter of competitions, which were not confined to students only. The staff Flat Race excited great interest. Messers Rowson, Ghosal and our Warden came out 1st, 2nd and 3rd respectively. The Fancy Dress competition evoked considerable laughter and amusement. Nukul Chatterjee of the 2nd year Arts was adjudged the best by the lady visitors. He came dressed as a Jamadar, carrying a small broom in his hand and a huge dust-bin on his head. The Ranchi students entered for all the competitions and some of them were able to carry away the 1st and 2nd prizes in some of the items. The H. T. D. too has not lagged behind in the field of sports. Five of them were prize winners on the sports day. We note with great pleasure that Mr. Drake's active participation in our athletic activities has done not a little in building up a virile esprit decorps among the staff and students of the College.

The Principal's Return. This was signalised by the grant of a holiday on Feb. 9. The H. T. D. that evening arranged for an after-dinner social in their Common Room. The programme was a short one, including a song especially composed for the occasion by J. P. Tiga and sung to a violin accompaniment in Hindi and a short speech by G. P. Charles. Dr. Howells in reply expressed his joy in getting back once again to the scene of his labours and in a very light vein told us of his operation. Mrs. Howells who followed him disillusioned our minds about the operation by saying how serious it was and how at a time when even his life was in peril, he yet thought continually of the College. Under the auspices of the College Union another welcome was held the next day, an account of which will be found elsewhere. Quite recently the South Indian mess arranged for a 'welcome' dinner to which they invited representatives from all the other messes, including the Hindu mess. As many as 56 sat down for dinner which was well planned out and arranged.

Scout Club. Scouting is now-a-days at least as far as Serampore is concerned taking a place among the other College games. Like them it has its season which usually coincides with that of Hockey. Though regular parades were not held in the last two terms, yet scouting has been carried on in a spasmodic manner both here and in the two local High schools. The work in the schools has not been very encouraging, at least from the point of view of adding new recruits to the troops. But that has not damped the spirit of the officers, who are all hostellers. They feel that the movement has come to stay and that an advance can only be made if the teachers in those Institutions underwent a training in scouting at Calcutta and ran their own troops. We trust that such of the old boys of the College who are teachers in the Union School and the Nanda Lal institution will seriously take up this movement and see if it cannot be further developed for the betterment of the students entrusted to their care.

Scout movement by the Local Association came off on 17. In the absence of the Headquarters organising secretary, the secretary of our Association, Capt. C. C. Reynolds conducted the programme. 20 Rovers and 6 Boy Scouts were enrolled, 30 class badges and 8 scouts received Patrol badges. For the presentation of service badges by Mrs. Stevens, Mr. Stevens the President of the Association made a short speech and called upon all present to support the movement and enlist supporters. The programme for the day was very interesting and included massed drill conducted by Asst. Master Singanayam. We take this opportunity of thanking the College Faculty, Mr. Drake in particular, for their kindly help and advice in carrying on the work of the Association.

Mack House. This Hostel after its rechristening has seen a new lease of active life under the paternal care of Rev. Mr. Rawson and the vigilant eye of its warden Mr. M. K. Patra. It has 17 inmates whose activities include music and gardening. On its extensive compound are Badminton and Tennis Courts. The hostellers intend celebrating Rev. John Mack's birthday anniversary on March 12th. They look forward to a greater advance in the direction of added comforts and convenience in the New Year.

The Syrian Hostel rechristened the King House has been given over to the V. T. D. students and is under the wardenship of Rev. A. L. Saicar. We trust that in the New Year the hostel will not be confined to Bengalis only. There is much to be gained by living in a cosmopolitan group.

We are glad to record that I. Chacko of the 2nd, year has undergone a satisfactory Scout master's course at Tollygunj and a course in cubbing at Belgachia. We trust that more of our students will follow his example.

Health. The general health of the hostels has been good. Small-pox having broken out in an epidemic form all the hostellers underwent vaccination last month, which however had little or no effect on most of us.

JOHN. P. COTELINGAM.

COLLEGE STUDENTS' BROTHERHOOD.

Nov. 1924—March 1925.

In November we had the pleasure of having the Rev. W. R. Maltby in our midst. He addressed the College on Religion—man's greatest need, Religion—man's truest experience, and Religion—the joy and power of life. Mr. Maltby was listened to with rapt attention by non-christian students. In his own tactful and inimitable way Mr. Maltby drew his audience onwards, step by step, to the main theme of his subject—that true religion finds its culmination and fulfilment in Jesus Christ who "clearly meant to be and must inevitably be, master everywhere, if He is master anywhere." In his addresses in the College chapel, dealing with Fellowship with God and Christian fellowship, and on Jesus as servant and as king, he told us what fellowship meant and what it involved. Judging by the intensity of interest and the unflagging attention of the students who came to hear him, we shall not be making a rash statement when we say that his message has left permanent impressions behind, which in time will bear fruit. As it is, we see the spirit at

work in the desire of a few non-christian students to read the Bible regularly other than for examination purposes.

In December five of the members were elected as delegates to the fourth quadrennial General Conference at Madras. The delegates returned greatly benefited and gave their impressions at a special meeting of the Brotherhood. Elsewhere will be found an account of the Conference. We take this opportunity of thanking the College Faculty for its grant of Rs. 100/- to meet part of the expenses of the delegation.

The programme for the Lent Term has been confined to Sunday meetings. The speakers for the most part have been drawn from the professorial staff of St. Paul's and Scottish Churches Colleges. On March 1. a fellowship gathering was held at Martyn's Pagoda. Students from the different Colleges in Calcutta were also present. Mr. Drake was the speaker. He gave a very illuminating and interesting account of Henry Martyn's life and drew many valuable lessons from it.

As we look back on the work done during the year, we feel that it has been one of progress and a steady advance towards the realisation of the main aim and basis of the Brotherhood—to lead students to live as true disciples of Jesus Christ. Three things have contributed towards this. We were especially fortunate in having Mr. Angus as our Patron this year. His ever-ready help, financial and otherwise, and his great desire to make the Christian Union a living power for good in the College has been the primary factor. The visit of Mr. A. A. Paul, the General Secretary of the S.C.A. in India and Mr. Maltby's Mission have also to be taken into account. Their group meetings and addresses made us realise our great responsibility as Christian students.

The Brotherhood has not achieved all that its founders anticipated. It still strives to embrace all the students of the College into its membership, still strives to make the term Brotherhood a living reality by pointing to the way suggested in the words of our Lord—"If ye know these things, happy are ye if ye do them," and still strives to show in Tennyson's words—

"That life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears
And battered with the stocks of doom
To shape and use."

JOHN P. COTELINGAM.

CRICKET, 1924—1925.

"The standard of cricket at Serampore College has improved immensely," said one of our distinguished old boys. This statement is true to a great extent, but, in my opinion, we are far below the mark. There is yet much room for improvement in every aspect of the game. Our fielding on the whole was not satisfactory—"Oh, those dropped catches!" This accounted for the high scores put up by our opponents at least in some matches. In fact, the success of a team greatly depends on its fielding, however strong the batting and bowling may be. We hope to get over these defects next season with the hearty co-operation of the players. This year's

batting compares very favourably with that of past years, some of the members of our team having made distinct progress in this direction, others however have not yet learnt to play with a straight bat and are not steady at the wickets.

We played 9 matches this season, excluding a number of 'Home-and-Home' matches. Of these we won 6,—twice against Sealdah Imperial Club, St. Paul's College on our ground, Bangabasi College, Mr. Amya Ranjan Das Gupta's team, and the Staff Match; while we were defeated in the return match against St. Paul's College, when we had to play without our skipper and on a pitch that played havoc with our batting, and in matches against St. Paul's College School and the Calcutta Professors' XI, both of which our opponents won on the first innings. On the whole we had a successful season, and we anticipate a still brighter one next year. We were particularly encouraged by the participation of several members of the staff, including the Officiating Principal, in our games, and we hope that the practice of their joining with us in our play will grow.

Personnel of the Team :

Mr. Angus, our skipper, is undoubtedly the best bat of our team; his highest score was 62 against Sealdah. His beautiful strokes are on the 'off' and are very powerful. He also did very well behind the stumps.

Mr. Rawson, Director of Sports, though past middle age, has got into form again and took part in several matches.

Mr. M. M. Biswas was a valuable addition from St. Paul's College, plays a neat game and came to the rescue of the team on more than one occasion both with the bat and the ball.

H. D. S. Smellie, a long-standing player in the team, our opening bowler with natural fast off-breaks: was often a terror to the opposing batsmen. Only once did he come up to our expectation in batting.

W. M. P. Jayatunga, our first change bowler, has headed the bowling averages this season: expects to head the batting list next year (?)

B. Mahapatra did well as our best medium-paced bowler at the beginning of the season, but lost his length as the weeks past. He should improve again.

S. A. Sircar had a bad year in both batting and fielding: we hope he will recover his earlier form next season, such as he occasionally showed this year in 'Home and Home' games.

J. M. Singanayagam did well in batting, but we should have liked to see still more balls put on to the College roof—or over. Occasionally kept wicket well.

S. K. Dutt has picked up the game very well and during the latter half of the year proved a valuable opening batsman, rarely failing to reach double figures in good style. He is one of the smartest and most reliable fielders in the team.

D. N. Bhattacharyya, a very quick 'point', and a sure catch has a good eye for batting, but is uncertain, and might improve considerably with careful practice.

B. K. Shaha, *A. C. Ganguli* and *A. Mullick* also played for the team and, like others in 'Home-and-Home' games, showed signs of better things to come.

BATTING AVERAGES.

Names	Innings	Times		Highest Score.	Total • Runs.	Average
		Not	Out			
G. H. C. Angus	... 9	1		62	186	23.2
J M. Singanayagam	.. 12	2		40	210	21
M. M. Biswas	.. 8	1		30	99	13.1
S. K. Dutt	.. 11	2		21*	118	13.1
D. N. Bhattacharyya	... 9	2		15	58	8.3
H. S. D. Smellie	.. 12	1		48*	90	8.2
W. M. P. Jayatunga	... 10	2		18*	39	4.9
J. N. Rawson	... 5	1		8	18	4.5
B. Mohapatro	.. 9	..		9	25	2.8
S. A. Sutar	.. 10	...		15	21	2.1
B. K. Shaha	... 6	...		9	10	1.7
A. C. Ganguly	... 5	2		3*	4	1.3
A. L. Mullick	... 2	2		1*	1	

* Not out.

BOWLING AVERAGES.

Names	Overs	Maidens	Wickets	Runs	Av. runs per wicket.
W. M. P. Jayatunga	... 49	9	20	116	5.8
H. S. D. Smellie	... 105.5	16	39	307	7.8
J. M. Singanayagam	... 13.1	2	5	50	10
B. Mohapatro	... 38.6	5	15	176	11.7
M. M. Biswas	... 66	8	16	209	13
G. H. C. Angus	... 21	2	5	84	16.8
S. K. Dutt	... 13	2	3		18.

J. M. SINGANAYAGAM,
Secretary, C.C.

RESULTS OF THE MATCHES

College	Vs Staff	W	by 4 wicks. and	2 runs
„	Vs Sealdah	W	by	30 runs
College	Vs St. Paul's			
	School	L	by	66 runs
„	Vs Sealdah	W	by	9 runs
„	Vs St. Paul's			
	College	W	by 6 wicks. and	40 runs
„	Vs Bangabasi			
		W	by 5 wicks. and	3 runs
„	Vs Mr. Das Gupta's			
	team	W	by 4 wicks. and	43 runs
„	Vs St. Paul's			
	College	L	by 4 wicks. and	63 runs
„	Vs. Cal. Prof.	L	by	102 runs
Played 9, Won 6, Lost 3, Drawn Nil				

J. M. SINGANAYAGAM,
Secretary, C. C.

SCOUTING.

Mr. D. Neogi one of the enthusiastic scouts and a Movermate writes as follows :—

"The scout session of this year has come to an end and now looking back to our past activities. We can proudly congratulate ourselves for the success in all our activities.

At the beginning of the year most of the old scouts had left college and so we were much handicapped. But soon by the untiring activities of our Sm. W. M. P. Jayatunga we got a good number of recruits and formed 4 patrols. This year we had several opportunities of serving the college more specially at the college sports and the Convocation day proceedings. We also had the privilege in doing social work to the Serampore public by attending helpless patients now and then.

This year we have a good drill instructor in A. S/M Singanayakam who was a Platoon Sergt. of the Ceylon College Cadet Battalion. We have also a first-aid instructor in A. S/M. J. Longman who has secured a certificate from St. John's Ambulance Association. Rover I Chacko attended the Training Camp and qualified himself as a scout. Several others will soon follow his footsteps, perhaps before this is out in print.

Last of all came our Rally day. When some 15 recruits were invested and a few got teenage badges. We took part in several displays and performed them to the best appreciation of all present."

CALENDAR.

- July 1st. The College re-opened.
- 12th. Brotherhood Social for welcoming the new comers.
- 21st. Hostel Welcome Social.
- Aug. 15th. Special Union Society Meeting in connection with Dr. Carey's 163rd Birthday.
Speech by Prof. J. N. Chakrabarthy on "Dr. Carey's literary compositions."
- 17th. Dr. Carey's Birthday celebrations—Processions to the tomb, special service in the chapel. Socialetc.
- 13th. Address on "The Head of Religion" by Mr. A. A. Paul.
- Sept. 19th. The College closed for Pooja Vacation.
- Nov. 1st. The College re-opened after the Pooja Vacation.
- 22nd. Mr. Maltby on "Religion, Man's Greatest Need."
- 23rd. Mr. Maltby on "Fellowship with God" and on "The Parable of the Prodigal Son."
- 24th—25th. Addresses by Mr. Maltby.
- Jan. 24th. College Annual Sports.
- Feb. 7th. Arrival of Dr. and Mrs. Howells.



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**Religion in the New Testament
and
Religion in Modern India.**

A MISSIONARY from North India relates that on one occasion, when presenting the claims of Christianity to an Indian gentleman, he was told by way of reply "Go and preach to your fellow countrymen. We are religious, and we don't need you." Experience leads one to think that such an attitude is exceptional rather than general, and yet we ought not to assume too lightly that our presence in India is always regarded by those in touch with us as essential for the good of India, and for the progress of the Kingdom of God. To be mere bearers of the Christian message we may safely say is not enough to justify our presence in this land, if we are not at the same time living embodiments of the Christian character. Unless we are convinced in our own minds that we have a message from above that India sorely needs, and unless others with whom we come in contact, Christian and non-Christian, are convinced that we are consistent witnesses in our daily walk and conversation, of the grace and truth of the message we proclaim, every day we spend in non-Christian India bearing the Christian name is a day that brings misery to ourselves and arouses resentment in others. In view of the increasingly sensitive nature of the Indian consciousness, national and religious at the present time, we missionaries and Christians generally have never been in greater need of self-examination both as to the creed we profess, or the content of our message and the character we reveal. In so far as the creed we stand for is an expression of the spirit of Jesus Christ, is indeed Christ, and in so far as the character we reveal is a manifestation, how-

ever imperfect of Him who went about doing good, the heart of India will continue to respond to our message and our presence, for I am convinced that the best in Indian religion through the ages has been an unconscious reaching out after Him whom we acknowledge and worship as our Divine Lord and Saviour.

My present purpose is to indicate in brief outline what I consider some of the fundamentals of our common catholic faith in relation to religion as we see it in India. I shall not attempt to discuss any of the great controversial issues that have divided one Christian communion from another in the course of the Christian centuries, nor shall I refer to all the varied attempts of modern scholars to define what they consider to be the essentials of primitive Christian religion, recognising as we do the New Testament as the fountain head of our faith. After all there are certain fundamental features of our faith held in common by all the great communions, Catholic and Protestant, Eastern and Western, and many of these features are in striking contrast to the elements of religious faith and life we see around us in modern India, in so far as these elements have established themselves as general tendencies. In thinking of religion in India I shall confine myself mainly to that form of religion—Hinduism—which prevails among the vast majority of the present population of India, but I admit it is extraordinarily difficult to define with any exact precision its essential features. The precise character of Hinduism defies analysis, like the character of some men. For instance, the great German poet and thinker Heine once said of himself; "I am a Jew, I am a Christian; I am tragedy, I am comedy; a Greek, a Hebrew; an adorer of despotism in Napoleon, an admirer of communism in Proudhon; a Latin, a Teuton; a beast, a devil, a god." So it may be said of Hinduism that there is no phase of religious life or thought, high or low, exalted or debased, that has not found expression in some form or other of what claims a title to the name of Hinduism. Yet there are certain general tendencies that we cannot mistake, and it is to these I shall seek to confine myself. I shall indicate under nine heads what I consider the ruling tendencies in both cases.

(1) *Religion in the New Testament reveals God as a seeking God, drawing near to man in yearning love, seeking his*

salvation while religion in India depicts man in his painful search after God. The scene after the fall of our first parents, Adam and Eve, as recorded in the early chapters of Genesis, is typical of dominant tendencies, both in the Old and New Testaments. Adam and Eve yielded to temptation, and then in shame and guilt hid themselves in the garden. God is represented as coming down to the Garden which man has desecrated by sin, and calling to Adam as he trembles in his hiding place, "Adam where art thou?" And so throughout the Biblical literature we have the Divine Saviour revealed as a shepherd going forth after his lost sheep, as a woman searching diligently for a coin she cannot afford to lose, as a father watching for the home-coming of a wandering son. Our heavenly Father is represented as ever pursuing His sinful children with His pleading love, and He will not give up the pursuit until we have been brought into the liberty of the glory of the children of God. It must be frankly recognised that some aspects of Hinduism emphasise the same conception of God as a seeking God. Some parts of the Bhagavadgita, for instance think of God as the All-Perfect Compassionate Spirit, who in self-revealing love became incarnate for the world's salvation and for restoring men to eternal union with Himself. Expression is given to the same lofty conception in the later Bhakti movements. But far more characteristic of the ordinary Hindu attitude to God is that of the stern devotee divesting himself of all his possessions, renouncing all family ties, practising all forms of self-mortification and continuing the great quest until he secures release from individual existence, and becomes absorbed in the Absolute.

'Bescorched, befrozen, lone in fearsome woods,
Naked, without a fire, a fire within,
Struggled in awful silence towards the goal.'

Perhaps still more characteristic of India's ignorant millions is that idea of God which has made of the divine power a capricious tyrant, or a monster that needs to be propitiated with the best that his worshippers can provide. So long as these views of God, vaguely philosophic on the one side, and savagely anthropomorphic on the other, continue the dominant tendencies in modern Indian religion, Christianity, with its doctrine of a seeking Saviour has a message that India cannot afford to do without.

(2) *Religion in the New Testament is uncompromisingly ethical, while in India religion and morality have no necessary connection.* As in the Old Testament, so in the New, there is an impassable gulf between good and evil. The commands of the general conscience 'Thou shalt do this, and thou shalt not do that,' are eternally binding, for right is eternally right, and wrong is eternally wrong. God from eternity loves what is good, and hates what is evil. The foundations of moral thought and conduct are not regarded as dependent on metaphysical questionings or philosophical enquiries into the nature of things. The moral requirements of our faith are all summed up in the far-reaching injunction 'to love thy neighbour as thyself,' to do unto others as you would others do to you. It must be frankly recognised that the sacred literature of Hinduism has in it a large element of moral idealism. The need of good works is inculcated, the duty of sympathy with all living things, the beauty of forbearance, the hatefulness of revenge, and the power of man to determine his own fate by rightful conduct. And yet, soaked as Hinduism is with pantheistic and animistic ideas, we too often miss in the current Hindu outlook an unswerving recognition of the binding character of the moral imperative and of the exceeding sinfulness of sin. Sin is too apt to be regarded as a social or ritual offence, not as the defilement of the individual soul. I may refer in this connection to a recent case of a human sacrifice in the Central Provinces, in which a young girl was killed as a propitiation to the goddess Kali in order to obtain the recovery of her brother. The Indian jury in the case held that the accused were to be excused, because they believed that in offering up the young girl, they were but obeying the dictates of a divine being. The judge rejected the finding of the jury, because as he said, it would tend to encourage murder. There is unfortunately much in the Hindu way of looking at things that obscures the supremacy of the ethical. Philosophic Hinduism thinks of God not as a living ethical personality, but as abstract existence. The God that is personal and ethical is ultimately an illusion, and all moral laws are an illusion. There is no eternal law of right or wrong. Similarly there is no ethical content whatever in many of the divinities of popular faith. The moral fibre of the worshipper whether in philosophic or popular Hinduism is sadly weakened as a result of this frequent divorce of religion from morality. So we have

the contradiction that devoted souls who worship God as an ethical personality, and anarchical clubs planning murder and assassination, both not without justification, resort to the Gita for inspiration and guidance. Hinduism lacks an uncompromising ethical imperative "Thou shalt do this"—"Thou shalt not do that." There is room for the Christian message, with its unbending ethical demands.

(3) *Religion in the New Testament is historical, in the sense that it presents the sum of all religion as the revelation of God in a historic personality, Jesus Christ, the Word become flesh, while Hinduism glories in its freedom from the historical.* Christianity is thus no mere codes of laws nor a system of ethics for the regulation of our conduct. It is no mere system of philosophy for harmonizing conflicting thoughts and opinions as to the nature of reality and the meaning of life. It is not even essentially a system of worship by which we are enabled to approach the divine in various forms of devotion. True it has its ethical laws, it has its philosophical presuppositions, it has its modes of worship, but in its abiding essence Christianity is none other than Christ, the historic, ever-living Christ, in so far as we allow him to work in transforming efficacy in our individual lives, and in various organisations, ecclesiastical, social and political. And is it not supremely true that the power of personality dominates all human life? Literature, science, philosophy, law,—all these have their place in life, but they cannot in themselves recreate and save men. In our ordinary human life, the greatest influence exerted on us for good or for evil is some human personality. We are what we are for better or for worse, by the personal influence of others. European nations, as things are, are criticised severely enough on account of all their private faults and public sins, notwithstanding the dominance in Europe of the Christian faith through so many centuries. We may well ask what Europe would be, if instead of the dominating personality of the meek and gentle Jesus, she had as her ruling divinities, the Krishna of the popular faith or the blood-thirsty Kali, not to mention the non-ethical Absolute of the Vedānta. We are building on solid foundations when we base our faith not only on the Christ of experience, but on the Jesus of history. Christianity as a religion depends on the assertion that at a certain period of time a human personality appeared on the stage of history and was the incarnate Son of

God, the supreme exhibition of the redemptive love of God in human life. The Christian consciousness of the living Christ has been throughout the ages bound up with the Jesus of history. Take away the Jesus of history and sooner or later the Christian consciousness of the living Christ will vanish with it. The higher Hinduism stakes its existence on ideas rather than facts, and with what results? Hindu Philosophy comes in, and after investigating the idea of incarnation for example, pronounces it unreal or untrue. To get rid of history means to be at the mercy of a nihilistic philosophy. But in Christianity the ideas are in the first place guaranteed by the historical facts, and in the great warfare of philosophical ideas, victory ultimately goes to that system in which theories correspond to the facts, whether they be facts of history or of human nature. There is much in the philosophy and religion of India in fundamental accord with high Christian ideals, but there is one great lack and that means every thing, the historic personality of Jesus Christ, the Way, the Truth, and the Life. It is here that the missionary propaganda must concentrate. There is much that we bring with us that India can very well do without. The best Indian sentiment recognises that India cannot do without Christ.

(4) *Another distinctive note of religion in the New Testament is its universality while Hinduism in its central features is national.* The specific Gospel of Jesus, Divine Fatherhood and human brotherhood, a spiritual kingdom of all true sons of God, was only very imperfectly grasped by the early disciples, and the Christian Church has still to go a long way before it rises to the height of its Founder's ideals. Under the guidance of St. Paul, Christianity assumed a form that fitted it to meet the needs of all the world. To him Jesus was not merely a great Jewish prophet, but the supreme manifestation of God in humanity for the purpose of redeeming it, and so making possible its ultimate unity with Himself. Christianity thus in the hands of St. Paul became freed from its narrow Jewish limitations, and began its career as a world-religion. There is a great world movement going on around us in intellectual, social and political life. Currents of thought of a strictly similar tendency are swaying the minds and hearts of all the leading nations of the world, east and west. Mankind is moving in the direction of a fundamental unity in thought

and life. A religion like Hinduism, lacking the note of universality can never find a permanent place in a world of thought governed by the modern outlook. The adherents of orthodox Hinduism—as distinct from a few advocates of the Vedanta who have travelled in Western lands—frankly recognise and sometimes glory in the local and exclusive character of the religion they profess. Indeed the beliefs and customs of Hinduism as a whole, are so bound up with the racial characteristics and national peculiarities of India itself, as to make impossible any claim that it can satisfy the various religious instincts of a civilised community taking its place in the great world movements of to-day. In its animistic form Hinduism is impregnated with the worship of spirits and demons and the wildest mythologies, with superstitious dread and witch craft dominating everything. In its theistic form it is inseparably associated with the worship of an incarnation, Krishna, with such associations in the popular imagination and the popular religious literature, as to make it impossible for us to think of him as the moral and religious ideal of the world of the future. In its pantheistic and more orthodox form Hinduism is logically opposed to all growth and advancement of human faculties and endowments, and quite unqualified to guide the minds of men bent on progress and reform in every department of human endeavour. Christ alone speaks to all men without any foreign accent, and if the scattered elements of creation are to be gathered together, it is He, above every other power, who will be the connecting link. Christianity conceives of all men as made in the image of God, and so apart from all surface differences we are all in our inward nature alike, in so far as we are spiritual personalities akin to God. We are also alike in so far as we recognise that we fall short of the divine standard approved by the individual and general conscience. It is on this basis that the Christian religion has shown its power of meeting the needs of the soul of man as man, and adapting itself to the varied conditions as no other religion can. It has been able to establish among all cultures and races a universal spiritual brotherhood on the basis of our common relation to each other in God. 'Ye are all sons of God through your faith in Jesus Christ' has been the mightiest uplifting message in the history of civilisation, and it is the only message that will ultimately solve the problem

of untouchability in India. It is this that made the great scientist, Professor Huxley, speak of the Bible as the most democratic book in the world. "The Bible has been the Magna Charta of the poor and the oppressed". The day will come when India may have to make a choice between Buddha, Muhammad and Jesus, for these are the only religious teachers with anything like a world-outlook. India will only be true to her highest self, and the noblest instincts of her great sages and reformers in choosing Jesus.

(5) *Religion in the New Testament is monotheistic, standing as it does for the conception of one Supreme God as a cardinal doctrine, while religion in modern India is in the main polytheistic or pantheistic.* As Christians we have entered into the full spiritual heritage of Israel in our conception of the nature and character of God. Jesus in all his teaching builds upon the revelation of the one true and living God made through Israel. "Hear, O Israel, the Lord our God, the Lord is one ; and thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength." Thus to Jesus, God is the One Supreme Spirit, righteous and holy, merciful and loving, and above all our heavenly Father, with all the yearnings of a Father's heart for the recovery of His lost sons. Has modern thought, has India itself anything that can fill the place of the ethical and spiritual monotheism revealed in the Hebrew and Christian Scriptures ? A study of the history of religion will make this clear that polytheism with its associated superstitions, demon and spirit worship, and magical practices has failed in the course of its long history to satisfy the moral demands of thinking men, and the requirements of reason and conscience. In the history of philosophy, men of enquiring mind and sensitive conscience have failed to find a resting place whether in Pantheism which identifies everything with God, or in Atheism which denies the existence of any God at all, or in a sceptical Agnosticism, which looks upon any God that may or may not exist, as unknown and unknowable. In our own day the only effect of persuading men that the God of Christianity is a phantom of the imagination, and the Most High is a dream, is that they manifestly transfer their worship to something lower than the Most High. In normal men and women, the spirit of adoration will find some

outlet, and if the Supreme God is cast aside, they turn to some socialistic abstraction or political cult as an object of worship, or perhaps seek to find satisfaction in spiritualism of some kind, with all its perilous temptation to an unbalanced devotion to minor if not erring spirits, in place of the Supreme Spirit eager to associate Himself in holy fellowship with the children of men. Very many Indians would agree with me in maintaining that India would be a better, brighter and nobler land, if the whole multitude of its gods and goddesses, spirits and demons, and superstitious cults, were swept out of existence, and all stood in awe and loving adoration before the one great God and Father, the Lord of the whole earth. There is no permanent place for any religion, not even for a corrupt one-sided Christianity, that minimises or obscures the essential unity of God.

(6) *Religion in the New Testament is in the way of becoming Trinitarian in its conception of God while Hinduism conceives of God too exclusively in terms of immanence.* Like the Jews before them, and like Jesus their master, the early Christians believed in one God, the creator and ruler of the world. But they underwent a great spiritual experience which led them to a conception of the Divine Being richer than that which characterised the bare monotheism too typical of their day. As they came in contact with the living and risen Jesus they became aware of a new and rich stream of influence which they knew to be essentially divine in character. In the historic and risen Christ they came to see and feel God under human conditions. As a result of their contact with Christ they felt too that they were brought into closer touch with God as an indwelling presence, a spirit of Holiness, the Holy Spirit in the soul. It thus happened that in the first generation these monotheistic Jewish Christians began to speak of the revelation of the Divine in their lives in a three-fold way, the love of God the Father, the grace of the Lord Jesus, and the communion of the Holy Spirit. They further proceeded to initiate their disciples through baptism in the name of the Father, Son and Holy Spirit. I cannot attempt to trace here the intricacies of theological speculation that followed on this experience, through identifying the Word, the Logos or Divine Reason with the human life of Jesus. Most thinking minds to-day regard the Trinitarian doctrine, not

as a blot upon the Christian faith, but as one of the bulwarks of our common catholic Christianity, saving us on the one side from the perils of a bare unitarianism and on the other side from the perils of an exuberant polytheism. God is no lonely and isolated being standing apart in eternal and splendid isolation from the world. There is no eternal gulf revealing a fundamental difference of nature between divinity and humanity. There is an element of humanity in divinity, and of divinity, in humanity, and the gulf has been bridged in Jesus Christ in whom we attain divine sonship. Moreover God is the self-communicating God, known to men as indwelling power, the immanent God pervading all nature, but dwelling supremely in man, whom He seeks to sanctify through His indwelling Spirit of Holiness. Let it be granted that after all that philosophy and theology can say, there is something in the Trinitarian conception that still remains a mystery. The conception of three in one and one in three must always have in it an element of the mysterious. But is not our own little human personality in its three-fold expression, knowing, feeling and willing, a mystery, the inner depths of which still remain to a large extent unexplored and very imperfectly understood? And if this is true of our own insignificant and finite personality, three-fold, and yet essentially one, we may well be content to recognise that in the rich and infinite personality of the Divine there will always be something beyond our complete understanding and yet something that we are ever learning to know more and more through personal fellowship and intimate personal communion. Hinduism has various trinitarian conceptions of God, philosophic and popular, the most well-known being that of the Triad, Brahma, Vishnu and Siva, a triple impersonation of the deity, as manifesting itself respectively in the creation, preservation and destruction of the Universe. But it needs to be noted that this Trinity is not the outcome of a progressive development of thought regarding the person and work of one supreme God, but is a unification of the activities and personalities of what were once worshipped as three independent deities. There is a message in the Christian Trinity for India. Hinduism shares with Christianity the conception of God as becoming incarnate for the salvation of men, and of God as an immanent spirit, but it gives very inadequate expression to the thought of God as a

transcendent personality, of God as an incarnate embodiment of the moral law, and of God as an indwelling Spirit of Holiness. Similarly Islam stands with Christianity for the noble conception that God is almighty and merciful, a great King above all and beyond all. But Islam lacks the conception of God as becoming incarnate for our redemption and of God as immanent in the human spirit for the purpose of sanctification. In this respect Christianity has a message and experience so unique in character that India cannot afford to do without it.

(7) *Religion in the New Testament is redemptive involving the redemption of the whole personality, physical and spiritual while Hinduism thinks of redemption in terms of the spiritual only.* Our Gospel is not one merely of ethical perfection, but of divine redemption, and Christian experience has found in Jesus Christ, the one perfect and sufficient sacrifice for the sins of men, the Lamb of God that taketh away the sins of the world. The Christian redemption consists essentially in the emancipation and sanctification of the whole man, body, soul and spirit. It is not like Buddhism or Hindu pantheism, a release from physical or intellectual being, but rather the saving of the whole personality for all that is true and beautiful and good, through salvation from sin, its guilt and power. In this connection Jesus attaches a special significance to His death. There is no redemptive power like the power of vicarious suffering. We are able to help and save our fellowmen only in so far as we suffer with and for them. In the Cross of Christ we have revealed to us God suffering with us and for us under human conditions. The Cross symbolises the consummation of the agony and vicarious toil of the suffering God through the ages. We cannot distinguish too sharply between the Christian idea of propitiation and sacrifice, and that taught by some of the non-Christian faiths. We do not resort to the shambles to propitiate an angry God, for God was in Christ, and the sacrifice on Calvary is the supreme revelation of the Father's saving love. But the need of the race is not met by explaining Calvary in terms of martyrdom. Contemplation of the dying Jesus, nailed to the cross of Calvary, and there suffering vicariously for human sin, your sin and mine, has been the most potent factor in human history for the moral transformation of men. It has turned men to God in lonely penitence and faith as nothing else

has, and so the crucified and risen Christ has proved in very truth the mediator of salvation to those who come unto God through Him. In Hinduism there is no Calvary, and it is Calvary which makes Christianity still the great power of God unto salvation for all the nations of the earth. As St. Paul looking on the great pagan world of Greece and Rome and its sore needs, so we looking on India to-day can say with fulness of conviction "So as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. For herein is the righteousness of God revealed from faith to faith, as it is written : 'The just shall live by faith.'"

(8) *Religion in the New Testament is sanely optimistic while religion in India is predominatingly pessimistic.* A religion that is to save the world must be a religion of hope. The Christian Gospel does not end in Calvary, but it looks beyond, to the empty tomb and the resurrection morning. The Christian Church finds its inspiration and its highest life not in the memory of a dead prophet, but in the abiding spiritual presence of an ever-living Lord and Saviour. The regnant conception of the kingdom of God in the teaching of Jesus, makes it abundantly clear that the golden age of Christianity is something yet to be, ever in process of realisation. From the Christian point of view, the world in which we live and all the men and women in it are worth saving, so that God in all His wondrous love and holiness may graciously dominate all human activities. The characteristic Hindu point of view, on the other hand, is that all action and existence is a positive evil, and as one of our great Orientalists, Professor Bloomfield points out, "there is in all Hindu thought no expression of hope for the race, no theory of betterment all along the line." The golden age of Hinduism like that of other pagan faiths is in the irrecoverable past, and so it is that Hindus are ever in danger of worshipping the dead past, of ever looking back wistfully to the golden days that once were but never can return. The commonly accepted system of the four *yugas* or ages in Hinduism, beginning with the golden, are governed by the belief that the direction of things is steadily downward from good to bad and finally to the worst. So the deteriorating process goes on, and the four ages repeat themselves endlessly

without making any advance. An adverse climate, congested economic conditions, a powerful priesthood, the bondage of caste and foreign domination have all tended to encourage a melancholic outlook and repress originality of thought and freedom of action. In the Vedic age the good things of the present life were appreciated, and the general outlook was optimistic, but with the appearance of the doctrine of Karma and the dreary round of repeated births and deaths, life, for Hindu thought, became a tragedy and the mental outlook divorced from healthy volition, became characterised by extravagant thinking and morbid feeling. All phenomenal existence became miserable existence and the abstract Absolute alone was felt to be real. In Hebrew and Christian thought, on the other hand, free intelligent and ethical personality is regarded as the highest being accessible to us. The mysterious cosmic process becomes intelligible and tolerable only so far as it is construed through the medium of an intelligent and moral personality. We may not, it is true, be able fully to understand why the whole creation should groan and travail in pain together for the manifestation of the sons of God, but as a matter of fact the one far-off divine event is being steadily realised in the history of our race amid manifold pain and suffering. What the Christian experience of the Cross of Christ makes clear to us is that pain has become the instrument of redemptive progress, that God is present in all pain as the chief of all sufferers, bent on the redemption of the world from misery and sin, through the energy of His omnipotent redeeming love. There is no room for such radiant hope in the religion of the Hindu. He regards all phenomenal existence including himself as in bondage whether intellectual, through the dominance of ignorance as to the nature of reality, or emotional through the dominance of pain and suffering, thinking little of the supreme bondage of all, the ethical, through the dominance of sin. On the other hand there are tens of millions of the more ignorant of India's population essentially animistic in their outlook, perpetually haunted by a host of greedy malignant demons. The indefinable Brahma with the prospect of eternal absorption in abstract existence presents no Gospel of hope for India's peoples, while the popular gods, goddesses, spirits and demons offer no final resting place to the inquiring mind. The final message of Christianity and the

Cross of Christ is that Divine Love is triumphant over sin and suffering, and with immortal hope we can look forward to the fulfilment of the divine promise 'There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away,' and it is open to all through communion with God and living in the Divine Love to become sources and centres of Divine healing and emancipation, intellectual, physical, moral and spiritual.

(9) *Lastly, religion in the New Testament is set forth as final and supreme, while Hinduism recognises all forms of faith and worship as so many roads leading to the same goal, eternal salvation.* Nothing is more common in the Hindu religion, ancient and modern, than the conception that the object and forms of worship are matters of complete or comparative indifference. They are all so many diverse paths in which the human spirit seeks to tread, but the goal is in every case the same—union with God. So it is that there is in Hinduism and among modern Hindus little indication of a consuming passion in the pursuit and realisation of the best. There are gross forms of superstition in India to-day among the ignorant masses that enlightened Hindus deplore and that can only be regarded as relics of a barbaric age. In private conversation many spiritually-minded Hindus will indeed frankly deplore the existence of such degrading beliefs and customs but in the issue, the tendency is overwhelming in religious circles in India, to acquiesce in things as they are. Indeed all this is in accord with the genius and tradition of Hinduism. There is nothing in Hinduism as a system that can justify a claim to finality in the realm of religion and ethics. An educated Hindu may find complete satisfaction for himself in the pantheism of the Vedanta or the religious philosophy of the Gita, but I have yet to find a Hindu who, deep down in his heart, believes that Hindu Philosophy will serve as a Gospel of Redemption for the emancipation and uplift of the teeming millions of his ignorant and superstitious countrymen. Many Hindus are in recent years dedicating themselves to the work of social amelioration, but all such efforts, if they are to produce permanent results must have a basis of sound religion, with a gospel bringing deliverance not merely from karmic bonds, but from the guilt and power of sin. In the history of religion in India there have been many teachers

and prophets, who have for the time being exercised an uplifting moral and spiritual influence on the lives of their fellow countrymen but placed beside Jesus, the son of God incarnate, these incarnations of divine truth and righteousness are as starlight compared to the sun-light of a perfect day. It is, in accordance with sober historical fact to maintain that in the character and person of Jesus Christ there is an enduring principle of regeneration which constitutes the greatest and most elevating ethical force known to men. The grace He bestows on all who surrender to Him not only enlightens the mind and elevates the emotion, but above all gives enabling power to the conscience and the will. Men confront in the Jesus of History and the Christ of experience the redemptive grace and energy of God in a degree so transcending that realised in any other personality, historical or legendary, or any other religious or ethical system, that there is solid justification for the claim of Christianity to be the supreme and final message of God to mankind. The religion of the future will not be a gross idolatry on the one hand or a vague philosophy on the other, yet it will be a religion that will at the same time contain a true philosophy and satisfy the craving for a vision of the Unseen underlying all idolatries. In the personality of Christ, the Way, the Truth and the Life, there is a power to satisfy both philosopher and idolater for, in Him, as Macaulay used to maintain, we have all the advantages claimed for idolatry, with none of its grave dangers. The experience of the centuries has shown that He is capable of fulfilling the religious aspirations of all hearts, and the deep spiritual desires of all nations.

GEORGE HOWELLS.



Universities and National Life.

THIS Subject has been suggested by a perusal of some of the lectures published in "Modern Thought," one of the textbooks for current examinations, in connection with the Calcutta University. The last decade has witnessed the founding of new Universities in India, and others are yet being contemplated. It is therefore a pertinent enquiry to ask how Universities stand in relation to the development of the national life or how they can best be organized so as to help onward that development.

The development of a nation's life is not so much dependent upon its citizens becoming more or less educated as it is upon their becoming properly educated. It is not enough to provide for the instruction of the individual as an isolated unit and so give facilities for each person's attainment of knowledge. The development of national life is dependent upon the development of the communal sense, upon the training of the individual citizen for the rightful performance of the duties of citizenship. The student is more than a mere individual; he is a member of a family, of a town, of a community, of a state. And he is in a world where there are other communities and countries besides his own, and he needs to learn something of their activities and aspirations and the bearings that these have upon his own circle. He needs to acquire such knowledge as shall not only benefit himself but also be of benefit to his special community or nation. The inculcation of principles that are necessary for the rightful growth of personal character and the shaping of personal conduct should be accompanied by the application of these to the needs of the larger citizenship. The educational institution which does not in some way, however slight, help to develop the community spirit is an imperfect instrument for promoting the progress of the national life. And the higher the stage of education reached, the more necessary does such all-round education become. The University in particular needs to be so designed, and can be so designed, that it shall conduce to this end in a way that it is not possible for ordinary schools to do.

However much a modern University may approximate to this ideal nowadays, it was not so originally. The University in its earliest stage of development appears to have been simply a scholastic guild. It was probably formed on the model of trade-guilds—combinations of merchants or of artisans for the protection of their own interests. So the University—composed as it then was to a great extent of students from foreign countries—was a combination of teachers and scholars formed in the interests of learning and for the protection of its members from the extortion of the townsfolk and from other annoyances incidental in medieval times to residence in a foreign land. Possibly the line of demarcation which still exists in ancient towns like Oxford and Cambridge between the members of the University and the ordinary citizens originates from this cause.

Even India's great University of ancient days—Nalanda—could hardly have touched the national life greatly. It is true that it attracted students from distant places and foreign lands but it was a centre of higher learning to which only the select came. In more recent times however the older Universities of England—not to mention the later ones—have exerted a greater influence upon the national life. Many of the leading statesmen have been the product of either Oxford or Cambridge, and the "Union" at Oxford has been an admirable training school for public life.

That suggests a second thought. The progress of a country is dependent upon an increasing number of capable leaders and upon the spread of education amongst the masses of its population. In regard to India at the present time this is a point worth noting. On the one hand there should be an ample supply of men of well-balanced judgment, broad views, wide knowledge, far-reaching foresight, disinterested patriotism and, above all, strength and uprightness of character—men who can construct as well as criticize—who can take the lead not only in national but also in provincial and civic affairs. On the other hand there is equally necessary a rank and file of greater intelligence than is at present found in this land, who shall be able better to discriminate between truth and falsehood, between the profitable and the plausible, and not liable to be carried away by any rumour or to become the prey of unscrupulous and designing politicians. Both parties—whether leaders or led—need to have before them a definite and worthy aim for which to strive, and to know how to connect their diverse activities therewith. In this connection there are sundry remarks of Lord Haldane in "The Dedicated Life" which will well repay thought, and which, in their application to India, may well demand consideration.

"The foundation of purpose in the State, through all changes of party policy, must, if the national life is to grow permanently and not to diminish, be ethical. A nation can insist on its just rights and on due respect from other nations, and yet seek to understand and meet their efforts after their own development. A certain Cosmopolitanism is of the essence of strength. It is not brute force, but moral power, that commands predominance in the world."

"Leadership among the peoples of the earth depends
 "on the possession of a deeper insight. In national as in
 "private life the power of domination depends on indi-
 "viduality.....Among the States, as among their private
 "citizens, the individuality that is most formidable is
 "formidable because of qualities that are not merely physical.
 "It commands respect and submission because it impresses
 "on those with whom it comes in daily contact a sense of
 "largeness and of moral and intellectual power.....It was
 "the moral and intellectual equipment of Greece and Rome
 "that made them world-powers. So it has been with Japan
 "in our own times. "And without moral and intellectual
 "equipment of the highest order no nation can to-day
 "remain a world-power. The Turks, who in the 16th
 "century were perhaps the most formidable people in
 "Europe, are a case in point. But if this be so, then the
 "first purpose of a nation ought to be to concentrate its
 "energies on its moral and intellectual development. And
 "this means that because, as the instruments of this develop-
 "ment, it requires leaders, it must apply itself to providing
 "the schools where alone leaders can be adequately trained.
 "The so-called heaven born leader has a genius so strong
 "that he will come to the front by sheer force of that genius
 "almost wherever his lot is cast, for he is heaven-born in
 "the sense that he is not like other men. But a nation
 "requires many leaders of a type less rare—subordinates
 "who obediently accept the higher command and carry it
 "out, but who still are, relatively speaking, leaders. Such
 "men cannot, for by far the greater part, be men of genius ;
 "and yet the part they play is necessary, and because it is
 "necessary the State must provide for their production and
 "nurture. At this point the history of the modern State
 "shows that the University plays an important part."

"The true leader must teach to his country men the
 "gospel of the wide outlook. He must bid them live the
 "larger life, be unselfish, be helpful, be reverent. But he
 "must teach them yet more. He must fill the minds of
 "those who hear him, even of such as are in the depths of
 "national despair, with the sense of the greatness of which
 "human nature is capable."

The above remarks will suggest the lines upon which a University can best serve the State. It can train leaders and that should be a special aim borne in mind in its organization as a national institution. But, since it stands at the apex of the educational edifice which a State plans for the benefit of its citizens, its full success rests upon its connection with the base. The absolute necessity of suitable primary education must not be overlooked, nor also the need for well-equipped secondary schools. All three stages in the process of a nation's education need to be developed side by side. It is no use to enlarge the apex unless at the same time you broaden the base. America is an example in this respect. It first provided for elementary education since it deemed it "necessary that those "who vote as citizens should possess the rudiments of knowledge."

A word of warning may fitly be inserted here. It is possible for University training to be over-organized. Lord Haldane has adduced Germany as an example. He has shown how much scholars and educationalists had to do with the making of modern Germany, but he has also directed attention to a grave defect, *viz.*, the repression of individuality by too great stringency of organization. Personality has been overborne by the prescribed rules of a hard and fast system. Room needs to be left in University organization for the development of personality and for the educating and fostering of the qualities of self-reliance and initiative.

Viscount Bryce in his lecture has specified the distinguishing characteristics of certain Universities and the nature of their respective aims. They may be briefly summarized as follows:— In Germany the emphasis is laid upon practical efficiency; in England, upon the development of personality; in Scotland, upon thoroughness of training as well as upon personality; and in America, upon the practical application of the University training to every day life. Scotland is famed for the possibilities it offers to poor students and in American Universities there is freedom both from ecclesiastical regulations and Government restrictions. These are but generalizations of the state of things, it is true, and therefore just as true and just as inadequate as generalizing statements always are. But it will be readily seen how aims and ideals such as these help in a nation's deve-

lopment. Even though each University in a country might not seek to embody all of them yet it would be possible for one University to concentrate on one, another, on another. But all Universities, if they are to be national institutions, ought to be accessible to students of every rank of society and specially to promising youths possessed of only moderate means; they ought to arrange for thorough instruction such as shall be intensive in its nature and extensive in its range; they ought to set forth the application of the knowledge imparted in its relation to the conditions of the time and to various branches of national activities; and they ought also to foster the development of personality. It will be remembered that Mr. Asquith in his Rectorial Address at Glasgow emphasized two of these points as being essential characteristics of a true University. First, it should seek to be *Cosmopolitan in its composition*. A sectarian University appears to me to be a contradiction in terms, and certainly out of place in a land like this where varied races and religions meet together. Not only should there be no barriers of class or wealth, but none also of nationality or creed. The door should be open to all. In the world, men have to mix with all sorts and conditions of their fellows, and what better preparation for this can they have than the experience gained through a similar state of affairs in their student days? Even though there may be separate colleges that cater for such distinctions as those above-mentioned, yet the colleges should be merged in one University and be pervaded by the University atmosphere. Further, a University should be *Catholic in its range of studies*. Originally individual Universities concentrated on one particular branch of learning. In the Middle Ages, students of medicine would betake themselves to Salerno, students of law, to Bologna, and students of theology, to Paris. In recent issues of the "Indian Review" and Indian Social Reformer" criticism has been directed to the curriculum of Indian Universities. It is urged that more provision should be made for the teaching of Science, and that Schools of Forestry and of Agriculture should be included. Such catholicity of subjects will not only help to keep the University in touch with the various needs of the nation, but also a student's mental outlook is likely to be enlarged and his love of knowledge increased through his association with other individuals

who are engaged in acquiring some other branch of learning than that in which he himself is specially interested.

What benefits are likely to occur to a nation from a student who leaves a University which has been planned on the foregoing lines? Surely one benefit will be that of a *greater spirit of unity*. The graduate has met at the University men of differing temperaments and ideas—men who hold opinions in some cases which are the opposite of his own. Through contact with such men he has had opportunity afforded for seeing their good qualities, for understanding their point of view and so becoming the better able to view both their opinions and his own in a truer perspective. It happens sometimes also that life-long friendships are formed at Universities between men of opposite views—friendships which overleap the barriers of birth and wealth and belief. Uniformity of opinion is not an essential constituent of the spirit of unity. Another benefit will be that of the spread of *the spirit of sane progressiveness*. “*Festina lente*” (“Hasten slowly”) is a maxim applicable to the conduct of national affairs as well as to those of individual life. The enlarged knowledge of the past and of the present which a University training brings will prove helpful in dealing with civic or national problems. There will be the wider outlook begotten of a greater acquaintance with men and things; the vision of ideals such as have stimulated the great men of the past, and that still have power to stimulate and sustain men in the present; the spirit of sound judgment that will rise superior to the appeals of party passion, or the impulse to undue haste, or the adoption of ill-conceived measures, and also a hopeful optimism that will not be dismayed by rebuffs and obstacles and temporary defects, because it knows that such experiences are in the nature of things. A further benefit should be found in an increase in the number of men of *all-round equipment*. There is an idea prevalent that a University course tends to produce scholars rather than practical men, and to cater for professional life rather than for a business career. Such however ought not to be the case in connection with a rightly organized University. Mr. Asquith has referred at length in his address to the utilitarian advantage of literary studies and to the training they afford for the reasoning powers, thus making their possessor better equipped for any and every task in life. In this connection it is interesting to note that in England a University

training is regarded as a good preparation for practical life. It is estimated that 43 per cent of the members of Trinity College, Cambridge, on leaving the University devote themselves to business. Previous to the great war the heads of great business firms were applying in increasing numbers to Cambridge and Oxford for men to become "captains of industry." An advertisement of an important managership of some work ended with the intimation that, other things being equal, preference would be given to a man who had taken a good degree in classics. The Chairman of a large commercial firm stated that in choosing graduates for business positions he not only enquired how a man had done in his examinations but whether he had other interests also, whether he had held any college society post or distinguished himself in athletics, or showed in some other way that he could get on with his fellow-men. Success in business is dependent upon ability to get on with men. And during the war Government was glad of the help that University-trained men could render in practical ways. Surely India will benefit if more of her graduates engage in commercial and industrial pursuits.

Yet, in the ultimate place, the national value of a University depends upon the individual student. Lord Haldane's remarks on this fact are worth reading and re-reading. "If it be the ideal work of the Universities to produce men of the widest minds—men who are fit to lead as well as merely to organize—what must such men set before themselves?"

The answer may be given in three or four words—Renunciation, Concentration, Sustained Endeavour. "He who would accomplish anything must limit himself. The man who would lead others, must himself be capable of renouncing. Here and now, in the duty however humble that lies nearest us, is the realization of the higher self—the self that tends Godward—to be sought.....The first duty in life is to seek to comprehend clearly what our strength will let us accomplish, and then to do it with all our might. The noblest of souls can find full satisfaction for his best aspirations in the sustained effort to do his duty in the work that lies at hand to the utmost that is in him.....He is content with his lot if, and so far as he feels that in him too, as he seeks with all his strength to bring forth the best that is in him, and at the same time to be helpful to others. God is realizing Himself."

Lord Haldane instances Browning's "Grammarians" as an illustration of a man who chose what he could best accomplish, limited himself to that, and strove to perfect his work with all his might, and he adds:—"If its Universities produce this spirit in its young men and women, a nation need not despair. The way is steep and hard to tread for those who enter on it. They must lay aside much of what is commonly sought after. They must regard themselves as deliberately accepting the duty of preferring the higher to the lower at every turn of daily existence. So only can they make themselves acceptable leaders.....Jesus said "Not every one that saith into Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.""

J. IRELAND HASLER.



Sidelights from the Study of English Prose-poetry.

"MR. Savile was asked, by my lord of Essex, his opinion touching poets, who answered my lord; 'He thought them the best writers, next to those that write prose.'—Bacon's *Apophthegmes*—

(A) Some Preliminary Propositions*

The term—'Poetic Prose' or 'Prose-Poetry'—is itself suggestive of the composite, or rather hybrid character of the species of composition so named. This peculiar literary product must obviously be compounded of mixed elements, the properties and qualities of both prose and poetry alike. Hence to begin with, a satisfactory solution of the question, what is 'prose-poetry' or

* These "lucubrations" on English Prose-Poetry,—first conceived, as they were, in my post-graduate student days,—have not had time enough to be licked into a proper shape. Or rather, to use a peculiarly Carlylean but expressive phrase, they have not been "rightly fused." Nevertheless, I choose to let them appear in print in very nearly the same form in which they originally shaped themselves. They will, however, come out in the following order in three successive instalments—viz—(A) *Some Preliminary Propositions*, (B) *General Conclusions and Illustrations* and (C) *Literary History*, since this arrangement is best calculated to break up a rather unwieldy discourse on a technical literary subject into a few systematic fragments, without damaging the unity of the whole. The first of this series of articles will, I am afraid, appear to be a trifle long-winded, dull, and digressive, for the subject proper is really to be dealt with in the second and the third. B. C. G.

'poetic prose' necessarily involves, as a first postulate, as it were, the careful demarcation of the boundary line between the two formal species of composition, commonly known as Prose and Poetry, and the location of the neutral zone, if any, where these two may tend to converge and meet together. In other words, a precise and philosophic grasp, so to speak, of the distinctive features of these two primary forms of the written word, namely Poetry and Prose, an accurate differentiation of their points of contact and contrast, identity and diversity, if any, can alone illuminate the much-vexed question of 'poetic prose' or 'prose-poetry' in literature. And the initial difficulty of the subject under discussion is therefore, inherent in the very problem of definition, common, as it is, to all literary criticism and studies alike.

What is Prose? How difficult it is to define this poor 'plebeian' thing—condemned, as it is, to do nine-tenths of the humdrum duties in the domain of letters,—will at once be evident to one who is conscious of the subtle irony and paradox, implied in the characteristic French epigram, which seeks to remind us how we may talk and write prose all our life, without knowing what it is. What is Poetry? The forbidding challenge of this knotty little question has rung and echoed through ages and mocked the heroic attempts of a whole host of scholars and critics, poets and philosophers, both ancient and modern, to seize and imprison the elusive, fugitive, volatile and protean life of poetry in the cast-iron terms of a mathematical formula or a critical catch-word, however ingenious or plausible that may be. Indeed, we can no more define poetry by means of the facile generalities, underlying arbitrary logical labels, than we can explain all the baffling mystery and romance, witchery and wonder of the stars in the heavens in the terms of the bloodless science of astronomy. And the intrinsic futility of such arbitrary logical labels or definitions, as applied to poetry, could not be more strikingly demonstrated than by the notorious fact that the spirit of poetry continues to be as indefinable as ever, its numberless definitions notwithstanding. For no single definition of poetry, hitherto enunciated, can embrace within its limits and adjust with one another the manifold ideas and associations, now and again suggested by the term, poetry,—suggested, that is to say, by the varied and even conflicting perspectives and standpoints, in and from which, the subject of poetry has been approached and viewed from the times of Plato and Aristotle down to this day. An all-comprehensive, unerring, and infallible definition of poetry is, therefore; well nigh inconceivable in the sense that the best that

can be discovered and formulated will appear to be either dogmatic or platitudinous to one school of opinion or another. In poetics the critical angle of vision has varied and shifted ever since men first theorised on poetry; no wonder, therefore, that there can be no finality in the matter of its definition.

But definitions, however precarious and unreliable in themselves, nevertheless do their duty in the craft of literary criticism. Even their deficiencies and inaccuracies, properly attacked, open up new vistas of light. Max Müller's classic derivation and definition of prose and poetry is an instance *par excellence*. "*Proversum* becomes *prorsum*, originally *forward*, straight-forward; and hence *oratio prosa*, straight-forward speech or prose, opposed to *oratio vincta*, fettered or measured speech, poetry." (*Science of Language*.) Thus the philologist cuts the Gordian knot of definition by the laws of language; *Prose* is characterised as *straight-forward speech* and *Poetry* as *fettered or measured speech*; and all conventional and orthodox definitions of the so-called unfettered and fettered words conform to and respect the consecrated conditions and limitations, thus prescribed by philological research and judgment. But the art of literature always forges ahead of the science of language, with the result that the doctrine that the true differentia between prose and poetry is to be found in that tricky mechanical device, called measure or metre, stands practically branded as an antiquated and discredited heresy to-day.

Indeed, far deeper and more perplexing questions have arisen and taxed the genius of men who meditate on the problem of letters. For instance, the startling question has been asked and also answered, if there is at all any fundamental or generic distinction and opposition between poetry and prose. Do they not rather belong to the same genus in substance, with only an accidental and superficial difference in form, calculated to deceive the eye? Again, is prose capable of metrical harmony? Does it admit of metrical scansion? Should it ever succumb to the temptation of rhyme or blank verse? Is it possible to formulate a system of prose-prosody, so to speak, to regulate the marches of prose rhythm? Needless to say that in any intelligent and up-to-date survey of the fancied or real frontiers, the borderland between poetry and prose,—a survey which ought to serve as a prelude to the study of 'prose-poetry' proper,—it is far-reaching and intricate questions like the above that have to be faced and tackled. But one can hardly presume to traverse and explore the subject with the requisite

thoroughness in all these bearings in a running commentary like ours.

What is the logical antithesis of poetry; is it* prose or something else? This question itself is a formidable one and cannot, as such, be dismissed altogether summarily. We are familiar with the Wordsworthian thesis,—upheld and endorsed, as it was, by that distinguished literary philosopher, dictator, and interpreter of the Romantic movement, Samuel Taylor Coleridge—that *the true antithesis to poetry is not prose, but science or matter-of-fact*. And a convincing exposition of the rationale of this Wordsworthian thesis demands a close analysis and scrutiny of some of the logical attributes and functions of science and art; for Poetry is according to Cousin, "the finest of the Arts because it best represents the infinite." "Art is the intuition," says Bettina, (*Goethe's Correspondence with a Child*), "of spirit into the senses. What you feel becomes thought, and what you strive to invent becomes sensual feeling." The aim and object of art, according to Hegel, is "to bring within the circle of our senses perceptions and emotions, everything which has existence in the mind of man..... Its appointed aim is—to awake and give vitality to all slumbering feelings, affections, and passions; to fill and expand the heart, and to make man, whether developed or undeveloped, feel in every fibre of his being, all that human nature can endure, experience, and bring forth in her innermost and most secret recesses..... Art should employ this manifold richness of its subject-matter to supply on the one hand the deficiencies of our actual experience of external life, and on the other hand to excite in us those passions which shall cause the actual events of life to move us more deeply, and awaken our susceptibility for receiving impressions of all kinds. For, we do not here require absolute experience to excite these emotions, but only the *appearance* (Schein) thereof, which art substitutes for sheer reality."* Art, then, addresses our emotional nature, our feelings and sensibilities, which respond to its æsthetic stimulus and are roused into active life by the touch of reality, as that reality is manifested in the *appearance*, or the representative medium of art—viz., picture, sign, form, word etc., Art appeals to our senses by the reproduction of the spiritual world in a beautiful and pleasurable embodiment and shape; it is the "interpreting tongue," in the words of Horace (*Ars Poetica*), which "expresses the thoughts of mind." In short, the ministrations of Art are

* Aesthetic.

directed chiefly to our emotions and senses, while the attentions of Science are chiefly bestowed on our intellect and understanding.

Again, Baumgarten, the founder of æsthetics on "the doctrine of emotions," held that whereas the object of æsthetic or sensuous knowledge is * Beauty, the object of logical knowledge is Truth—the former being apprehended through the senses and the latter perceived through reason. Science or logical knowledge, we may say, busies itself with the discovery of Truth, pure and simple, while, Art or æsthetic knowledge proposes to itself the realisation and creation of Beauty. Feelings and emotions are at least theoretically contraband to Science, while they are the very staple in the commerce of Art: thought for the sake of thought is Science—thought for the sake of feeling or feeling for the sake of feeling is Art, wherein "a thought is sometimes the *root*, of which the feeling is the *flower*, and sometimes the *flower* of which feeling is the *root*." (Lewes.)

Now Poetry, or the expression of idealised and elevated feeling or thought in elevated, rhythmical, and emotive language, is avowedly the queen of the fine arts; and hence the proverbial antagonism between Poetry and Science follows on the analogy of the relation of mutual conflict and opposition, in purpose and method, which obtains between all art and science in general. "The object of poetry," says John Stuart Mill, "is confessedly to act upon the emotions; and therein is *poetry* sufficiently distinguished from what Wordsworth affirms to be *its logical opposite*, namely, not prose, but matter of fact or *science*. The one addresses itself to the *belief*, the other to the *feelings*. The one does its work by convincing or persuading, the other by moving. The one acts by presenting a proposition to the *understanding*, the other by offering interesting objects of contemplation to the *sensibilities*." (*Thoughts on Poetry and its Varieties*.) The lines of cleavage between Science and Poetry may further be evidenced by the illustration of the nature of what is regarded as *poetic* * truth, as

* It may, however, be remarked, by the way, that there is hardly any such thing as an impassable barrier or gulf between Truth and Beauty. On the contrary, the essential unity of Truth and Beauty not only impressed the philosopher Hegel but also the poet, Keats, who embalmed his æsthetic creed in that immortal line—"Beauty is truth, truth Beauty."—(*Ode on a Grecian Urn*.)

* For a most telling exposition of the essential difference between the poetic and the scientific treatment of nature, the inquisitive student may well be referred to Edmund Clarence Stedman's book on *The Nature and Elements of Poetry*. Matthew Arnold's *Essay on Maurice De Guérin* also furnishes profitable reading on this subject.

distinguished from *scientific* truth. "Poetry begins," says Leigh Hunt, "where matter of fact or of science ceases to be merely such, and to exhibit a further truth; that is to say, the connexion it has with the world of *emotion*, and its power to produce *imaginative pleasure*. Inquiring of a gardener, for instance, what flower it is we see yonder, he answers 'a lily.' This is matter of fact. The botanist pronounces it to be of the order of 'Hexandria Monogynia.' This is matter of science. It is the 'lady' of the garden, says Spenser; and here we begin to have a poetical sense of its fairness and grace. It is "The plant and flower of light" says Ben Jonson; and poetry then shows us the beauty of the flower in all its mystery and splendour." (*What is Poetry?*)

Yet another crucial test to determine clearly the eternal clash and conflict of spirit between Poetry and Science is to be found in the factor of personality, which is the key and index, as it were, to all art, and more specially, to the art of literature. "The *presence of personality*," says Principal Shairp, "is that which distinguishes *literature* from *science*, which is wholly *impersonal*. It is this which gives to the finest literature its chief charm, that it is illuminated by the presence of an elevated personality.....Great literature, we may say, is the emanation of a noble, or at least of an interesting personality." Yes, personality is, after all, the one abiding element, nay, the very quintessence of literature so much so that "the use of words itself yields, upon analysis, valuable results illustrative of the various temperaments of authors." (Symonds). The literary stylist, as Pater has told us in his celebrated discourse on Style, is pre-eminently the discoverer and creator of *the sense of fact, the fineness of truth*, in other words, of beauty in truth, as opposed to the bare metaphysical truth, which may and does suffice for the scientist. So the perception and interpretation of this sense of fact or fineness of truth, which is peculiarly personal to and characteristic of each stylist and author, must necessarily be rich and pregnant in proportion to his intellectual and spiritual genius and capacity. It is one of the reasons why the man in the book has become the main-spring of interest in modern literature; and the word, *modern*, is used here advisedly in the sense that some of the literature of the ancient and the medieval times is singularly devoid of any characteristic or tangible personal note. But in modern literature the passage—from Shakespeare to Goethe and then from Goethe to Tagore—really traces one line of progressive assertion of personality in the practice of poetry and prose. Thus it is the mystery of the personal factor that differentiates art from science. Art is born

of, and reveals personality as a mirror reflects the image cast on its surface; Science would cease to be science, if it were and did the same.

That personality is the one pervasive principle of the literary art will further be manifest from a critical estimate of the respective positions of poets and philosophers in the world of letters. *Poetry*, a clever English critic of to-day very tersely maintains, *apprehends*, while *philosophy comprehends*. And this laconic dictum may well be expounded in the language of M. Jouffroy, who speaks of poetry and philosophy as follows:—"The former gives utterance in song to the sentiments of the epoch on the good, the beautiful, and the true. It expresses the indistinct thought of the masses in a manner that is more animated though not more clear, because it feels this thought more vividly, but comprehends it as little. This is *comprehended* only by philosophy. *If poetry comprehended it, poetry would become philosophy, and disappear.*" Now the absolute comprehension of Truth, as a bare metaphysical concept, may properly belong to the province of science; and the works of those philosophers, who 'philosophise' in this scientific spirit, will possibly never be included in the category of what may be called *belles-lettres* in general, inasmuch as pure literature exalts and translates the *true* into the *beautiful* in affecting and arresting verbal symbols. The dancing phantoms in the artist's brains find articulation and vesture, "a local habitation and a name" in the language of man. And this transformation of the true into the beautiful can only be achieved by the magic of personal art, and not scientific impersonality. Hence a philosopher, content to express the true only as an abstract, and objective reality, is but a scientist, who suppresses or effaces his self and subjectivity in the pursuit of knowledge; but poets must needs be literary artists or nothing at all. "Art," as the French epigram puts it, "is life seen through temperament"; and so the angle of vision that the artist adopts in his study of human life and nature is his own; it is the shifting panorama of his own observation and experience, dyed in the multitudinous colours and shades of Life and Nature around, that he unfolds on his canvas for the enlightenment and gratification of our senses and intellect as well. Literature being, according to Matthew Arnold, the criticism of life, or rather, the interpretation of life, as life shapes itself in the mind of the interpreter, must be instinct with the individuality or the personality of the literary artist, for, as Lewes very rightly observes, "personal experience is the basis of all real literature." To put the main proposition, discussed above, in a

nutshell, Personality—this single word sums up and solves the real crux of the question: *Art* is art because it is *personal*, *Science* is science because it is *impersonal*.

At more points than one, we have had to go off at a tangent, as it were, from the Wordsworthian thesis only to establish it with accentuated emphasis. The real logical opposite of poetry, we may conclude, is science, and not prose; and this relation of opposition between the two, we may repeat, is derived from the fundamental conflict that subsists between art and science in general. Again, it follows, as a corollary, that logically speaking, poetry and prose must be radically identical in spirit, one in essence, if not in form. For, insofar as *poetry and prose* deal with the joys and sorrows, feelings and sentiments, passions and emotions, doubts and hopes, aspirations and ideals of man, not to speak of their dealings with the facts and forces of nature, they are both alike *art*, and not science. "It is one thing," says Burke in his *Essay on the Sublime and Beautiful*, "to make an idea *clear*, another to make it *affecting* to the imagination." Science condescends to make an idea clear to the understanding, mainly for our instruction; Art goes further afield and makes it affecting to the imagination and emotion mainly for our pleasure; and literature, that is, both poetry and prose, doing precisely the same thing, becomes an art in the truest sense of the term. Truth,* we have noticed, is the pursuit of science; and Beauty is that of art; Literature exhibits the Beautiful in the True, and as such is an Art. "The grand work of literary genius," says Matthew Arnold, "is a work of *synthesis and exposition, not of analysis and discovery*; its gift lies in the faculty of being happily inspired by a certain intellectual and spiritual atmosphere, by a certain order of ideas, when it finds itself in them, of *dealing* divinely with those ideas, presenting them in the most effective and attractive combinations, making *beautiful* works with them in short." (*Essay on the Function of Criticism* etc.) The true function or office of literature is thus the creation of the Beautiful on the basis of truth,—and it is more or less the function of all art; and this artistic task may as well be performed by prose as by poetry.

The organic identity of poetry and prose in character granted, what, then, is the logical opposite of prose? Pursuing the enquiry in the light of the same logical canons, we find

* The contrast between the scientific and artistic aims, purposes, methods, and moods may well be illustrated, say, by the object and scope, the treatment and style, the effect and appeal of a treatise on astronomy on the one hand, and those of a poem on the stars on the other.

that the *true antithesis of prose is verse or metre*, just as that of poetry is science. We must always beware of confounding metre or verse with poetry, since they are situated a world apart from each other: and a little speculation on the time honoured controversy, as to whether *metre* is essential or otherwise to poetry, will disclose the points of dissimilarity between the two. But the controversy is a complicated one, even apart from the fact of its being at least as old as the Elizabethan age. Is *metre* or rhythmical order an *essential* or a mere *accessory* to *poetical* utterance? Is it, or not, always the natural vehicle for all soul-inspired song—a vehicle in which poetic sentiments and thoughts convey themselves as though under the stress of the 'divine frenzy' of the creative heart and mind? Is it, or not, in other words, the invariable external form of expression which the poetic spirit and impulse seeks spontaneously to fashion for itself? This question is, however, so deeply entangled in matters psychological that a conclusive answer can only be reached by ploughing through a hundred hair-splitting subtleties of reasoning and argument. We do not, however, propose to meddle with them here; nor is it very necessary to do so, for a fairly satisfactory solution can be found in a brief review of the volume and variety of critical opinion that has gathered round the subject.

To Sir Philip Sidney "that *numbrous* kinde of writing which is called *verse*" was an "apparell" only for "poetical inventions," being but "an *ornament* and no *cause* to poetry; sith there hath beene many most excellent poets, that have never versified, and now swarme many versifiers that need never answer to the name of Poets." Bacon's views too very nearly tallied with Sidney's, since "*feigning*," which, according to Bacon, is the peculiar function of poetry, might be "as well in prose as in verse." Coleridge maintained that "the writings of Plato, and Jeremy Taylor, and Burnet's *Theory of the Earth*, furnish undeniable proof that *poetry of the highest kind may exist without metre*." Shelley declared that "the distinction between poets and prose writers is a vulgar error" inasmuch as prose writers like Bacon and Plato* are really poets,

* Plato is, indeed, one of the earliest and greatest masters of poetical prose or prose-poetry. His "imaginative prose" achieved such marvels of poetic description as the pictures of the chariot of the soul, the island of Atlantis and Er's visit to the palace of the departed souls, to mention only a few among many notable things. Like Thomas Carlyle, it seems that Plato had possibly once in his life serious thoughts of becoming a poet. And perhaps like Carlyle again, he had the good sense to discover his true sphere and to desist from writing in verse, nay, even to forbid other men to waste talents in the same!! It may be interesting to note, as has been noted by Jowett, that "Plato expels the poets from his Republic because they are allied to sense; because they stimulate the emotions; because they are thrice removed from the ideal truth."

though they refrained from employing any regular plan of metrical speech or rhythm. Wordsworth, who, like Coleridge, taught that the true antithesis to poetry is not prose but science or matter of fact, however, recognised *the opposition between prose and verse*, the opposition being due to the almost technical or accidental absence or presence of metrical beauty and restraint. So there are many others who hold that the presence of metrical rhythm and regularity alone does not convert language into an instrument of poetic expression.* For, is there not such a thing known to literature as nonsense-verse? On the other hand, there are critics, poets, and philosophers, English, French, and German, who have as emphatically asserted that "metre is the first and only condition absolutely demanded by poetry, yea, even more necessary than a figurative, picturesque diction."—(*Hegel-Ästhetik*, iii) This has obviously led George Henry Lewes to attempt a two-fold definition of Poetry—"Poetry is the beautiful phasis of a religious Idea": "Poetry is the *metrical* utterance of emotion." (*Essay on the Inner Life of Art.*)*

From the *rèsumè* of critical opinions, given above, it clearly appears that two rival schools of thought or theory hold the field and still wrangle on the question as to whether metre or verse is a mere accident or an indispensable requisite of poetry; but fortunately the platform that has won the suffrage of the liberals, so to speak, among the votaries of letters, is the romantic doctrine, summed up below, which practically revolutionised literary conceptions, ideals, and practice in England in the momentous times of the Romantic Revival. Verse or metre is but an accessory to poetry, and not its essential attribute: Poetry and Prose are in truth one and identical in substance,

* Whately's declaration that "any composition in *verse*, and (none that is not), is always called, whether good or bad, a poem, by all who have no favourite hypothesis to maintain," is highly suggestive in this respect. Whately himself, however, adapted from Dr. Smith his "analogy between prose and poetry, walking and dancing, speaking and singing," and concluded "that Poetry has the same relation to Prose, as dancing to walking and singing to speaking,"—a conclusion, which provoked De Quincey's censure, as we know from the latter's essay on *Rhetoric*.

* The strong emphasis laid on *metre* in Lewes's definition of poetry may very well invite a comparison with the definition of "absolute poetry," as attempted by Theodore Watts-Dunton in his masterly article on *Poetry* in the *Encyclopaedia Britannica*. Vol. XIX. "Absolute poetry," says Theodore Watts, "is the concrete and artistic expression of the human mind in emotional and rhythmical language." And it is well to remember in this context that Theodore Watts is evidently one of those who believe that versification is almost "an indispensable requisite of a poem." Yet the ancients like Plato and Aristotle set no great store by metre or verse!! They almost ignored or slighted it.

though not in form: the true antithesis of poetry is science, and that of prose is verse or metre. The terms of this romantic doctrine provide an important guide-post on the roadway of research; they form a convenient point of new departure and transition in the train of thoughts, we have been hitherto pursuing. We are now fairly launched on the track of "Poetic-Prose" or "Prose-Poetry."

If metre alone,—being but a mere accident, adjunct, or ornament, and not an essential to poetry,—cannot constitute even that type of formal poetry or metrical utterance, to which we are usually accustomed, what, then, is the indispensable complement lacking that must needs be supplied? True poetry, whether couched in metrical language or in melodious and moving prose, is informed, permeated, and vitalised by the play of Imagination and Emotion, which are the genuine substance, the spirit and soul of poetry; and so without this soul, and with metre, formal poetry can at best be decent verse, or degenerate into verse-prose. Hence the justice of the saying that there is much *poetry*, which is purely *prosaic*, just as there is much *prose*, which is markedly *poetical*. For instance, the many lines in the *Excursion*, which have often been described as "prose cut into lines of equal length," are no better than prose in spirit and verse in form, but not poetry certainly in the true meaning of the term. On the other hand, the late Mr. Frederic Harrison rightly insisted that nothing but "poetry" can properly express what we find in certain portions of the *Morte Darthur* (Malory), and in some of the chapters of *Job* and *Isaiah*.

The following three extracts from Principal Shairp's "Oxford Lectures" on the *Aspects of Poetry*—occurring in connection with his study of the prose poets, Carlyle and Newman,—will throw a flood of light on, and dispel all confusion from, the points discussed above. "*Prose*, Coleridge used to say, is *the opposite not of poetry, but of verse or metre*—a doctrine which, however contrary to common parlance, commends itself at once to all who think about it." "If..... *Poetry* is the expression in beautiful form and melodious language of the best thoughts and the noblest emotions, which the spectacle of life awakens in the finest souls, it is clear that this may be effected by prose as truly as verse, if only the language be *rhythmical* and *beautiful*." This definition of poetry, if technically inaccurate and offensive like most definitions, is yet practical and decisive enough from our point of view. Its merit is the merit attaching to boldness, originality and the

freedom from literary cant. The Principal next quotes, with approval, and as final, the opinion of his friend Mr. Shadworth Hodgson—"Metre is not necessary to poetry, while poetry is necessary to Metre." Again, "*prose* when it fuses into poetry, becomes as nearly musical as language without metre can be; it becomes rhythmical." And judging by this criterion, the Principal regards not only Carlyle and Newman as *prose-poets*," but Taylor and Browne as well; for they are prose writers, "who break out every here and there, into as real poetry, as any of the metrical poets of their time."

Thus there are "prose poets" in English,—and their name is Legion—with DeQuincey as their uncrowned king. When Emerson says, "I am born a poet—of a low class, no doubt, yet, a poet; my singing, to be sure, is very husky, and is for the most part in prose," he speaks the truth; he is a born poet of prose, if not of prose-poetry. When again Frederic Harrison proclaims that "Charlotte Bronte is great in clouds, like a *prose Shelley*," he brings home a truism to the critical mind. For, do not romances like *Jane Eyre* answer to practically all the conditions that Aristotle requires for a poem? Again, when Mason christens Jeremy Taylor "the Shakespeare of English prose", he does not indulge in what is called the ecstasy of literary criticism. Nor does Cowper coin a meaningless epithet when he styles Sidney the "warbler of poetic prose,"—Sidney, the author of *Arcadia*, the Elizabethan "prose—poem." So, that lord of language, Oscar Wilde wrote "*Poems in Prose*," like the "Prose Poems," of the Russian novelist, Turgenev; Landor and DeQuincey composed their *prose phantasies*—a unique treasury of prose rhythm in English. "If rhetoric were poetry, John Bright would be a poet" said Swinburne, "at least equal to John Milton." Lord Rosebery compared Gladstone's "rolling and interminable sentences which come thundering in mighty succession" to "the Atlantic waves on the Biscayan coast;" and such are the true poetic flights of prose in its most inspired moments!!

Indeed, not many of us know, as Thoreau knew, the full might and range of prose; and can declare with him that it has unsuspected high qualities of its own beyond the ken of poetry. Yet the fact is there that prose, in its divinely inspired and rapturous moments, can soar into, if not beyond, the 'empyrean' of poetry, can dazzle and fascinate, bewitch and enthrall our senses by a display of the epic sublimity and grandeur of the "Grand Style." And then in the fashion of poetry, prose lifts us into the upper

ether ; we feel the power and magic of prose, caught in the throes of poetic imagination, emotion, and inspiration—all working at white-heat. Prose, thus sublimated and rarefied in substance, and elevated and idealised in form, by the thrill and impact of the poetic afflatus, is galvanised, as it were, into a new poetic life. In short, Prose is thus transmuted into what is known in literature as Poetic Prose or Prose-Poetry.* It is not for nothing that DeQuincey, who gave “a crown supreme to many a royal phrase,” aspired to be enthroned as the laureate of English “prose poets.” For he is, indeed, the

“Poet of Prose, in whose enchanted lines
 Virgilian Magic far strange echoes wake,
 Nature’s own voice to still life’s barren stress,
 Waves of the sea or wind among the pines.”

B. C. GUHA.

(To be continued)

AN EXCURSION TO CHRISTOPOLIS,

Who has not heard of Christopolis?—that city of cities, the eye of half the world, the mother of arts, the home of culture, the nursery of poets, and prophets, aye, the very throne of God. The city is as ancient as Athens or Rome, and more modern than Paris or New York. Were I a statistician or a geographer, I could give you a fair idea of the size and extent of the city. Suffice to say that it is one of the most populous and cosmopolitan cities of the world. From the centre towards the South the city has in parts, fallen into ruins, while in modern times it has expanded considerably towards the East. Its laws are known and respected for beyond its borders, while its founder is the uncrowned king of the hearts of millions. The great works of art and public institutions which the citizens have left behind as well as the monuments raised in honour of their memory are among the greatest glories of the city. But all these pale into insignificance beside the famous “Temple of the Word” built in the heart of the city, a temple which, though incomplete, is the highest triumph of the skill of human hands.

The temple consists of a circular Hall in the centre, crowned at the top by a dome which opens out to the heavens letting a flood of light into the Hall as well as into the aisles, antechapels and porticoes branching off from it. The aisles equally distributed on all sides, converge to the central Hall and are meant as passages to the heart of the temple, where worship is carried on day and night by the citizens individually or in groups. One of the aisles to the east of the Hall is known as the “Aisle of the Dawn,” and on one of its walls were to be seen three rolls in some strange script, resembling Egyptian hieroglyphics or Chinese word-pictures. On another wall, were engraven the Macceboth, the Asherim, an altar of sacrifice and finally a wooden cross on a hili. Another aisle which is known as the ‘Aisle of Gropings’ showed the pictures of a Yogi sitting in contemplation under a

* The question—what is Prose-Poetry? remains yet unanswered. And it will be answered, not only through the channels of abstract reasoning, but also by means of concrete illustrations in the next article of this series.
 B.C.G.

bodhi tree, a Sanyasi lying prostrate on a bed of spikes and finally of One with a benign smile, and a healing touch. In the "Aisle of Witnesses" was represented a procession on the march with a lighted torch passed from hand to hand and also the picture of two old men with long beards and flowing robes coming to blows after a heated discussion on a semi-colon appearing in a few documents which they were hugging to their bosoms. In the neighbouring aisle stood the statue of a rugged old man preaching to a crowd of scoffing Athenians on the Hill of Areopagus. Over against the statue, stood on the wall, a rabbi bringing out from his stores things new and old and offering them to the crowd that collected round him. This aisle is called the "Aisle of Utterance." Though these aisles represented different styles of architecture, such as the Gothic, the Ionian, the Saracen, and the Oriental, there was a proportion and symmetry about the whole temple which justly made it one of the wonders of the world. When the rays of the evening fell on the stained glass windows and the dome, the temple presented a glorious sight—a pageant of colours of all shades.

It has been my long cherished dream to visit the metropolis and to see the Temple and therefore I lost no time in joining the excursion party. We were seven in number. Four of us were architects. One was a man of letters, another a painter and curio-hunter, and the last was myself. The motives that brought us together were as diverse as our professions; we were a gay motley crowd like Chaucer's Canterbury Pilgrims. The architects wanted to study the plan of the temple with the intention of building a similar one in one of the suburbs of the city from which they came, while the other two frankly were out for fortune—hunting. As for myself, it was out of respect to the last wishes of my grand-mother, that I started for the city, with her bones in an earthen pot tucked under my arm.

No sooner had we reached the metropolis, than we wended our way into the temple. From the temple courts, we saw, a number of guides who were awaiting at the different aisles, and who offered to show us round. A word about the guides. As they knew almost every language under the sun, including even our provincial dialect, we felt quite at home in their company. Such a combination of prodigious learning with polished manners and humble bearing is rarely met with in the mofussil. They distributed us among themselves, and took us into their cells, and aisles. They could give us accurately the day and the hour in which every single brick in the temple was laid, the number of visitors to the temple, the amount of money received in the temple every day etc. etc. We admired their wisdom but could hardly understand how any one could be so much attached to dead brick and mortar as they were. As they kept us long in their cells, it was dark before we could take a general survey of the temple with its surroundings. We thanked our guides, who also, to our surprise thanked us in return and bade us god-speed.

Frankly speaking, the temple was a disappointment to all of us except our engineer friends. They returned to it the following morning and began working at the plan, while we occupied our time more profitably in the city with its many attractions. When the draft-plan was completed, all three of us were again invited to the temple by the architects.

It was evening. We sat down on the lawn and listened to the story of the city and the temple as it was recounted to us with the warmth and glow of a passionate attachment by our friends. The crimson rays of the evening sun falling on the temple cast a spell on us and we were no longer in the realm of sight and sound but of feeling and perceiving. And gradually there dawned on us the meaning of it all—the past and the future of the city, the beauty of the temple, the devotion of the guides, the attachment of the crowds who attended the daily worship, the reverence in which it was held by thousands in the city, the inspiration it gave to the architects, and the joy and delight it brings to any one coming under its influence. Our admiration

grew into reverence and reverence into surrender and submission. Our eyes were opened to the narrowness and selfishness of our lives and the great possibilities of a life of devotion to the One who founded the city and the temple. We no longer found it made of common-place brick and mortar; but it seemed to us the very crystalisation on earth of the eternal verities of faith and hope and, above all, of love. It burned with a fire and flame, lighted off the altar of God. And the four friends too, standing by us, were no longer men of flesh and blood, but looked like angels of light and fire, bright with the radiance of the face of God. There was a pause and a silence, and we three gently rose from the ground when we had prostrated ourselves, and we walked arm in arm out into the streets. Oh! the glory of that Vision! Oh! the captivating splendour of it all!

The friends separated one from another. Years have rolled on and their names are forgotten except by a few. But even to-day you may see the four beautiful little temples in the suburbs of the city erected by those architects. You may read the poem that burst into bloom in the mind of the man of letters, which is still an inspiration to many a weary heart. The painting, too, that the painter executed while he was in the thrill of the ecstatic vision is to-day among the world's greatest treasures of art. As for myself, the sole survivor of the expedition, that Vision is the joy and solace of my old age, as it has been the inspiration of my youth, and will remain so to the end of my days, nerving me to suffer more and to sacrifice more, for my Lord and Saviour, the founder and maker of the city and the temple not made with hands.

C. E. ABRAHAM.

COLLEGE NEWS AND NOTES.

The new Session opened with 413 students on our rolls:—

THEOLOGICAL.

H.T.D.	...	...	30
V.T.D.	...	...	6

ARTS AND SCIENCE.

Inter. Arts	...	...	98
Inter. Science	...	...	139
B.A.	...	...	54
B.Sc.	...	...	86

413

UNIVERSITY RESULTS.

B.A.	16 passed out of 25, 3 Hons., 2 Dist., 11 Pass.
I.A.	24 passed out of 34.
I.Sc.	52 passed out of 74.

As usual our percentage of passes, though lower than in some years, is considerably higher than that of the University as a whole.

Mr. Drake sailed for England on the 1st of August on a short furlough. The students and staff wished him God-speed in a meeting of the Union Society with the Principal in the chair, while the H.T.D. and the Indian members of the staff also had farewell gatherings. Mr. J. N. Chuckrabarty spoke on behalf of the Indian staff at the Staff At 'Home' on the valuable services rendered by Mr. Drake in different capacities and expressed the hope that he would soon be back to the scene of his labours. The address presented by the theological students is referred to under Hostel News and Notes.

We are glad to announce that Mr. S. C. Mukerji, who has recently been

made Professor Emeritus and Honorary member of the Faculty is maintaining his connexion with the College and especially with the H.T.D. and the V.T.D. through his lectures in Pastoralia, Indian Law, and Church History which are being delivered weekly.

Our staff is strengthened by the welcome addition of more than one new member. Dr. C. H. Watkins, formerly Principal of Carmichael College, Rungpur, and Co-pastor with the late Dr. Clifford, is appointed Professor and member of the Faculty. He has already earned distinction in the sphere of New Testament Scholarship by his book on Galatians, the importance of which is recognised by the best western scholars. We trust in the course of years to see more original work from his hands. We are grateful to the home authorities for sending us a man of the type of Dr. Watkins, with his exact scholarship, notable preaching gifts and wide administrative and pastoral experience. In Mrs. Watkins too, we have a lady well acquainted with the vernacular, and with several years experience as a missionary. Dr. and Mrs. Watkins are residing at King's house (No. 5, Strand Road) and are in charge of the Christian hostel there. We extend our warmest welcome to them and their two children to Serampore.

We have also pleasure in welcoming back Mr. C. E. Abraham, M.A., B.D., after his extensive tours in South India, in connection with the Student Movement. Mr. Abraham returns as a member of our Faculty, having been appointed such by the home authorities from the beginning of the new session. His appointment is a further proof that the College authorities are prepared to accord equality of standing with Europeans to such Indian Christians as come forward, and have the necessary scholarship, personal gifts and experience. Mr. Abraham is the first Serampore B.D. to be appointed to the Faculty.

Mr. A. Ganguli MSc., of Benares Hindu University, our new demonstrator and Lecturer in Chemistry, is also welcome to the ranks of our lecturers in Arts and Science.

A meeting of the Serampur Boy Scouts Local Association was held on the 14th of August, with captain C. C. R. Reynold in the chair. The Honorary Secretary S. M. Jayatunga submitted the report for the last year and also spoke about the present position of the different troops. The Chatra School Troop is going strong under the leadership of I. Chacko and J. P. Cotelingam while the Union School Troop is being revived by Nirmal Mondol and D. L. Neogi. The College Troop is at present marking time and as usual will enter upon its active life only with the advent of winter. Though W. M. P. Jayatunga, remains the Rovermate of the College Rover Troop he has been obliged, on account of pressure of work, to resign the Secretaryship of the Local Association. C. E. Abraham, who was welcomed to the Local Association on his return to Serampur was elected Hon. Secretary and appointed District Scout Master of the Local Association. Our thanks are due to S.M. Jayatunga for the efficient way in which he looked after the Local Association and created an interest in the movement in Serampur and its neighbourhood. We are hoping to extend our activities further afield this year by trying to organise a new troop at Mahesh and another in the Weaving Institute and also by trying to link up the Konnagar troop with our Association. It is also proposed to have a "welcome Rally" early in September. We earnestly invite the sympathy and co-operation of all our well-wishers in our endeavours. Our thanks are due to Captain Reynolds for being able to continue for another year as Chairman of the Local Association.

An event unusual importance took place on the 14th of August, when perhaps for the first time in the history of the College, a staff team entered the field to play against the students in the Staff Cup competition. The staff team made a bold and desperate stand but eventually yielded the palm to their opponents with good grace and a smile. The students (B. A. III year) scored only 3 goals against the staff, whether out of sympathy or of policy

one does not know. We hear that the staff team under the captainship of Mr. Angus is getting ready for another encounter.

Dr. A. C. Underwood has published his thesis for the doctorate degree of the London University in the form of a book called 'Conversion ; Christian and non-Christian.' Our Principal reviewing the book in the *Young Men of India*, for July, 1925 refers to it as "the most thorough and scholarly study of conversion that has yet appeared." The book forms another link between Serampore College and Prof. Underwood. The loss that the College suffered by his resignation as a member of our Staff, is becoming more apparent as the years go by.

The College was closed for two days as a token of respect to the memory of the late Mr. C. R. Das and Sir Surendra Nath Banerji.

Year by year, as August 17th, the anniversary of his birthday, comes round it has become the custom to pay our homage to the memory of the great founder of the College, Dr. William Carey. The celebrations began with a special service in the College Chapel conducted by the Rev. J. N. Rawson. In the afternoon the College assembled in the Hall when the Principal addressed the Staff and the Students on the life and work of Carey. The speech was a powerful and inspiring one, equally worthy of the subject and the occasion. Dr. Howells said, that all that Carey was and that he did, he owed to his Lord and Master, Jesus Christ. Religion, continued the speaker, made a man of him by changing his earlier habits and ways of life, gave him a worthy ideal to live and work for, instilled a great conviction of a divine call which sustained him in the face of disappointments and failures in life, taught him the sacredness of all toil and finally endowed him with the power of plodding, by which alone, he held, he could lay any claim to greatness. Mr. H. P. Sen Gupta, one of the senior lecturers read an interesting paper on "Carey's contribution to the life and literature of Bengal" on the occasion. Referring to Carey's pioneer attempts in education in Bengal Mr. Sen Gupta said, "If Bengal is to-day the most enlightened province in India, if Bengali is the most advanced of all Indian Vernaculars, it is due to the indefatigable industry of Dr. Carey, the great *Guru Mahasaya* of the 18th and 19th Centuries, in whose *Pathshala* infant Bengal first learnt its alphabet and got its inspiration for learning."

After the meeting, the Students and the Staff went in procession to the cemetery singing hymns and lyrics in English and Bengali and laid flowers and offered prayers at the tomb. It was a significant feature of the procession that a large number of Hindu students also participated in paying their homage to 'Mahatma' Carey, an epithet used by Mr. Sen Gupta in his speech referred to above.

In the evening, a Social was held in the hostel quadrangle, which had a record attendance of staff and students. A varied and interesting programme was gone through, which included speeches from Christian and non-Christian Staff and Students. The function came to a close with the singing of the Doxology in 15 languages.

As one looks back upon the day and its significance, the prayer of George Eliot spontaneously rises to one's lips.

"O May I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence : live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

So to live is heaven :

.....May I reach
 That purest heaven, be to other souls
 The cup of strength in some great agony,
 Enkindle generous ardour, feed pure love,
 Beget the smiles that have no cruelty—
 Be the sweet presence of a good diffused,
 And in diffusion ever more intense.
 So shall I join the choir invisible
 Whose music is the gladness of the world.

UNION SOCIETY NOTES.

The inaugural meeting of the College union Society was held on the 21st of July with the President, Dr. Howells, in the Chair. Dr. Howells extended a warm welcome to all the new students. In his address he also dealt with some important aspects of British Culture which modern India might mark and assimilate with advantage.

The Executive Committee of the union is composed of the following members for the current session.

President—the Principal,

Vice-Presidents—Rev. J. N. Rawson B. Sc, B.D.

Mr. K. K. Mukerjee, M.A.

Mr. B. C. Guha, M.A.

Bursar—Rev. G. H. C. Angus, M.A., B.D.

Secretary—Mr. D. L. Lahiry,

<i>Class Representatives</i> —H. T. D.	Mr. S. A. Sircar, B.A.
4th. year.	Mr. D. N. Bhattacharya.
3rd. year	Mr. D. L. Neogi.
2nd. year	Mr. P. C. Mukerji.
1st. year	Mr. R. N. Banerji.
V. T. D.	Mr. J. R. Sircar.

On the 28th. of July the budget was discussed and passed and the following items bear special mention.

Social gatherings	...	Rs. 150/-
Poor Fund	...	Rs. 80/-
Memorial Funds of		
Sir Ashutosh Mukerji	}	Rs. 120/-
& Sj. Chittaranjan Das		

On the 28th of July the union paid its tribute of love and reverence to Rev. J. Drake on the eve of his departure for England on a short furlough.

On the 4th of August A. T. Weston Esq. Director of Industries, Bengal, delivered a very instructive and interesting lecture on "The economic and industrial situation in India." The lecture was appreciated by all.

The Serampore College Friends Dramatic Club are preparing to stage a Bengali drama "Raghubir" on the 29th of August. It will be a Charity performance and the proceeds will be divided between the College Poor Fund and the Memorial Fund of Sj. Chittaranjan Das.

DWINJENDRA LALL LAHIRI
Secretary Union Society,

BENGAL S. C. A. STUDENTS CAMP, CASSIPORE, 1925.

The general success of last year's camp contributed not a little by the advantages of the place drew the attention of the Committee to hold the camp at the C.M.S. Mission house, Cassipur for the second time. The building with its electric fittings, well-ventilated rooms, secluded chapel and spacious halls, and the compound with its tank, playgrounds, fives court and the great variety of fruit and palm trees afford an ideal venue for a camp for students. The camp commenced on the evening of Friday, the 7th August and came to a close on Tuesday the 11th August at about half past four in the afternoon.

The rising bell at half past five in the morning was at best a necessary evil to most of the campers in as much as, no sooner had the bell gone than some early risers dragged out all those who were still in their beds shouting out 'good morning' when they showed signs of displeasure.

Next came the morning devotion when every individual selected suitable places to engage himself in private prayers and Bible reading. To observe this quiet time with a view to securing help and strength from God was undoubtedly a source of great benefit and as a matter of fact there was hardly any one who let this opportunity go unavailed.

Everyday after chota-hazri, the campers met together to listen to a series of devotional addresses by Mr Rawson on "St Peter," "Gethsamene" "Emmaus" and "Witnesses." The addresses were very interesting and useful and gave us plenty of material for discussion in our Bible circles which met immediately after these morning meetings. In the Bible circles the privilege of free discussions was given to each and every member of the circle. As a result of this we had very interesting discussions which proved to be of immense value to all in as much as students were able to solve some of their religious problems which had been haunting their minds until then.

After a short intercession of 15 minutes, a lecture on Hindu Ideals followed every day. Mr. B. M. Mukherjee's address on Contemplation appealed to most minds in a remarkable way. His sole aim was to point out that man must undergo certain stages of strict discipline before he can realise his soul and remove all his passions and prejudices in life. Mr. Mukherjee is a Hindu gentleman who has been undergoing a strict discipline of body and mind for the last sixteen years and he made an attempt to put before his audience his personal experience regarding contemplation.

Dr. Howells' paper on Renunciation was a masterly one. It pointed out distinctly the vastness of his profound study of religions, Christian and non-Christian. No proper justice can be done to this paper within the space of a few lines, but this much can be said with confidence that it was in no way less appealing to the minds of the campers than the previous address on contemplation. Dr. Urquhart's lecture on 'God in everything' was alike picturesque and philosophical. A series of questions which were put to him after his address were beautifully answered by him and everything was explained in a simple and vivid manner.

Our thanks are due to Mr. P. O. Philip for giving us an idea of the work of the N. M. S. in a lecture.

Discussions on our attitude to politics and our attitude to non-Christian students were very lively. It was pointed out that we should try to be more Indian in our habits of life and that we should move freely and make friends with our non-Christian fellow-students.

Rev. R. L. Pelly of Bishop's College gave three addresses on Christ as Master, Christ as Saviour and Christ as Friend which were highly inspiring to all of us.

From the above description one might possibly come to the conclusion that there was hardly any fun and merriment in the camp. But as a matter of fact there was enjoyment every where and always.

Being a band of energetic Christian youths we never lagged behind in ragging one another and in taking part in out-door games. Football, volley ball and fives were the chief games. Swimming was a source of great pleasure as well as of exercise. The evening bath was so pleasant that scarcely any one came out of water before the bell for evening meeting had gone.

In the business meeting held on the last day Mr. J. N. Sircar B.A. of the H. T. D. was elected Chairman of the Inter-collegiate committee and Mr. R. M. Baroi as representative from the College. Our hearty congratulations to these gentlemen.

Dealing with the general impression of the camp I cannot refrain myself from speaking of the wonderful sense of fellowship that ran through each and every individual in the camp. The seniors never hesitated to be free and frank in their talks and behaviour on the one hand while on the other the juniors took up the opportunity of mixing freely with their seniors. Thus a real feeling of fellowship was created in the camp and it is quite likely that any visitors would simply have been charmed at this spirit of true brotherhood.

Youngmen are subject to various sorts of acute and critical questions and a camp of this type can be esteemed to be the proper place to find solutions to these questions. For here we come across several learned men through whose valuable help and sympathetic guidance one finds it easier to solve such acute problems of individual as well as of social life than by the mere exercise of his brain.

In a camp like this the missionaries as well as the Christian young men of India have a splendid opportunity of understanding one another's points of view. The foreign missionaries find it a great difficulty to comprehend the religious psychology of the Indian mind and consequently their work often fails to be appreciated by Indians. In the camp every one is at perfect liberty to speak whatever he might have in his mind and it is there fore the place where the missionaries as well as the young men get an opportunity of comprehending one another's difficulties.

Before closing I would like to pass on to my fellow-students a few ideas that were brought home to us at the camp.

No one can see or experience God except through Jesus Christ.

It was the common sin of selfishness that crucified Christ.

Jesus loves us with a love that will not let us escape Him, in spite of our unworthiness and waywardness.

It is by our sweet reasonableness (forbearance) that we have to witness for Christ.

The Indian ideals of contemplation renunciation and God in everything find their highest expression in Jesus of Nazareth.

The secret of power and happiness in life is to live in company with Jesus.

"Lo I am with you always"—is the word of a gentleman.

NIRMAL MONDLE
3rd year B. Sc. Class

MODERNISM AND CHRISTIANITY.

By the term 'Modernism' is meant, a refusal to allow antagonism or contradiction between traditional authority and intellectual reason. With the advance of scientific and philosophic method of enquiry, the human mind is continually showing reluctance to accept anything as true, unless, it is profoundly convincing in the arena of reason. What the modern mind seeks to do in the face of all these, is to claim superiority to reason and intellect, over against tradition and authority, which is characteristic of the

old school of thought. Modernism, does not mean the modern views, or the concrete, positive contents of what is taught at the present time, but something abstract, *i.e.*, a new spirit of enquiry, which the modern age has brought to light.

We are concerned, during the course of our treatment, with the change of attitude which modernism has brought about among Christian men, primarily towards their own religion and also towards the non-Christian religions.

In fact, there is a world of misunderstanding concerning modernism, in many circles of traditional theology and rightly so to some extent; for, there is a tendency at work to regard everything discussed in press or pulpit and all destructive criticism of Christianity, as a direct outcome of modernism. But more careful investigation demonstrates the fact that, not all the so-called Modernists are really so, in the true sense of the term. Hence, we confine the term modernist, in its Christian application to the really sincere and earnest, in attempting to reconcile reason and intellect, with faith and tradition, with the sole motive of advancing the cause of Christian truth.

The vital question in our consideration centres round the modern attitude towards the Bible. If we shut out all the light which the Bible throws on self-revelation, the great nature of all the divine qualities of Christianity, remains an impenetrable mystery. A great deal of emphasis is laid by the traditional school on the theory of verbal inspiration, reasonable to their mode of thinking. But in the light of modern criticism, these reasons pale into insignificance. It is here that the higher critics have made a great contribution, though the term higher critics is apt to be misunderstood. Higher critics are not those who pursue their enquiry, with a view to upset the whole Bible, but those who take to a critical examination of the Bible to make it more intelligible, lest it should be a barrier for thinking men to believe in Christ. The theory of verbal inspiration, to them, is unsupportable and if maintained involves us in great contradiction. They argue that the verbal inspiration theory, confuses Christ with the book which tells of Him, making it difficult for the non-Christians to believe in Him. The words in the Bible are valuable, not because they are in the Bible, but, because of the intrinsic value of the words themselves. Again, the old theory assumes that all parts of the Bible are of equal value. Then how can we explain the fact that some parts are used more constantly than the rest, for spiritual nourishment? The different translations also have failed to give a literal, word for word translation. On the contrary, much has been explained at present, in the light of historic criticism. "Modern scholarship has attacked the problems of the Bible from a fresh standpoint, has discovered new facts as to its origin, its composition, its authorship, its gradual growth from the first nucleus to the completed volume and has set its contents in a new perspective."

Coming more particularly to the New Testament, the modern spirit has done tremendous service in that direction. However much the Bible has been criticised or earnest, intellectual study has been expended upon it; so long as the historic personality of Christ and his unique experience could be recognised, the centre of the Christian faith is on solid foundations. Extremists hold that the gospels are a mass of traditional and unreliable recollections and hence the historical reality of the central Person, is subject to serious uncertainty. But modern scholarship argues, that the very fact that we can trace so many of the threads of independent tradition, woven into the rich gospel picture of Jesus is, in itself sufficient to guarantee the historical reality. Even if the uncertainty of many of the details, the conscious or unconscious selection of materials by the Synoptists and the difficulties arising from the miraculous element in the gospels, be admitted, there still remain adequate grounds for the authentic picture of Jesus, to realise the quality of His own personality and to drink in the spirit of His teaching and influence. "The Jesus of criticism is a more credible figure than the Jesus of traditional

faith, because we are released from the bondage of the letter and thrown back on the intuition of the spirit. It is possible to part with some of the details of the gospel narratives and feel none the less secure, of the central fact, which gave those gospels their existence, which created the Christian Church and which has been a renewing power in the lives of the countless millions of believers in all ages." Modern scholarship tends to shift the centre of interest to the very person of Christ, His life and work, from the beginning to the end of the story of Christ. When once the unique personality of the historic Jesus is come to the forefront, all problems arising from the Virgin birth and Resurrection are comparatively insignificant. In short, when the historical background, the progressive idea of revelation and the unique personality of the historic Jesus, are clearly apprehended, the result will be a more perfect intelligibility of the whole Bible.

Again, modernism has helped Christianity to take a new attitude to other religions. Formerly, the attitude of most Christians, to the other religions, was, one of contemptuous indifference or of hostility and criticism. Now scholars have begun to appreciate, what is best in the literature of the non-Christian religions, particularly Hinduism and due importance is given to the comparative study of religion. Facts are being faced and impartially dealt with and the highest teaching in the Hindu literature is made to subserve the ends of a truly catholic and Christian Church.

Finally, the modern spirit has to make some contribution to the doctrine of salvation. The Christian doctrine of salvation is the most perfect of all and one who realises its uniqueness, has to accept it for his salvation. But there are some outside the Church, who are good at heart, but have not come to a realisation of the superiority of the Christian salvation. Concerning them the modernist does not venture to say anything. He leaves them to the mercy of God, with the eager expectation, that God in His divine providence, would set forth a way, for their salvation also and thus bring His plans to fulfilment.

T. T. THARU.

B. D. III.

RAM MOHAN RAY

Ram Mohan Ray, the founder of the Brahma Samaj, was born of deeply religious parents in Bengal in 1774. The family were followers of Chaitanya, the Bengali Vishnuite leader; but his mother came of a Sakta family. He was married when quite a boy; but as his girl-wife soon died, his father married him again, to two other little girls; he was a polygamist till 1824.

As Persian was then the language of the Court, all persons desirous of Government employment for their sons, had them educated in Persian and Arabic. In his twelfth year, Ram Mohan was sent to Patna, the then principal seat of Arabic learning in Bengal, to prosecute his studies. While a student there, he was specially influenced by the writings of the Sufi school of Mahomedan philosophers. Three years later, he was sent to Benares to study Sanskrit.

Then on his return home, he had to leave his father's house on account of his outspoken condemnation of idolatry. Thus, for four years he wandered abroad, and probably spent sometime in Tibet also, where he studied Buddhism and held discussions with the Lamas. Finally recalled by his father, he devoted himself to further studies in Sanskrit and Hindu religious philosophy. In 1803 when his father died, Ram Mohan removed to Moorshidabad. Subsequently he came to know about Christianity through the study of English and contact with John Digby, under whom he amassed a fortune in the service of the East India Company as a revenue

Officer; he retired in 1814. Hence-forward his mother persecuted him and his wives refused to live with him on account of his heterodoxy. He then settling in Calcutta devoted the next fourteen years to religious study, publication of religious works, and struggles for social reform. In 1815 he established the Atmiya Sabha with its weekly meetings. This continued till 1818 during which time he studied seriously the Upanishads and the Vedanta-Sutras, of the Badarayana. 1820 saw the remarkable volume,—“The Precepts of Jesus, the Guide to Peace and Happiness,” consisting largely of a series of extracts mostly from the Gospels, Matthew and Luke, and a few from Mark and John. His position therein was, that Christ was a theist like himself, but was only misunderstood and misrepresented as “The Christ” by His disciples. From Ram Mohan’s point of view, amidst the conditions then existent, it was a striking advance. But the Serampore Missionaries were impatient with his unitarian interpretations. Notwithstanding this, he helped them in their translating the New Testament into Bengali. But soon, a rupture cropping up between them, he with one of the Missionaries who sided with him and became a unitarian in May 1821, founded a Unitarian Mission with its services in English. But as this Mission even with its Vedant College did not long survive, some friends suggested to him a more distinctly Indian service in the Vernacular; this suggestion found its fulfilment in the birth of the Brahma Samaj, whose first meeting was held on the 20th of August, 1828 in a rented house in Upper Chitpore Road, Calcutta. It was open to all who cared to attend. A building was soon erected in Chitpore Road for the Samaj, and was opened in January, 1830. This was the first introduction of public worship and united prayer—before unknown among the Hindus. Upanishadaic Theism was broadly his religion and teaching.

When Dr. Duff arrived in the city, he not only secured a suitable house for his school, but also brought him a number of pupils; and recommended that its daily work should begin with the Lord’s Prayer, declaring that he had found no other prayer so uniquely brief, comprehensive, and suitable to man’s wants. Ram Mohan, an ardent social reformer, worked hard against polygamy and Sati, and in favour of the re-Marriage of the Hindu widows. In 1811 he was obliged to witness the cruel burning of his brother’s wife against her will. It was he and a few others, who paved the way for Bentinck’s Act of 1829.

In 1831 he sailed for England as Agent of the Emperor of Delhi, who gave him the title of Rajah. He took special precautions, with his two servants, to preserve his caste. He was received with great honour by both English political and religious leaders, whereupon he was, for more than two years, in touch with the best in English life. But his constitution not being strong enough to bear the severity of an English climate, he fell ill and died at Bristol on the 27th September, 1833, in the presence of his son and two Hindu servants. His remains were then laid in a retired spot, which ten years later were removed to a cemetery near Bristol, when a tomb was also raised over his grave by his friend Dwarka Nath Tagore.

John Murdoch speaks of Ram Mohan thus: “He seems to have felt a satisfaction in being claimed a Vedantist by Hindus, as a Theist by the Unitarians, as a Christian by Christians, and as a Muslim by Mohammedans.” But however, concerning the true greatness of the man there can be no doubt. Facing the superstitions and idolatry of the popular Hinduism on the one hand, and seeing clearly the truths contained in Islam, Christianity, and even his own Upanishads on the other, he seized on the theistic elements common to the three faiths. His crude conclusion, that *this* was the original truth of Hinduism, was largely due to his inaccessibility to the Vedas. But his undaunted courage, despite opposition, to study the Bible, and his subsequent learning of Hebrew and Greek, to get at the originals themselves, reveal his very heart and religion. Finally, to sum up as Mr. Andrews aptly remarks: “He shares with Carey the honour of

having created the vernacular press in Bengal, and with Alexander Duff that of having established the first English school in Calcutta. He was also the first Hindu to make the sea-voyage to England. But even more important than these changes, great as they were, was the new reforming spirit, the new outlook upon Christianity and Western civilisation, which Ram Mohan Ray introduced to his own fellow countrymen in India."

K. ASIRVADAM.
B. D. II.

THE FUNERAL PROCESSION OF THE LATE SJ. C. R. DAS.

Perhaps you all have either witnessed the funeral procession of the late Desbandhu Chittaranjan Das, or you have read of that in newspapers. What I am going to tell you, is therefore nothing new. I am only once more going to give a description of what I saw in Calcutta on Thursday the 18th of June, 1925.

The terrible news of the passing away of Srijut Chittaranjan Das came to Calcutta on the 16th of June at night and the news was broadcasted on the 17th instant. The news came as a bolt from the blue to us, Indians, if not to the whole world. It was also announced that day that the remains of the departed great would arrive at the Sealdah station, by 6 A.M. on 18th June, 1925.

On 18th, I, with some of my friends went to Calcutta by the first morning train to have a last glimpse of the departed. From every station a large number of bare-footed men began to crowd the train. Before reaching Howrah the train was so very packed that it became very difficult for the passengers to sit. But one thing I marked all through and that was that there was no clamouring; everybody was quiet and melancholy.

Reaching Howrah the crowd began to proceed towards the Sealdah station. On the busy Harrison Road we found that the traffic was entirely closed. We moved on and from the Chitpur Road the crowd began to multiply. On College Street we found thousands and thousands of men anxiously waiting bare-footed for a last look on Desbandhu. From Amherst Street the multitude of men was so huge that it became hardly possible for one to proceed any further. But ah! what calmness, what gloom! what silence! Thousands and thousands of men, irrespective of their status in society waited calmly. It seemed as if the rank and the fame of the city forgot themselves for the time being. The conservatives and the reformers, the Swarajists and the Liberals, the aristocrats and the democrats, the unlettered and the sages, forgetting their differences, walked and waited side by side—the loss was felt universally and the multitude of men that gathered on the road from the College street to the Sealdah station stood in a mood not joyous, not cheerful, not buoyant, but sorrowful, melancholy and dejected.

We, with great difficulty, were able to get near the Sealdah station by seven and came to know that the train was late by two hours. We most unhappily waited and after a sad expectation of nearly an hour the Darjeeling mail train arrived at the station. By 8-15 A.M. the body was taken out of the train and we found that the great leader, weary of political struggle, was taking his eternal slumber on the bier covered with floral wreaths. Among the great personalities present there were Mahatma Gandhi, S.J. Shyam Sunder Chakraverty, Acharya Profulla Chandra Roy and others. Then the great leader was carried on the shoulders of young Bengalis with loud shouts of "Haribol." Just in front of the bier there were some six or seven bands of "Kirtonwalas."

The procession reached the Keoratala Ghat at 3 P.M. via Harrison Rd., Chitpur Rd., Mirzapur St., College St., Wellington St., Esplanade, Corporation St., Chowrangee, Russa Road etc. Throughout the route the bier was surrounded by over fifteen thousand men and all along floral wreathes were showered on the bier as a mark of genuine and respect to our beloved departed leader. Every roof of every house was thronged with mourners, not only men but women too—ladies who would not ordinarily come out in the open. It seemed as if the whole city was weeping for its great loss. We in order to have a glimpse of our beloved leader got upon the roof of a students' mess-house in Harrison Road. From the roof we saw the great hero as if sleeping peacefully and not dead. Aloof from the din and bustle of political pursuits, away from the cares and anxieties of the material world, this noble son of Bengal, the nation's pride and the country's glory enjoyed eternal peace. From the roofs the countless multitude of men around the bier looked like an ocean tossing with waves. Such was the tremendous hold, the sight of Desbandhu had over the public at large that tears were discernible on every countenance and one really felt that a momentous calamity had befallen the Indians. Now, may I ask you, why did tears roll down their cheeks? Why did the people feel so? Is it simply because he was a great lawyer, or a religious reformer, or a statesman, or a politician, or the founder and leader of the Swarajya party? I would say that he was a combination of all these. He was goodness and greatness manifested and incarnated. What shall I say of him? It was he, that willingly gave up an income of Rs. 30,000 per month. It was he, that at last sacrificed his palatial building, even to his last farthing for his country's cause. It was he, that spent himself drop by drop, inch by inch, till his substance had vanished into nothing and them an himself—the mere physical frame of him—had been worn down to a shadow and a skeleton; and even so there was no pause, no cessation to his giving till he had offered up life of his very life upon the altar of his country.

Lastly when the dead body reached the Keoratala Ghat—the place where only a year before we had to burn to ashes the remains of another glittering gem of India, and indeed of the world, our ever-beloved and ever-revered Justice Sir Ashutosh Mukhopadhyaya—we found a gathering of more than 3 lacs of men. When the funeral rites were going on, all men stood there as if hypnotised and the rites being over, men returned home in tearful eyes with the ashes of the uncrowned King of Bengal. That heartpenetrating scene impressed me with the fact that Indians have learnt how to honour a departed hero. With all his defects, if he had any, he had undoubtedly a good and great soul and therefore we cannot help lamenting the nation's irreparable loss.

"May his soul remain in peace." *Amen.*

DWIJENDRA LALL LAHIRI,
Arts—3rd Yr.

SERAMPORE COLLEGE ATHLETIC CLUB 1924—1925.

THE GENERAL SECRETARY'S REPORT.

In submitting this annual report of the College Athletic Society, Sir (Dr. Howells), I feel it my very agreeable duty to welcome you back to the midst of our activities. We rejoice heartily, with due thankfulness to our Heavenly Father, at your recovered health and renewed strength; and whilst we look back with gratitude upon your manifold efforts of the past to uplift the condition of this club, we also look forward to a still glorious future under your patronage and guidance.

But I cannot let this occasion pass without giving sincere expression to our sentiments of high appreciation of the work of the Officiating Principal,

Rev. Drake, who, during your absence, did all what was in his power, as the President, to make the affairs of the club an overwhelming success. His wise counsel, words of encouragement, ready help, sympathetic interests, and even active participation in some of our games endeared him to us, as, perhaps, never before.

It is no exaggeration to say that of all the student activities of this College those of the Athletic Club are the most lively and ever progressive. Hardly a College day is passed without having some form of activity or other. Football, Cricket, Tennis, Volley Ball, Badminton, Hockey, Boating, Basket Ball, and Athletic Sports mark the life of the College year, each with its degree of enthusiasm and success.

Each year has had its tale to tell of its outstanding features, and this year too, as we look back upon the meed of success that has attended our efforts, in spite of our many shortcomings and weaknesses, we find that we are in a position very legitimately to congratulate ourselves. But the degree of success cannot be measured out and told in mathematical figures, as the real success, we believe, lies in the standard of the better sporting spirit cultivated and good physique gained by all those who took active share in the varied operations. As is truly expressed in the Latin dictum "*Means sana in corpore sano*" we believe that the bodily developments we have derived from these activities have caused mental developments as well. This year's success is due to the co-operative efforts, not only of the students, but more also to the happy co-operation and friendly support they received at the hands of the members of the College Staff, to all of whom our sincere thanks are due. Rev. Rawson's name is well worth special mention for all his untiring efforts, enthusiastic zeal, self-sacrificing labours and heroic courage, which will stand for ages in the annals of the Serampore College athletics. None the less, our very best thanks are offered to Rev. Angus, not only for his careful management of our finance, but also for the very able and successful way in which he trained us up in several games.

My task is considerably reduced by the reports that have been submitted by the secretaries of the different departments, which give detailed accounts of our successes and failures. It is rather difficult to draw a comparison of this year's records with last year's. But if any value can be attributed to mere figures, on comparison, we find that we have shon even better. Last year apart from inter-class and practice matches representative College teams took part in 45 matches, this year in 42. Last year we won 22, and this year 26. Last year our total points numbered 63, this year 64.

FOOT-BALL.

	P	W	D	L	Pts.
Last year—	20	10	5	5	25
This year—	20	11	2	7	24

Mr. Rawson writes: We had not such a good team as last year. Also we were so badly handicapped by illness and injuries that we could rarely turn out the same team for two successive matches. Yet whenever we really tried we gave a good account of ourselves (which unfortunately means we did not always try). It was curious to note how we failed against sides low down in the league and how we played up against really good opponents. The best game of the season was that against the league-leaders, the Scottish Churches College, who only beat us by 2-1 after a hard struggle. The fact is that our team very seldom gave out its best. Our record for the season does not read badly on the whole, yet the College was rather disappointed at the standard of play shown by its representatives."

The staff cup was won by the Second Year Science team. Theologicals fared very well and came a close second.

CRICKET	P	W	D	L	Pts
Last year	7	3	2	2	8
This year	9	6	—	3	18

Early in winter, Cricket was started and regular net practices ensued under the excellent coaching of the skipper, Rev. Angus. Of the newcomers, Messrs J. M. Singanayagam and S. K. Dutt considerably strengthened the batting side, whilst Mr. M. M. Biswas did equally well both with the bat and with the leather. As compared with previous years our batting was much better and more reliable, bowling fair, and fielding weak. A greater number of matches were played than in the past years, two of which came off in Calcutta. A good number of students had regular practice and their standard of Cricket has been much improved, so that we can look forward to a very successful season next year. The main feature of the game this year was the growing enthusiasm and the very active interest taken by the members of the staff. We hope that soon the other games too will be favoured by their graceful participation. Our thanks are due to Mr. Singanayagam for very ably managing the secretarial duties left undone by Mr. Vairamuttu owing to serious illness.

TENNIS	P	W	D	L	Pts
Last year	6	2	0	4	4
This year	4	3	1	—	7

Tennis as usual had the longest term extending over full two terms. Quite a large number of students enjoyed this game, and this year as against last year we have to gladly remark that quantity has been matched by quality. This year's team captained by Mr. G. P. Charles was much stronger than last year's and was able to score victories over their opponents very easily. The number of matches played this year however was not very encouraging. We really expected from our team many more healthy encounters. However there was a goodly number of home matches which kept the players busy all the time. The Robinson Cup was won by Messrs G. P. Charles and J. S. Neal of the H. T. D., and the singles championship by Mrs. P. J. Philip. Mr. Somasundrom carries away with him our best thanks for all what he did in the capacity of a very active and energetic Secretary.

VOLLEY-BALL	P	W	D	L	Pt
Last year	7	4	2	1	10
This year	5	4	1	—	9

Under the able management of Mr. P. J. Cherian, this game showed considerable advance. Regular practices showed much keenness, and it was heartily taken up not only by the S. Indian students as in previous years, but also by a large number of N. Indian Students. Our team did very well in the Burman Cup Competition, but we suffered the same fate as last year, falling short of the Championship by only one point. We press forward with the determination of winning the cup which is rightly ours. Mr. P. J. Philip, our Captain, is by far the best player we discovered this year. The one chief drawback noticeable was the total absence of matches at home. If matches were played here the enthusiasm would have been still great.

HOCKEY	P	W	D	L	Pts
Last year	5	3	2	0	8
This year	6	3	2	1	8

Here we had the good fortune of discovering very good talents among the freshers. The Ranchi students, Messrs Toppanno, Haro, Dungwar, Tiga, etc., were indeed a great asset to the club. On the whole our team was a very strong one, and the fact of it was shown when they very creditably defeated most of the opposing teams. Much greater enthusiasm, however, should have been shown on the practice field. Here again we have to raise the same cry as in Volley-ball for many more matches on our grounds. With a little more of systematic management and regular practice we ought to do much better next year. We are glad to note that many of our players this year will be with us next year too.

BADMINTON "A" and "B."

Ball Badminton was a new venture this year, and it fully justified its existence by the keenness with which it was regularly practised by its loyal adherents. The game was more heartily taken up by the S. Indian students, whilst the N. Indian students showed more sympathies towards the Shuttle-cook game as usual. This latter game, too, we are glad to say, was more keenly practised than in the past year. Both these proved a great boon to many who received no exercise otherwise. This year too our players have held fast to the old tradition of not having any matches. This, however, cannot be very much encouraged. While practices in themselves are good, we should like to see more of healthy contests between opposing teams. Better luck next year!

ROWING CLUB.

Here perhaps is the most painful story to relate, but not without bright hopes of the future. Very little or practically no interest was shown in this department by the members, so much so, that the committee, thinking that all the boating enthusiasm had died out, had to bring a proposal before the society to discontinue it in favour of a Gymnasium club. At this critical moment, fortunately a ray of hope came, when signs of those still interested were found both among the staff and the student-members. But it was rather late in the year to get it started. The boat which was in a badly damaged condition is now being repaired at a heavy expense and it will be ready for use from the very beginning of the next session. We hope that many will come forward and try to make this department more lively.

BASKET BALL.

The club gave birth to this new department towards the close of the session, more specially to enable the students who attend College from distant places, and hence find it difficult to partake in games after College hours, to be benefitted by the club. Here again, at a considerable expense, everything necessary has been put up, but practices did not get properly started, perhaps, due to the University Exams. Here too the way is fully open for enthusiasts in this game to engage themselves busily from the beginning of the next session.

ANNUAL SPORTS.

The annual meet came off on the 24th of January under the Presidency of H. S. E. Stevens, Esq., I.C.S., and before a large gathering of spectators. Mrs. Stevens gave away the prizes. A hopeful feature was that several of our sympathisers and also two of our old students donated prizes. Our sincere thanks are due to them. We hope that the time will not be far distant when many more old students will do likewise. Mr. Sudhir K. Dutt carried off the Championship. Three of the College records were broken, Sudhir breaking the Long Jump record by completing 18' 10", and Mr. P. J. Philip, breaking both Pole Jump and High Jump, records by clearing 8' 1" and 5' 5" respectively.

In addition to the College Sports meet, we also had two other meets at which some of our people took part and came out fairly successful, gaining three places. Mr. Philip came third in High Jump at the Johar Bagan Sports meet, and second in the same at the Inter-Collegiate Sports, at which Mr. Prassana Dawn too won a place coming second in the mile. We hope that with the experience they have received this year they will be able to be more successful next year.

On the whole we have fared fairly well, but we feel that we ought to do much better. Our chief defect is that we never have sufficient practice. The very few practices that we put in at the last moment do not carry us very far. It is therefore expected that all athletes should pay more attention to practices.

Reference to a gymnasium has been already made. This is a long-

felt need, and we hope that ere long this will come to fruition. The old pair of parallel bars have been very recently replaced by new ones. If our members show much enthusiasm at them, we may be in a position to rightly claim for better apparatus of the like.

Such in brief is a review of our work during the past year, and as we close our session, we look forward to a more successful one in the coming year, and we hope to be able to speak of better success gained in all directions.

In conclusion, my sincere thanks are due to the President, Vice-Presidents, Director of Sports, Hony Treasurer, members of the Committee, Secretaries and Captains of the various clubs, and to all others for their united co-operation in all my work, and I hope they will continue to bestow the same or even greater help to my successor whoever he may be.

W. M. P. JAYATUNGA.

General Secretary, A. C.

HOSTEL NEWS AND NOTES.

The new year has brought with it some changes of importance in the life of the hostels. We miss the old familiar faces but are compensated by the hopes of new friendships that we shall be forming with the freshers who are daily pouring in for admission. The rush for accommodation is so great that 'double rooms' have been converted into triple seated ones and the singles made to accommodate an extra bed. To relieve the congestion and to provide suitable quarters for new students the college authorities are negotiating to open a new hostel in a large building close by to King's House. If secured the new hostel will accommodate about 14 students who will be under the care of Mr. Guha, one of the College Lecturers.

Another change of importance is the appointment of Mr. K. Cherian as Associate Warden in the Main Hostel. We began to love Mr. Cherian when he was in charge of the sick last year. His elevation to this responsible post is a matter for rejoicing, for Mr. Cherian is one whose sympathies are always in the direction of making the students' lot happy and comfortable.

Mack House and King Hostel are being looked after by Messrs. M. K. Patra and J. N. Sircar. The latter is one of our old boys and is at present a student of the first year B. D. class. The general health in the hostels has been satisfactory so far.

H.T.D.

This department is growing strong in numbers every year. We now have 30 students and as usual they are drawn from all parts of India and Ceylon. We hope that in a few years we shall see Burma also represented in the department. The H. T. D. took the opportunity of Mr. Darke's stay in the College for a week at the beginning of term to present him with an address of farewell. Space will not allow us to publish *in extenso* the short and well-got-up address. The following extracts will however indicate the feelings of the department. "More than once you have been called to be at the head of affairs . . . and we rejoice to think that your regime has always been marked by wise leading, steady progress and efficient work in all departments of the College . . . your departure leaves a gap in the College which only you can fill on your return."

THE BROTHERHOOD.

The travelling Secretary of the S.C.A. paid us a visit and roused us from our lethargy. But in spite of his visit and all that is being done to requicken our spiritual life the delegation to the Bengal camp was smaller than that of last year. Elsewhere will be found a fuller account of the camp.

JOHN P. COTELINGAM.

OLD BOYS' ASSOCIATION

We are opening a section dealing with the Old Boys Association and its activities. We hope that all the old boys will try to keep themselves in touch with the College and with one another through the medium of the Chronicle. The O. B. A. had a splendid start and we have at present 14 members on the roll. We publish their names below, so that others also might be led to emulate the noble example set by these gentlemen.

Members for 1925-26

1. G. P. Charles.
 2. B. Prodhan.
 3. T. David.
 4. G. Longman.
 5. Krishna das Dey.
- J. Longman (2nd instalment)
G. P. Charles (Do)

Life—members.

1. Rev. J. N. Rawson
2. Rev. G. H. C. Angus.
3. Rev. G. Howells.
4. Mr. G. H. Moses.

Life—members (payment in instalments)

1. Mr. N. N. Mukerji
2. Mr. R. Ganguly,
3. Mr. K. K. Mukerji.
4. H. P. Sen Gupta.
5. Mr. B. C. Guha.

THY LOVE.

Rashbehary Roy, 3rd Year Arts.

What gilds my hope and lits my life,
My chilling gloom and throes of strife;
What clothes my heart and opes my eyes
To sweets of struggle and joys of smiles;
Thy Light.

* Who sends me bliss from unseen land;
A flow'r to bloom on heart of sand;
Who speaks to me of thousand wrongs
That lure my soul and foul my songs;
Thy Will.

What makes me sing in hearth and hall,
In peace at home and smile with all;
What leads my spirit strive to soar
From troubled earth to the blessed shore;
Thy Love.

পরিবর্তন ।

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(১)

জগৎ যখন আছিল স্বপ্ন রঞ্জিত মধু শোভাতে ।
চিন্তা আছিল সরল নগ্ন জীবনের সুখ-প্রভাতে ॥
বালো সে আমি ভাবিতাম কত,
দেবতার কথা প্রেমিকের মত,
নামেতে তাঁহার ভাবিতাম আছে মত্ত-মোহন-মত্ত ।
যোগ্য বুঝি সে, বিপদ-বিপাক-শঙ্কা-শমন যন্ত্র ॥

(২)

ক্রমে সে আমার বাড়িল বুদ্ধি বয়সের সনে কত !
হইলু ভাবুক বিকট নবীন স্বাধীন-চিন্তা-রত ॥
হারাইলু মোর সে মহা ভক্তি,
টুটিয়া যাইল মনের শক্তি,
বিজ্ঞান আর বিচার ক্রমেতে ভক্তির স্থান লইল ।
মুগ্ধ শিশুর অন্ধ-আবেশ সকলই নষ্ট হইল ॥

(৩)

সেই হ'তে হ'লু একা অসহায় বিশাল জগৎ মাঝে ।
হারাইলু এক বন্ধু মহান্ বৃথা অভিমান লাজে ॥
নামেতে এখন প্রত্যয় নাই,
কেমনে ডাকিব ভেবে নাহি পাই,
চিন্তা করিতে ইচ্ছা কেবল, চিন্তা করিব কারে ?
নাহি যার দেহ গুণের অতীত কেমনে ভাবিব তারে ?

(৪)

নিরাকার আর নিগূর্ণ জনে আপনার মনে করিয়া
আশ্রয় নিতে শক্তি না হয় সন্দেহে উঠি ভরিয়া ॥
মোর হ'তে আর বড় কে আবার,
আমি ফরাইলে বিশ্ব কাহার ?
আমার প্রভুরে ডাকিতে কি হেতু তোমাদের কথা শুনিব ?
ইচ্ছা যেমন ভজিব সে ভাবে শক্তি যে টুকু বুঝিব ॥

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ବନ୍ଧୁ ଆମାର ! ଶ୍ରୀ ଗୋ ଆମାର ! କ୍ଷମତା ଆମାର ଦାଓ ଗୋ
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ଶ୍ରୀମନୀନ୍ଦ୍ରନାଥ ମୁଖୋପାଧ୍ୟାୟ ।

ଆର୍ଟସ୍,
 ଦ୍ଵିତୀୟ ବର୍ଷ ।

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The Comprehensiveness of Christ.

'I am the Way, the Truth and the Life.' St. John xiv. 6.

BY THE EDITOR.

PERHAPS no words uttered by the humble, unpretentious and unlettered carpenter of Nazareth can have caused more astonishment to his contemporaries, the men with whom he worked and ate, and talked and walked than the stupendous claim set forth in this short sentence 'I am the Way, the Truth and the Life'. The claim at once takes us out of the region of time into the realm of eternal values. The claims of the humble Nazarene prophet become identified with the prerogatives and attributes of the Eternal God. Think for a moment what these words imply. Our Lord does not merely tell his disciples 'I point out to you the right way,' but He says 'I am the way myself.' He does not merely tell them 'I expound and explain to you the truth, even the truth of God,' but He says 'I am myself the truth.' He does not merely affirm 'I come to give you life' but 'I am myself the life.' This much is then clear from the words of the text. Christianity first involves a way of living, a character, and that character must be an expression of Christ. Christianity implies a right conception of truth, a correct way of thinking, a sound theology and creed, but that theology must be an expression of the mind and heart of the gentle and perfect Christ. Christianity implies an emotional experience, a life within, but that emotional experience must reveal Christ, and be kept in check by His sanity and purity. In brief, Christianity is Christ and Christ is Christianity. If we bring all our religion and religious experiences to this test we shall be saved from many blunders that end in tragedy and disaster.

The ruling idea of our text may be described as

THE CENTRALITY OF CHRIST,

and I shall endeavour briefly to expound the significance of these words of our Lord, at once so simple and profound in their application to—

I. The life and thought of the individual.

II. The life and thought of the Church.

III. National modes of life and thought.

Our text in its application to—

I. THE LIFE AND THOUGHT OF THE INDIVIDUAL CHRISTIAN.

(a) The attainment of a right way of living, true nobility of character has always been and will be regarded as the foundation of individual manhood. A man without character, we all recognise, is no man at all and we all pay a lip devotion to the supremacy of character but too many of us make wreck of our lives through failure to make good in the pursuit of it. We feel the truth of Dante's confession at the beginning of his great poem :—

‘ In the midway of this our mortal life
I found me in a gloomy wood astray.’

We find ourselves too often in a maze, a perplexing labyrinth from which we can find no way out. But thank God, for those who will open their eyes to see, there is a way for our stumbling feet to walk in, a road mapped out by the print of Christ's own footsteps. Pilgrimage along this road grows simple with our eyes fixed on Him, who is Himself the way, the same yesterday, to-day and for ever. There is nothing vague and shadowy here, but for the Christian, progress in character means growing more and more in temper and conduct like Jesus Christ, with all his compassion and courage, tenderness and purity, strength and sacrificial love.

(b) Similarly amidst this world's shadows and illusions, he is the ultimate spiritual reality, the one eternal Truth. Every Christian who has any thinking power at all must be something of a philosopher and theologian, for our theology is simply a sustained effort to give orderliness and coherence to our religious thinking. When God gave us thinking minds, He did not intend that we should be left in intellectual con-

fusion about the great questions of human existence, duty and destiny. As reasonable men we cannot live in this world without seeking to give coherence and orderliness to all the facts of life that concern us whether it be in the home, the school, the office, the workshop, the farm or the marketplace. Slipshod thinking is fatal to getting anything done that is worth while whatever be our occupation in life. It is of course possible to have a faulty theology as it is to have faulty politics, faulty business principles, faulty economic or educational ideals, for we may go astray in interpreting the mind of our Lord, as we go astray in seeking to walk in His footsteps. A perfect theology and faultless creed implies a perfect man, a stainless Christian, and such an one cannot be found unless we accept a man's own opinion of himself. But towering above all and penetrating to the heart of all things is the personality of our Lord Himself, by whom we measure the issues of life and death, and who is Himself the measure of all things, human and divine. A theology that is alien in temper and content to the mind of Jesus Christ is no theology for a Christian man; a creed lacking the spirit of Jesus has no place in the Christianity of Christ.

(c) But Christianity involves not only a consistent character, and a coherent creed. It also implies a spiritual experience, an inward spiritual life. 'I am the Life'. Christ is not only our example, ruling our conduct, He is not only our Teacher moulding our thinking. He is also the inward spiritual energy that cleanses and inspires our whole being. The world has seen many great prophets, who have pointed men to a good way of life, and taught them right ways of thinking, but Jesus is the only one who continues to infuse His own personality into His disciples, possessing and transforming the depths of their being by the grace and might of His regenerating presence, so that sick and sinful souls purified from corruption are enabled out of the experience of a deep spiritual emotion to say 'I live, yet not I but Christ liveth in me.' The incarnation is no isolated event, meaningless for us but the eternal Son of God became man that you and I might become sons of God in Him. Let us try then to keep in mind that our personality cannot be divided into exclusive sections. Man is not all conduct, he is not all creed, he is not all emotion. The man who seeks perfection seeks to have something of the balance and harmony of Christ Himself,

the Way, the Truth, the Life. To limit ourselves to character and conduct is to limit the power of Christ in us as the Way only. To limit ourselves to right theological thinking and a correct creed is to limit the power of Christ in us as the Truth only. To limit ourselves to spiritual emotion and inward spiritual experience is to limit the power of Christ in us as the Life only. We are made to be not little fractions of men, but to give room to the energising presence of the whole Christ—the Way, the Truth and the Life.

The bearing of our text on—

(2) THE LIFE AND THOUGHT OF THE CHURCH

is not less significant. The trouble is, that we are such little fractions of men ourselves, that we are tempted to make the Church a copy of our own fractional selves rather than a harmonious embodiment of the whole Christ. Men of consistent moral character are no doubt as salt in any community or Church. The church life that is lax in moral conduct and with a low sense of honour is as salt that has lost its savour. But after all it is possible to exaggerate the importance of character and conduct as being sufficient in themselves and that is what is done when men say 'we don't care what your creed is, and we don't care how or what you worship in your emotional fervour so long as you live straight.' The church that is all morality and has no room for sound theological thinking or deep religious emotion is but a fraction of the mind of Christ. Correct thought about the things of God is of primary importance for the life of the Church for ultimately we are as we think. But how easy it is to exaggerate the importance of a sound theology and a correct creed to the exclusion of virtuous conduct or spiritual emotion and worship! The church with a sound creed, but little else is apt to be a very barren and fractional expression of the Christianity of Christ. Deep spiritual emotion and a spirit of living worship are an indispensable part of a complete Christianity, but here again it is fatally easy to indulge in an excess of spiritual emotion thoroughly alien to the sanity of the Christ of the New Testament. It is possible for a church to be all emotion, always in the seventh heaven, or on the mountain top of transfigured joy. But we have something more to do than to remain in a state of spiritual exaltation, spending all day and night in an ecstasy of religious emotion, a riot of excessive

fervour. There is a call to duty on the plains below and the Church is called on to succour the weak and helpless, and think out and preach the Gospel of its Master for the spiritual conversion and social regeneration of a needy world. There is no divine call to any of us to trouble and corrupt the Church with our own little nostrums. This Church and the Church as a whole is not yours and mine, but the Church of the Living Christ of God, the whole Christ, the Way, the Truth and the Life. Moreover let us see to it that in our denominational divisions and sectarian rivalries we are not guilty of dividing the body of Christ.

3. OUR TEXT IN ITS APPLICATION TO NATIONAL MODES OF LIFE AND THOUGHT.

The world that the best of men live in normally is a very little world, and we are so apt to point the finger of scorn at men and nations who are apt to be weak in qualities in which we may ourselves claim to be strong. The man given to drink may, for instance, scorn the thief, while the man given to dishonesty may scorn the man of loose morals, and the man of violent temper hold in supreme contempt the uncharitable slanderer or speaker of falsehoods. We expect others to be pale copies of ourselves, and we are apt to be so charitable in thinking of our own faults, so very uncharitable in dealing with the faults of others. Similarly from the national standpoint, we are so apt to think with contempt of the characteristic faults of alien nationalities, while they view with equal contempt our own national failings and vices. For instance, the more progressive and vigorous nations of Western lands are inclined to think and speak disparagingly of the more contemplative and passive nations of Eastern lands, while the more meditative Easterners despise Westerners for what is considered their devotion to material interests. Christ is neither Eastern nor Western in His outlook on life, and the remedy for our fractional outlook is devotion to the whole Christ, who is contemplative and devotional like the Easterner, and active and vigorous like the Westerner. His interests alone are as broad as humanity and as deep as the depths of God. It is Christ alone that can supply the spiritual and moral needs of East and West, of North and South, of nations of all colours, creeds and civilisations. Whether we belong to East or West, we all stand in deep need of Christ, the living Christ, the whole Christ.

All over the world the biggest struggle is the struggle between the lower self and the image of the 'Divine within. A voice from the heights of eternity is speaking to you and me in every stage and period of our life. 'Thou shalt worship the Lord thy God, and Him only shalt thou serve', while a voice from the depths below is seductively whispering 'Number one first, number one every time.' Who shall it be, the Christ of God, or self? God has created us in His image, and our destiny is to be His sons and daughters, brothers and sisters of Christ. The Church of Christ is the only solid foundation for a brotherhood of help in which there is, in all that concerns the deep things of the spirit, neither Greek nor Jew, bond or free, master or man, East or West, but where we are all one man in Christ. If we want to rise higher rather than sink lower, we cannot afford to remain outside the circle of Church influence. The mystery of the Church is the mystery of Christ's own body, and in and through our fellowship with the two, three, or more assembled together in the Master's name we attain in a unique degree eternal fellowship with the all-comprehensive Master Himself, the Way, the Truth the Life and freedom from all fractional aims and sectional rivalries.

" Our little systems have their day
 They have their day and cease to be
 They are but broken lights of Thee
 And Thou, O, Lord, art more than they."

The Centenary of Nicæa.

THIS year 1925 is a centenary or hundred-year anniversary of one of the most celebrated events in the history both of the Christian Church, and of the attempts that have been made, and must ever in some form be renewed, towards a Christian State. It is fitting that we should realise what was aimed at, consider how far it was attained, and ask what is the abiding value of that attainment.

In A. D. 325 the times were ripe for a more general and united formulation of Christian belief than had ever before been possible. From being a small community in Jerusalem, the apostolic Church had spread throughout the Roman Empire and even beyond it. Instead of being "everywhere spoken against"

(Acts 28 : 22) it had won its way to respect and repute, and had become an indisputable power in the world. Repeated persecutions had failed to stamp it out, and the attempt was now hopeless. Constantine, who became sole Emperor in 323 or 324, was impressed not only with the worth of Christianity as a religion but with the immense value of the Church as an ally in the State. Upon these two impressions he staked his political future. His own religion, like that of many other Empire-builders, was of a decidedly secular cast ; but he made Christianity the recognised and favoured religion of the Empire. It remained for the leaders of the Church to see that the Christianity that was thus established in a place of authority did not become something less than Christian in the very hour and by the very fact of its establishment. In other words, Constantine wished that their point of view should be secondary to his, whereas it was not only their natural desire, but it was also a duty they owed to their religion and to its Head, to secure that his point of view should be secondary to theirs.

It was the Emperor who called the famous Council at Nicaea and presided over it. The latter fact, for his mind, was quite as important and as necessary as the former. It was part of his purpose to attach the Church to his own person and fortunes, his own power and his own dynasty. He aimed at the unity of his Empire through the help of the Church even more than at the unity of the Church through the backing of the Empire. In spirit as in order of date, he was a politician before he was a Christian. Yet the main subject of discussion at Nicaea was theology, and theology of a kind that must have seemed, to a practical man and an Emperor with his hands full, marvellously remote from the things that mattered. For the argument ranged, sometimes with a learning and a metaphysic that were abstruse to a point where thought gives out, round the ultimate nature of Christ the Son, and His rightful place inside or outside the Godhead. The Constantine type of mind has continued to this day to be both amazed and amused.

But the fact that the delegates discussed theology, and with a tremendous concentration, is more significant than the theology they discussed. They might have started at the other end of theology, and the wonderful thing would remain the same: the wonderful thing that they first sought to unite the church (and incidentally the Empire), and were afterwards prepared to

convulse both Church and Empire, on the question of the inner life of God.

The Emperor called the Council in order to reach agreement on doctrine because it happened to be on a doctrine that the Church was then disunited. But the Bishops discussed the doctrine because it happened to deal with some of the fundamentals of religion. They were more anxious to say the right thing than to say the same thing or the politic thing. The mere fact that the Emperor, for whom the subject before the Council was so remote from its object in his own mind, sat through the discussions, and was unable to alter their trend to something more practical, was in itself a triumphant indication that the Church meant to be a Church, and would not be drawn away from its great spiritual interests. (1)

It is perhaps not usual to regard this question of the supremacy of Christianity for Christian people, whether in a favouring or in a persecuting State, as the chief question involved at Nicaea; but at least it is generally agreed that the question was involved, and was of great if not of first importance. It is involved, further, in the *theological decisions* of Nicaea. For the ultimate object of the majority vote was not to settle for the expert the metaphysics of the Divine nature of Christ, but to make His divinity absolute and unconditioned for all Christians, even the simplest. But such an aim is not truly and consistently pursued if the absoluteness of Christ, though duly enthroned by theology in the heavenly places, is in practice made secondary even to the most august authorities on earth.

Owing to the claims of Constantine to summon and preside over Church Councils, to appoint bishops, and to use the Imperial power to enthrone this theology or that, the spiritual supremacy of Christ within Christianity was gravely challenged, though this was not said; and Nicaea was in some ways an answer to the challenge, though that also was not said. The necessity for some answer to the same challenge must always remain until the State has become as Christian as Christianity itself is.

Some 300 bishops, then, met in 325 A. D. at Nicaea in Asia Minor, some 40 miles from Constantinople. A certain Arius, a subordinate Church officer (presbyter) of Alexandria,

(1) In some of the minor sessions the Emperor left the chairmanship to a bishop.

had put forward views which were held by his bishop, Alexander, and still more strongly by Athanasius, the young secretary of the bishop, to be derogatory to Christ. Arius taught, in brief, that Christ, though pre-existent as the "Logos" or Word before His earthly life, was not always Logos nor always existent. There had been a time when He was not; and when He came into being it was by God's act of creation—"out of nothing." Having once been created He of course remained for ever essentially a creature, more clearly akin to man than to God, and for Arius still to call him Son of God amounted to little more than a self-defensive phrase. These views were the occasion of this first "Oecumenical" Council—*i.e.*, the first Council representing the Churches of all the "known world" (Oikoumenē).

The whole Council, with the exception of Arius and two bishops, held that Christ was Son of God from all eternity. It based itself in part on Origen's view of the eternal generation of the Son by God the Father, and said that there had never been a time when He was not, or was not the Son; *i.e.*, He was not created (from matter or from anything outside God Himself), but came from within God's own nature, and this sonship was eternally proceeding and eternally complete. He was not *homoiousios* (of like substance or being) with the Father, but *homoousios* (of the same substance or being). He differs, we may say, in nothing from God the Father, except that in relation to the Father He derives from a source, and the Father differs in nothing from the Son, except that He is the source. The Father is fontal to the Son, but the stream of being that flows from the Father and constitutes the Son is an outflow of all that the Father is. They are as two lakes of the same water: both perfectly alike, except that by a hidden channel the one eternally feeds the other.

The sceptical historian Gibbon would perhaps not have seen so much caustic humour in the trifling (?) distinction between *homoiousios* and *homoousios*, and in the years of dispute over a diphthong, if he had weighed the implications of *homorousios*. Likeness implies unlikeness, and an indefinite amount of unlikeness. There arose indeed a party of Arians

Lecky (*History of European Morals*) speaks to much the same effect of the "childish and almost unintelligible quarrels between the Homoiousians and the Homoousians."

which made a positive out of this negative, and preached this unlikeness as if it were a gospel. On the other hand *homoousios* (identity with the Father) can only mean one thing. Without that steady and certain anchorage for thought and faith (or, of course, its equivalent in other terms) there is no security for keeping any remnant of the unique divinity of Christ. To get it accepted and proclaimed was therefore well worth a struggle.

History does not support the view that Nicaea was "much ado about nothing." After the relation of Father and Son, men could think out the relation of the Spirit of God to both, and the Divine nature of the Son could be followed out in its relation and harmony with the human nature of Jesus in His earthly life; and further, in the life which He has taken back with Him to the heavenly places. Can anything in the range of thought be more majestic than the completion of these vast cycles and these transcendent harmonies: Father and Son and Spirit; Divine and Human in one human and more-than-human life; the going forth of the Son into the world, brought into a full circle, after the Incarnation, by the ascension of the Son, with a human nature now lifted for ever into the Divine, back to the Father again?

Nor is it true that Nicaea is to be condemned because it thought little of human redemption from sin, little indeed of man or any of his concerns.* The vast thinking about God, for which centuries are not long enough, could not be cleared off in a few meetings of a Church Assembly. Nicaea laid a basis for that thinking and gave the impulse to it. That was enough for one Council. And the infinitely bigger Christ, and more Christ-like God, whom Nicaea began to set forth in terms of pure thought, necessarily, in a religion so full of the passion of humanity as Christianity is, came to belong to every man. Christianity, whenever its thought of God is enriched, can but say to every wayfaring and every fallen man:

"All this God is *all* for thee."

Whatever may be urged against the bitterness of excommunicating clerics, and the sordid human nature laid bare in some of the Councils that followed, the great main course of thought that was started at Nicaea, pushing forward slowly but

* Athanasius himself is clear of any such charge in virtue of his treatise *On the Incarnation of the Word*. Bethune-Baker says: No more fresh and bracing treatment of the doctrine of the Atonement is to be found in the literature of the early Church.

surely through generations,—each generation working half-blindly at one wing of the building, and the whole building working out into a complete design which none of the generations had,—is one of the strongest arguments we could desire for a Providence, that sees before and after, thinking clearly through blundering human thought to ends that no thinker has realised.

Thanks largely to Nicæa, the Christian thought of Christ remains one of those things for which we can claim that they ought to be true, because of their splendour; and that they are true, because in tenacity of effort, in their clear reading of things invisible, in the power of fashioning fragments of thought so that they will dovetail 'long afterwards into a finished whole, they go beyond anything that *unaided* thinking can do.

After Nicæa, its direct successors; then Augustine, Luther, Wesley and the rest, making this God and this Christ redemptive again for the sin and misery of mankind. Along another line of advance: Copernicus, the modern telescope, modern mathematics, and from these a vast expansion of the universe of God, and therefore of the God whose universe it is. The sky that was a blue curtain over a self-centred little earth, and on which the stars were jewels, has been lifted by its purdah-poles and carried infinitely back and back, has thinned out from a purdah-fabric to a stretch of unending space; and the stars have become an inconceivable wealth and width of worlds, so that thought is breathless when it would measure how many and how far they are, and what the majesty of God must be. And still Nicæa stands. Christ is now one with *this* God: that is all. And since His humanity has at the same time become more real to us than ever it was, and simple, ministering love at the same time, and more than ever, the one motive and spirit of all that we attribute to Him, in His human life and in His divine redemption, the mind becomes more and more incapable of containing what yet it rests in: the total grace and grandeur—"the length and breadth and height."

I must not speak too positively, but I do not know where else there is to be found either such a conception of God, or such a conception of One who is equal with Him.

And that One, a close relation of our own.

DR. C. H. WATKINS.

Sidelights from the Study of English Prose-Poetry.

(Continued from the last number.)

(B) General Conclusions and Illustrations.

THE question what is "prose-poetry" or "poetical prose" recurs again and demands a more convincing, decisive, and methodical answer than what could be offered in the preceding article of this series. So we shall do well to recapitulate and restate at this stage some of the *preliminary propositions* laid down by close discussion and reasoning in the previous paragraphs. The fundamental logical opposition, we have observed, is between *poetry* and *science* on the one hand, and *prose* and *verse* or metre on the other: therefore, prose and poetry may be said to be logically alike and one in substance, though not necessarily in form: metre is not at all an essential to poetry, though an ornament to it, for *poetry of the highest kind may and does exist without metre*, as in poetical prose or prose-poetry: the true poetic spirit is born of, is the gift of imagination and emotion, which may as well be instilled into prose as they may or ought to animate verse: and whenever prose is pervaded and dominated by the influence of imagination and emotion and is further rhythmical and beautiful in style, it tends to become *poetical* prose in effect. Poetical Prose or Prose-Poetry is, therefore, prose endowed with all the qualities of poetry, except the accidental appendage of metre or verse. So it is the active alliance and interplay, the harmonious fusion and blending in the body of prose or non-metrical language, of the two essentially poetic faculties of the human heart and mind, namely, *emotion* and *imagination*, that produces the strange artistic amalgam, called *Poetical Prose*, or *Prose-Poetry*. Thus, prose-poetry is compounded of mixed elements, the properties and qualities of both prose and poetry alike; and it has naturally conquered and appropriated to itself the 'debatable ground' lying between the territories of formal prose and formal poetry.

Further, the inference is irresistible that the phraseology and imagery, the diction and style of poetical prose or prose-poetry must be *impassioned* and *imaginative* in quality and tone, since emotion and imagination, couched in melodious and

powerful language, constitute the pith and marrow of all poetry, be that poetry embodied in prose or verse, according to the pleasure of the artist. Hence what DeQuincey characterised as *impassioned prose* and what Pater regarded as *imaginative prose* may alike be affiliated to what we have more categorically described as 'Poetic Prose' or 'Prose-Poetry.' The terms, '*impassioned*' and '*imaginative*,' as used by the two writers, may not be exactly synonymous or convertible with each other; but the things, signified thereby, alike partake of the character of poetic prose and find a point of affinity with each other, in that either emotion or imagination is the predominant element of the one or the other thing, according as it may be fashioned and named.

It hardly needs to be added, however, that the entire art of prose-poetry or poetical prose derives its philosophic basis or theoretical foundation from the Romantic doctrine, already mentioned and explained in the proper place, according to which versification is held to be *not* an indispensable requisite of poetry, *but* an artistic apparel rather. This doctrine has doubtless shocked, nay, outraged the inherited instincts and the acquired cultural prejudices and preferences of a section of learned scholars and critics, whose voice often passes as the 'oracle' of authority in the domain of letters; yet the doctrine is deep-based on those facts and principles which constitute the backbone or the bedrock of the literary history of the world. Again, leaving aside the purely academic and controversial issue of the indispensability or otherwise of versification as a requisite of poetry, even these scholars and critics * are constrained to acknowledge the fact of the closest and most organic approximation of prose to poetry in what we have called poetical prose or prose-poetry. And this approximation of prose to poetry, which results in the creation of that artistic blend, known as prose-poetry, is not an uncommon phenomenon but an almost every day occurrence witnessed in the practice of prose; for is not all

* "If poetry can in some degree invade the domain of prose, so on the other hand prose can at times invade the domain of poetry, and no doubt the prose of Plato—what is called *poetical-prose*—is a legitimate form of art. Poetry, the earliest form of literature, is also the final and ideal form of all pure literature; and when Landor insists that poetry and poetical prose are antagonistic, we must remember that Landor's judgments are mostly based on feeling, and that his hatred of Plato would be quite sufficient basis with him for an entire system of criticism upon poetical prose."

but the dullest and flattest literary prose, unless it is tied down to the condition of *scientific* colourlessness and frigidity, now and then warmed and fermented with the poetic leaven, informed and charged with the high-strung emotion, passion, and imagination of the feeling heart and the seeing mind? If the real antithesis of *poetry* is not prose but *science*, as has been shewn already, 'the difference in kind lies', 'Theodore Watts-Dunton rightly argues, 'not between the poet and the prose writer, but between the *literary artist* (the man whose instinct is to manipulate language) and *the man of facts and of action* whose instinct impels him to act or if not to act, to inquire.' And the manipulation of language for artistic or purely literary purposes, as distinguished from scientific motives, 'can never be dissociated or divorced from the action of imagination and emotion, growing, as they do, alike on the soils of poetry and prose. "Accuracy of imitation," or exactness of statement, is, according to the same writer, "the first requisite of prose." Undoubtedly it is as good as a *sine quâ non* to all orderly prose composition, be it poetical or otherwise; for prose, whenever practicable, should be carefully and regularly "directed by the reins of logic." Yet this reasonable ideal, this wholesome restraint operates less effectively on *prose-poetry* than on *pure prose*, which may even be made almost as much amenable to logic and truth as science.

Now, how to differentiate the one thing from the other? Why, a very convenient and sensible formula for the differentiation of *Pure Prose*—the prose that we ordinarily use for literary ends or otherwise in the common intercourse and business of life and letters—from *Prose-Poetry*, may be found by a logical bifurcation of the main functions of literature. Literature, on the one hand, serves the imagination and emotion of man, and in so doing assumes the character of either *formal poetry* or of poetical prose or *prose-poetry*; on the other hand, it serves his intellect and reason, and in so doing becomes *pure* or practical *prose*, as we know and employ it in common practice. So according to a significant, though a trifle arbitrary, classification and nomenclature, all prose composition in general may be ranged along either of two opposite categories and labelled respectively as '*emotional*' and '*imaginative*' *prose*, or the *pure practical prose* of the average and miscellaneous purpose. *Pure*

practical prose is devoted to the arts of dispassionate and non-imaginative, (rather than 'unimaginative,') description, narration, reflection, exposition, argumentation, information, and instruction as well as any other work of this kind ; and these functions constitute the average and miscellaneous purpose of literary prose. On the other hand, *poetic prose* such as Browne's, or Taylor's or Milton's has more of the quality of æsthetic appeal than that of literary or practical utility. Its capacities are sharply defined and conditioned by the limitations of art ; its use is severely restricted to the one sphere of persuasive and imaginative writing ; its most common and characteristic deficiency is that it can never get a plain tale told plainly, can never 'call a spade a spade.' Prose-Poetry, can seize and celebrate emotion and imagination very much in the manner of poetry ; it cannot and must not,—as it was never designed and intended to,—shepherd plain statements of naked facts. And it is the imperious necessity for the plain statement of naked facts that compelled English prose late in the 17th century to cast off the gorgeous livery of a Milton, a Taylor and a Browne and become 'the instrument of the average purpose.' It may also be noted, by the way, that the story of this momentous reformation or revolution, nay, 'biological alteration' as it were, in the life-history of English prose style,—generally associated, as it is, with the literary and historical land-mark of the Restoration,—is one of the most enthralling studies presented by the literary history of England.

But to return to the style and the diction of poetical prose or prose-poetry, it has been already observed that they must be *impassioned* and *imaginative* in quality and tone ; and all impassioned and imaginative utterance spontaneously lends itself to and allies itself with rhythm and music. None to-day can be under the illusion that rhythm or music is the monopoly of metrical language or verse, and that it is alien to the spirit of non-metrical speech or prose. The encyclopædic mind of the ancient philosopher, Aristotle, shews a clear and penetrating insight into the matter, when he describes *prose* as "neither possessing *metre*, nor destitute of *rhythm*." Aristotle thus grants rhythm to prose, though he denies metre to it. Prose is as much an *art* as is Poetry, and in this it is clearly distinguishable from *science*, which is the avowed antithesis or direct opposite

of poetry. Now, the presiding genius or the vivifying principle of all art alike is a sense, or rather current of *rhythm*,—sometimes conscious and studied but often effortless and natural,—which in *art* signifies the harmonious correlation and juxtaposition of parts with reference to the unity of the whole; in *music*, the systematic grouping and blending of notes according to duration, structure and sound values; in *verse*, the metrical movement determined and regulated by the various relations of accented and unaccented or long and short syllables; and in *prose* and *poetry*, the measured and musical *flow* of words and phrases, calculated to enrapture the artistic sense of man.

What is the truest rhythm? Undoubtedly, * “*the rhythm of nature*,” as Theodore Watts-Dunton calls it, which is “the rhythm of life itself”; and the more the rhythm of art can conform to and catch this rhythm of nature the greater is its success and excellence. The rhythm of nature springs from that energy and music of the spirit, which swells and surges in the heart of a man, who feels, and thinks, and sings with full-throated ease; and this rhythm can be caught and reproduced as well in prose, more particularly in “impassioned” prose, as in poetry. A ring of this ineffable rhythm may be heard in many a sentence of the English Bible;—and they say that this rhythm is not only reproducible in prose and poetry alike but is also translatable from one language into another;—it permeates and energises such prose passages as *Hamlet’s* peroration about man and *Raleigh’s* apostrophe to almighty death. The rhythmic scope and power of poetry cannot, indeed, fully and fitly match with that of music; yet poetry can render or express emotion when emotion is dissolved into thoughts; likewise prose also enters into direct competition with poetry in the expression of emotion, and in its race for the finest possible articulation of the most delicate nuance in the meaning of a thought or a feeling, prose becomes rhythmical or wedded to music.

Indeed, the rhythmical possibilities and capacities of good

* *This rhythm of nature or life*, being rhythm, is, of course, governed by law, “but it is a law which transcends in subtlety the conscious art of the metricist, and is only caught by the poet in his most inspired moods,”—a law which can never be formulated but only expressed, “as it is expressed in the melody of the bird, in the unscrutable harmony of the entire bird-chorus of a thicket, in the whisper of the leaves of the tree, and in the song or wail of wind and sea.”

prose so much impressed Landor, the distinguished stylist in English prose, as to induce him to put into the mouth of Andrew Marvell the significant opinion that "good prose, to say nothing of the original thoughts it conveys, may be infinitely varied in modulation. It is only an extension of metres, an amplification of harmonies, of which even the best and most varied poetry admits but few." The main structure or fabric of all developed language consists of a system of verbal sounds and symbols, with their appeal to the ear and the eye; and the artistic manipulation of these musical and pictorial elements, the sensuous qualities of speech, elevates what is used primarily as an instrument of thought and expression to the dignity and glory of an organ of harmonies and a procession of pictures. And this artistic change or metamorphosis is wrought by the stylist in poetry and prose alike. The purist and the pedagogue may look askance at the flowers and fancies of rhetoric, the graces and refinements of style. But literature cannot help them, since, as the late Sir Walter Raleigh so felicitously put it in his treatise on *Style*, "the * *writer's pianoforte is the dictionary*,"—a pianoforte on which he strikes varied notes, numberless permutations and combinations of sound to work in resonant sympathy with sense. In short, the stylist, whether he practises prose, or verse, plays on the gamut of human emotion and thought with verbal symbols and sounds.

We are more directly concerned here, however, with the style of prose, or rather, of prose-poetry. That prose admits of rhythm, nay, may occasionally achieve magnificent effects, rising to voluptuous cadences or concerts of melody, will be questioned by none who has any ear for the bursts of music, the sound-effects produced by the skilful marshalling of words and syllables in prose style. "In some of DeQuincey's grandest passages," observes Minto, "the language can be compared

* "Each phrase in literature is built of sounds, as each phrase in music consists of notes. One sound suggests, echoes, demands, and harmonises with another; and the art of rightly using these concordances is the final art in literature" (R. L. Stevenson). "If music be the ideal of all art whatever, precisely because in music it is impossible to distinguish the form from the substance or matter, the subject from the expression, then, literature by finding its specific excellence in the absolute correspondence of the term to its import, will be but fulfilling the condition of all artistic quality in the things everywhere of all good art." (W. H. Pater). It is not very difficult to cite more "parallels" to these statements from other writers on style, English or even Continental.

only to the swell and crash of an orchestra." Moreover, "in every good prose-writer," says Lytton, "there will be found a certain harmony of sentence, which cannot be displaced without injury to his meaning. His own ear has accustomed itself to regular measurements of time, to which his thoughts learn mechanically to regulate their march." DeQuincey, the psychologist of prose style, propounded his rule of prose rhythm as follows:—"One rise and one corresponding fall, one *arsis* and one *thesis*, flux and reflux, swell and cadence, that is the movement for a sentence." Robert Louis Stevenson, who was as much absorbed, if not more, in the study and cultivation of the niceties of prose rhythm and style, observed that "The prose writer," as distinct from the versifier, "since he is allowed to be so much as less harmonious, is condemned to a perpetually fresh variety of movement on a larger scale, and must never disappoint the ear by the trot of an accepted metre."

Prose may have as much rhythm as it chooses; but it must not be encumbered with the shackles of metre, for it is proverbially the "unfettered" word. Or, to state the proposition in the language of Robert Louis Stevenson again, "The rule of scansion in verse is to suggest no measure but the one in hand; in prose, to suggest no measure at all. *Prose must be rhythmical*, and it may be as much so as you will, but *it must not be metrical*, but it must not be verse." Or again, as the modern critic, Sir Arthur Quiller-Couch has defined his position in his Cambridge Lectures *On the Art of Writing*, "Verse is memorable speech, set down in metre with strict rhythms; prose is memorable speech set down without constraint of metre and in rhythms both lax and various." Speaking of the style and rhythm of poetical prose, Theodore Watts-Dunton asserts that "while the great goal before the *poet* is to compel the listener to expect his *cæsuric effects*, the great goal before the writer of *poetic prose* is in the very opposite direction; it is to make use of the *concrete figures* and *impassioned diction* of the poet, but at the same time to avoid the recognised and expected *metrical bars* upon which the poet depends. The moment the prose poet passes from the rhythm of prose to the rhythm of metre the apparent sincerity of his writing is destroyed." The *pros* and *cons* of these propositions can, however, be satisfactorily weighed and examined only by a careful consideration of the "prosodic" technicalities of prose rhythm—a subject which has

been so thoroughly sifted and scrutinised by scholars like Prof. Saintsbury (*History of English Prose Rhythm*) and Prof. Oliver Elton (*English Prose Numbers* in *Essays and Studies*), and which has been a trifle superficially but sympathetically criticised by Sir Arthur Quiller-Couch.*

So how can poetic prose or prose-poetry lapse into metre or measured rhythm, if we accept the general hypothesis that verse or measured speech is a positive disability to and a foreign element in all prose style? Such a plea is not only sound in logic and theory, but may also be reinforced by those circumstances and reasons, which actuate poets like Walt Whitman to liberate even their poetry from the trammels of metre, the regular order of verse. But theory everywhere in the world clashes with practice; and so they are also often at variance with each other in the region of English prose rhythm, with the result that patches and snatches of verse abound in much of the first rate English prose-poetry, both of the seventeenth as well as the nineteenth century in the chronology of English literary developments. Not to speak of such symphonic writers of poetical prose as Milton, Taylor and Browne, among others, the styles of even such prose writers as Izaak Walton on the one hand, and Sir William Temple † on the other, occasionally stumble into poetic diction and numbers of a variety of types.

William Sharp (1856-1905), who wrote his stories, poetry, romances, criticisms, etc., under the pseudonym of Fiona Macleod, insisted upon the name "*Prose-rhythms*," in preference to that of "*prose-poems*." "Prose is Prose," said he, "poetry is poetry. The two arts are distinct, though they may lie so

* It may, however, be noted in passing that both Saintsbury and Elton introduce tables of feet or measures for the scansion of prose rhythm; and apart from their mutual differences on some minor points, they both seem to be agreed on this main principle that "*Variety* itself is mistress and queen—the moon that governs the waves of *prose*, as *Order* is the Sun that directs the orbit of *verse*." (Prose Rhythm.) This maxim may well be translated as follows in the language of Prof. Elton:—"The difference between verse and prose is usually said to be this, that in verse a certain system of feet recurs with regularity, while in prose there is or ought to be no such recurrence." (Prose Numbers). Yes, variety is not only the law of prose rhythm; it is also the one golden rule of all prose style, at least in English. And this rule itself furnishes scope enough for a learned thesis on English prose style!!

† When all is done, human life is, at the greatest and the best, but like a forward child, that must be played with and humoured a little to keep it quiet, till it falls asleep; and the care is over. (Of Poetry).

close in method and achievement as to seem to differ only in degree. But it is possible to widen the marches of the one, as it is possible for the rash to cross the frontiers of the other." And it is not the rash, but consummate artists like Ruskin and DeQuincey, who crossed the frontiers ever and anon in pursuit of poetic effect. In his moods of greatest exaltation the closest approach to the metre and even the rhyme of poetry is found in some prose passages of Ruskin, as in the style of Macpherson's *Ossian* and Blake's *Prophecies*. An example of such *rhymed prose* may be cited from Ruskin :

" And the city lay
Under its guarding hills
One labyrinth of delight,
Its grey and fretted towers
Misty in their magnificence of height."

Here there is actual rhyme in prose, as pointed out by Prof. Saintsbury. While of actual *unrhymed blank verse in prose*, it is easy to insert at least a dozen striking examples from Ruskin* and DeQuincey, not to speak of other prose-poets in English. It is, however, contended by some critics that such disguised verse-rhythms are by no means an asset or an excellence to prose, and that the prose-poetry of the true artistic brand of both DeQuincey and Ruskin studiously avoids them, though constantly exposed to their insidious influence. Such a contention must, however, ever remain debatable, as it discounts facts. Inasmuch as prose-poetry is almost always susceptible to the rhetorical and rhythmical spell of metrical language, so-called verse-rhythms have practically passed muster in English prose, critical aversion notwithstanding; genuine prose-poetry may, nay, ought to resist the constant intrusion of metre; but it has to submit to its tyranny, now and again, like a feeble king's philosophical tolerance of the exactions of an irresistible and powerful ally or friend.

In our bird's-eye view of the various avenues to the study of the problem of prose-poetry in English, we have tried to reconnoitre the field of theory in most of its—what may be called in the absence of a more precise term—philosophic aspects. Let us now try to understand prose-poetry, as it shapes itself in practice; and this could not be better done than by means

* Even a writer like Dickens occasionally betrayed a tendency towards "*hybrid verse-prose*", notably in the description of the death and burial of Little Nell, which, as R. H. Hone first pointed out, though printed in prose, is really "written in *blank verse* of irregular metres and rhythms."

of a few typical *illustrations*. "Belshazzar the king made a great feast to a thousand of his lords." The magic of this dreamy sentence from Daniel, the idea of the mysterious feast, as DeQuincey, the prince of English prose poets, himself avows, wrought a profound literary impression on his mind in childhood. And this felicitous sentence has the ring and modulation of poetical rhythm, the dignity and charm of poetic sentiment, and the dreamy vagueness of a romantic image. What is the result? Nothing more and nothing less than this, that prose has insensibly fused itself into poetry, and that without the transforming agency of metre. Thus the sentence may well be treated as a specimen of prose-poetry or poetic prose,—prose, that is to say, which, without ceasing to be prose, aims at producing the artistic effects of formal poetry by means of rhythmical melody, poetic imagery, and all the other subtler arts of thought and style. Poetic prose, which captures and assumes the art and office of poetry, thus evokes an æsthetic pleasure, almost as keen as that of poetry proper; and as imagination and emotion or lofty feeling inspire and create formal poetry, so they do also poetic prose, which as such must be impassioned, imaginative and elevated in expression and thought. The prosaic facts of mechanical life, of the unvarying routine of mere existence, are properly the stuff for formal or *pure prose*, devoid of poetic passion,—the prose of intellect, instruction and information, that is to say,—and not for *poetical prose* or prose-poetry, since the latter dwells in the enchanted bowers of the poet's Muse, and ministers to the soul or the higher self of man.

"While the capital difficulty of verse," says Sir Arthur Quiller-Couch, "consists in saying ordinary things, the capital difficulty of prose consists in saying *extraordinary things*; that while with verse, keyed for higher moments, the trouble is to manage the *intervals*, with prose the trouble is to manage the *high moments*." And he brings home the point when he affirms that "its difficulty, the inherent, the native disability of *prose*—is to handle the *high emotional moments*, which more properly belong to verse." Suffice it to say that it is these "high emotional moments," properly the province of formal poetry, that are seized and delineated by prose-poets and prose-poetry. An illustration will serve to prove the point." And out of the bronze of the image of *The Sorrow that endureth for Ever*, he fashioned an image of *The Pleasure that abideth for a Moment*." This sentence, taken,

as it is, from Oscar Wilde's *Poems in Prose*, has a fascination all its own for a mind attuned to the idea. * Oscar Wilde's conundrums and paradoxes are often hard nuts to crack by sheer common sense ; so the logic of his thought may be abstruse and recondite, but his art is transparent. The sentiment is Shelleyan and poetic or nothing ; the contrast between two opposite and apparently irreconcilable ideas is suggested in a language, that is reminiscent of the dulcet and drowsy melody of the "poets' poet," Edmund Spenser. This is handling and successfully handling "the high emotional moments" in prose ; and hence it is a capital performance in poetical prose or prose-poetry.

DeQuincey's *impassioned* prose must needs be a veritable mine of English prose-poetry. Let us but choose a solitary sentence, a very gem of its kind, from his *Vision of Sudden Death*,* and try to analyse and extract its æsthetic virtues. "From the silence and deep peace of this saintly summer night—from the pathetic blending of this sweet moon-light, dawn-light, dream-light—from the manly tenderness of this flattering, whispering, murmuring love—suddenly as from the woods and fields—suddenly as from the chambers of the air opening in revelation—suddenly as from the ground yawning at her feet, leaped upon her, with the flashing of cataracts, Death, the crowned phantom, with all the equipage of his horrors and the tiger roar of his voice."

Here is combined with the stylist's gusto in the sheer glory and finesses of phrase the poet's purpose of transcending the dreary levels of dull, dispassionate, and prosaic description by a soaring flight of poetic fancy. Here is a superb portrait in words, which not only describe a scene in all its pathetic intensity and detail, in all its beauty, agony, and horror, but also refine and rarefy the light and shade of the picture to the finest issues of poetic pathos and passion. The artistic beauties and secrets of the sentence will strike one's eye, even though he may not be blind to the slight peccadillo, so to speak, of a little obtrusive alliteration with the "S" sound, specially in the beginning of the sentence. The sentence is a periodic one, a piece of rhetorical

* DeQuincey's *English Mail Coach*,—which comprises the three famous pieces, *vis.*, *The Glory of Motion*, *The Vision of Sudden Death*, and *Dream-Fugue*—is a masterpiece of English prose-rhythm. Of the *Vision of Sudden Death*, one critic very rightly observes that "at each stage its melody, like that of some great sonata, or at least, of a lyrical ode, is responsive to the dominant feeling of the moment."

architecture, in which the meaning is suspended and accumulated, intensified and expanded with every successive clause, till the tragic fact or the climax of sudden death springs upon us with the effect of a dramatic *denouement*. Yes, it is a drama in miniature, in prose, and in a single sentence, with all the scenic effect and stage illusion depicted or mirrored in words—words, not one of which can be displaced from its proper position, nor replaced by another, without doing violence to the peculiar artistry of the author of the sentence. And this sentence is an instance again of the achievement of “the high emotional moment” in prose; and hence it is *prose-poetry*.

It is easy to multiply such examples of poetic prose or prose-poetry, exhibiting samples from writers, both earlier and later than DeQuincey. But considerations of space forbid such an exhibition, however, profitable; and we should be content to close this chapter on *general conclusions and illustrations*, with one more illustration, representative of the Elizabethan Arcadian prose-poetry, the author of which is none other than the famous Sir Philip Sidney.—“Her breath is more sweet than a gentle south-west wind, which comes creeping over flowery fields and shadowed waters in the extreme heat of summer; and yet is nothing compared to the honey-flowing speech that breath doth carry; no more than our eyes can see of her.....is to be matched with the flock of unspeakable virtues, laid up delightfully in that best builded form.”—(*Arcadia*). This is also poetic prose,—not altogether an affected mannerism, as it may seem to be, because of the orgy of exaggeration which vitiates its beauty and sincerity in the modern eye,—but poetic prose of an indifferent type, though quite fit to be written and tolerated in an age, when men like Roger Ascham and John Lyly loved to prostrate themselves beneath a pile of panegyrics, in ordinary letters and petitions, to tickle the humour and vanity of the Virgin Queen, Elizabeth. Poetic prose or prose-poetry is a very legitimate literary exercise even in the twentieth century,—only that it must not be suffered to swoon into riotous absurdity and untruth, like the Sydneyan sentence quoted above, in the perfumed atmosphere of poetic fancy and phrase. Reason should always be at the back of poetic prose to check the vagaries of Fancy, and to clip its wings in dangerous flights.

(To be continued *)

B. C. GUHA.

* The next and last article of this series, as already stated in a foot-note to the first article, will briefly deal with the *Literary History* of English Prose-Poetry. B. C. G.

WILLIAM TINDALE'S NEW TESTAMENT.

The year 1925 marks the fourth centenary of the first printed New Testament in English. It was translated from the original languages by the reformer and scholar William Tindale. (By the way, this is how he spelt his own name, and not as Tyndale.) The story of Tindale and of his New Testament is one of the most interesting episodes in the history of Reformation in England. Dr. Westcott, in his "History of the English Bible" pays a glowing tribute to Tindale and his work in the following terms:—"The history of our English Bible begins with the work of Tyndale and it is to him that it has been allowed more than to any other man to give its characteristic shape to the English Bible."

The story of his life and labours is briefly told. He was a Welshman who was educated first at Oxford and then at Cambridge where he thoroughly saturated himself with the 'new learning' brought into vogue by Erasmus. Early in his life, Tindale in the course of a controversy made his memorable declaration that "if God spared him life, ere many years he would cause a boy that driveth a plough to know more of the scriptures than [the pope] did." And history has proved that this was neither a vain threat nor an idle boast but the sincere ambition of a zealous soul. He soon set himself to work at the translation. England was at this time far from being a land of the open Bible or of the freed conscience and so he soon found himself facing a blind wall of indifference and opposition from the established authorities of the church and the state. Before long he painfully came to the conclusion that "not only that there was no rowme in my lord of londons palace [Bishop Tunstall] to translate the New Testament but also that there was no place to do it in all englonde." In the face of all these obstacles his enthusiasm did never flag. In May 1524, he betook himself to Hamburg and later moved on to Wittenburg, where he may have had the privilege of meeting the great apostle of Reformation, Martin Luther, and of receiving encouragement, inspiration and blessing from him in his great work. About twelve months passed by and at last his ambition was realised. In the year 1525, a quarto edition of the New Testament was printed at Cologne and in the following year an octavo edition of 3,000 copies was published at the famous city of Worms. A few

copies were smuggled into England but the church of the day launched on a campaign of systematic and high-handed persecution against these 'perilous volumes,' as they were called, that nothing but the slightest trace is left of them at the present day. Of the quarto only a single fragment is now extant which is preserved in the British Museum. An imperfect copy of the Octavo is kept in the library of St. Paul's Cathedral, while the only complete copy that is available is treasured in the Baptist College at Bristol.

Tindale was not destined to see the fruit of his labours. Not long after the publication of his New Testament, he was tried for heresy by the authorities of the church and condemned to death. On the 6th of October 1536, he was strangled at the stake and his body was afterwards burnt. The last prayer that escaped his lips, when he was being fastened to the stake was, 'Lord ! Open the King of England's eyes.'

As a specimen of Tindale's English style, and the 16th century spelling, the following extract will be found interesting :—

THE BEATITUDES.

"Bleffed are the poore in fprete : for thers is the kyngdom of heven. Bleffed are they that mourne : for they fhalbe comforted. Bleffed are the meke : for they fhall inheret the erthe. Bleffed are they which hunger and thurst for rightewefnes : for they fhalbe fylled. Bleffed are the mercyfull : for they fhall obteyne mercy. Bleffed are the pure in hert : for they fhall fe god. Bleffed are the maynteyners of peace : for they fhallbe called the chyldren of god. Bleffed are they which fuffre perfecucion for rightewefnes fake : for thers is the kyngdom of heven."

No greater praise can be accorded to Tindale and his work than that history should reckon him as one of the greatest forces of Reformation in England. But for Tindale, one ventures to think, Reformation would have had to wait for a few decades more. The fact that his Testament was taken as a basis for the Authorised version of 1611, is a striking testimony to the abiding worth and influence of his work.

In conclusion, therefore, one might say that 'though dead he yet speaketh,' not only to his countrymen but to all those

who read the English Bible and even to those who speak the 577 different languages throughout the world into which the Bible is translated by the British and Foreign Bible Society.

C. E. ABRAHAM.

COLLEGE NEWS AND NOTES.

Welcome—We accord a hearty welcome to Rev. Drake, who returned from his short furlough on the 8th of November. We are glad to find him as cheerful as ever. We trust that his coming back will enrich him and us and the College at large immensely.

We also extend a happy welcome coupled with our congratulations and best wishes to Prof. C. E. Abraham, who was married to Miss Elizabeth Jacob, B.A., on the 22nd October at the Marthoma Syrian Church, Kozencherry, Travancore.

Visitors—Mr. and Mrs. Wheatley, and Miss Wheatley (Mrs. Rawson's parents and sister) arrived here on the 16th of November and we understand, they intend spending the winter in Bengal. We take this opportunity to welcome them and to wish them a happy stay and a bonvoyage back.

Dr. S. Jesudasen, F.R.C.S., of Tirapattur Ashram, visited us early in November, and stayed with us in the Main hostel for a few days. He delivered several interesting speeches. We are glad of the opportunity we had of learning more of the Ashram he has founded in South India.

Union Social—This came off on the 24th of November in the College Hall before a large gathering of students, and a few old students and friends. The programme was long and varied, and it helped to make the afternoon very enjoyable. Our congratulations go to Mr. Lahiri, the energetic Secretary of the Union Society, for its success and also for the progress of the Union in all directions.

Academic Laurels—We have much pleasure in announcing the fact of the accession of a good academic distinction to a member of our Science Staff. Mr. G. C. Chakrabarty, Lecturer in Chemistry, has won the Nagarjun Prize for 1924—a prize that is awarded by the Calcutta University for advanced work in Chemistry. We desire to congratulate Mr. Chakrabarty for the mark he has made in the sphere of Chemical research, rejoice at the honour he has brought to the College thereby, and hope that this achievement will provide a fresh incentive to his efforts in the stabilisation of the Science Department of the College.

Our hearty congratulations to Mr. S. C. Laha, Demonstrator in Physics, on his brilliant success in the recent M.Sc. Examination of the Calcutta University, in the subject of Anthropology.

Athletic Club—Cricket and Tennis are in full swing. The Cricketers have already played four matches, against Sealdah Imperial, St. Paul's School, Vidyasagar and the College Staff, and they intend playing about ten more before the season is over. Of the matches played so far, they have been successful only in two. We wish them better luck in the rest of the matches. There are forty-four members in the Tennis Club—a figure which far exceeds that of previous years, and practices are regularly held at three nets. So far, two matches have been played, one against the College Staff, and the other against Bishop's College, and in both we have won. The Boat Club has revived, and the number of enthusiasts total thirty-five. We hope they will continue to keep up the enthusiasm, and show that the Club is well worth its existence.

The Annual Sports meet is fixed for the 6th of February next. We hope to see a greater number of Old Students coming forward as prize-donors this year. Will they kindly correspond with the General Secretary?

Scouting—The College Rover Troop has made a good beginning. The total strength at present is 26, out of which twelve are new recruits. They have a very busy programme before them for winter, and we hope to see much of them ere the season is ended. Mr. Cyril Ratnayake is a new addition to the list of officers, and at present he is giving the Rovers instructions in Physical Drill.

Convocation—We understand the convocation is coming off on the 23rd of January. The Hon. Justice Sir Ewart Grievess, Vice-Chancellor of the Calcutta University, has kindly consented to preside.

Examinations—The half-yearly Examinations of the H.T.D. begin on the 16th of December, and the Selection Tests of Arts and Science Departments on the 18th.

In Memoriam—As a token of respect to and regard the late Queen Alexandra, the College was closed in all its departments for two days.

Hostels—We are glad to announce the opening of another hostel at "River View," Strand Road under the wardenship of Mr. B. C. Guha, M.A. The hostels, four in number, are now full, and the general health in all of them is quite good.

Higher Theological Department—News has just been received that Rev. J. A. Jacob, B.D., and P. G. Matthew, B.D., two of our old students, have secured creditable passes in the 2nd class M.A. (Philosophy) of the Calcutta University. We are glad to announce that two of our old students, Mr. B. Pradhan and Mr. D. Naik are to be ordained as ministers of the Baptist Community early in February. We hope and pray that God will use them both more and more for the extension of His Kingdom.

W. M. P. JAYATUNGA.

UNION SOCIETY NOTES.

After the long Poojah vacation the College Union Society resumed its work with full energy and vigour.

On the 18th of November, Captain Petavel of the University of Calcutta, delivered a lecture on the burning topic of the day—"the Question of Unemployment." He suggested that the establishment of Agricultural and Industrial colonies in connection with Colleges and Universities would be the best solution for the problem of unemployment among educated Indians, as, by such means, a student would not only be able to support himself in his college life, but also would be in a position to earn his own bread after leaving the college.

The first annual social gathering was held on the 24th of November, 1925. Our Principal, Rev. Dr. Howells entertained us with the song "Le Marseillaise." The social was an agreeable and an enjoyable event.

On December first we had a debate on "Is the time ripe enough for a big advance in Female Education?" Both the opener and the opposer tried to make their positions tenable as well as they could. But one doubts whether they did not miss the real point of the discussion. The real point was, however, made clear by the President of the day, Dr. Howells, in his concluding remarks.

In my last Union Society Notes I had mentioned the fact that the Serampore College Friends' Dramatic Club were preparing to stage a

Bengali Drama, *Raghubir*, in aid of the College Poor Fund and the memorial fund of S. Chittaranjan Das. The drama was staged on August 29th. The sale proceeds of the tickets amounted to Rs. 180 which was divided equally between the aforesaid funds. So far as the performance is concerned it was really a grand success and it is reported that it was the best Bengali dramatic performance witnessed in Serampore College. Of the players, those who deserve special mention are: Messrs. K. Mallick, P. Bose, C. Sinha, S. Das, S. Nandy and D. Lahiri. Some of the above-mentioned gentlemen were also awarded medals by distinguished visitors.

Last, but not least, I should like to thank the Rev. J. N. Rawson, and the Vice-Presidents of the Union Society and Dr. Howells for their sympathy, advice and help in making the performance a success.

DWIJENDRA LALL LAHIRI,
Secretary, Union Society.

BROTHERHOOD NOTES.

A general meeting of the Brotherhood was held on the 18th of November to elect a few office-bearers to fill up the vacancies which had occurred in the Committee. The following members form the Committee for the present year.

Patron	Prof. C. E. Abraham.
President	Mr. J. P. Cotelingam.
Secretary	Mr. N. D. Samuel.
Treasurer	Mr. J. M. Singanayagam.
Class Representatives	K. Naik. T. M. Thomas. D. K. Sircar. P. I. Alexander. J. P. Tiga.

As a Brotherhood we are no less loyal to the N. M. S. than to the S. C. A. The N. M. S. Sunday which fell this year on the 8th of November was observed with earnestness and enthusiasm that an indigenous missionary organisation like the N. M. S. evokes in the hearts of Indian Christian youngmen. A general meeting was held in the Common Room when Prof. C. E. Abraham spoke on "The N. M. S. and its appeal to youngmen." The address was followed by a short session of prayer and praise on behalf of the work of the Society.

Later in the month, we had the privilege of a visit from Dr. Jesudasen of Tripattur Ashram. He is a notable figure in South India, who has recently started an Ashram together with Dr. Forrester Paton from Scotland. Under the auspices of the Ashram there is at present a hospital, where patients receive free treatment. The Ashram is run on brotherhood lines and both these doctors are pledged to celibacy. 'Love and service' is the motto of the Ashram.

Dr. Jesudasen stayed with us for three days and it is no exaggeration to say that before he left he endeared himself to all of us alike, Hindus and Christians. He addressed two or three meetings for students on the 'Ashram' and on his experiences as a doctor, and also spoke in the Bengali Church Service on the "Contribution of Indian Christians to the national life of India." Highly interesting as his addresses were, his private talks were much more helpful to the students. He went about in his Khadder cassock and chadder from door to door in the hostel, meeting students and talking to them. In short, before he left he was able to win the love of all, who came into contact with him and to inspire them to a life of greater service and devotion to our Lord Jesus Christ.

We are looking forward to another distinguished visitor Dr. Stanley Jones of the Methodist Episcopal Church of America, who is expected to visit Serampore on the 19th of January, and to address the College Union Society.

A merry Christmas and a happy New Year to all the members of the Brothehood !

N. D. SAMUEL,
Secretary.

THE FOOTBALL SEASON 1925.

The outstanding and cheering result of the season was our success in the Calcutta Intercollegiate League. Last year we finished ninth with 10 points to our credit, while this year we were third with 17 points.

We began well by beating Carmichael Medical College. Then came two disappointments, as both the Law College and Ripon College failed to fulfil their engagements.* The next two games were a severe test: City College, the League leaders beat us at home by 1-0, while against the Medical College, though we struggled hard on a vile ground at Marcus Square, we were beaten 2-1. Then came three draws,—with the three Calcutta Christian Colleges, Scottish Churches', St. Xavier's and St. Paul's. The first two were good hard games and the scores represented the play, but in the St. Paul's match we had three quarters of the game but failed near goal. That, as a matter of fact, was a fairly constant complaint. We had an excellent defence and our forwards also were fairly good in mid-field play, but they lacked thrust and shooting power.

As usual we began to shake together about half way through the term, and were greatly encouraged when rather a weak team managed to beat Presidency College on their own ground by 2-0. Then came decisive victories over Asutosh, Vidyasagar and Bangabasi Colleges, when our forwards really got down to business.

With reference to the general conduct of the League it was very regrettable that so many colleges failed to fulfil their engagements. Unless League matches are played on the days fixed or timely notice is given if the day is inconvenient, the League, which started so well, will become a farce. We have far more difficulty than any other college because we have to travel every other match to Calcutta: yet we were apparently the only college to keep all our League engagements. We are keen that the League should flourish so that before long a University team may be formed from among the League members to play Dacca and Patna, and perhaps Madras and Bombay.

Re shield matches, we did not fare anything like so well as in the League. City College knocked us out of the Elliot Shield in the first round. We got into the semi-final of the Bisnumani Shield, but were beaten by St. Paul's in a re-play which ought not to have taken place on their own ground. The local Kunjabehari Shield was the least satisfactory of our engagements. We drew with Howrah Classical F. C. three times and then had to withdraw for lack of time. In these matches the ineptitude of our forwards was seen at its worst. We had bad luck and a bad referee but should have won easily if we had really tried. It is a painful memory. We had only time for two friendly matches one of which was with the Pelican Club. Our old students assisted by one or two professors and present students played up with great spirit and succeeded in making a creditable draw.

As regards our players, Crosswell at back was undoubtedly the success of the season. Hareswar, his partner though not up to his form of two seasons ago did very well. Satcowrie Das our goal keeper did excellently and was a valuable discovery. Altogether our defence was sound. The

same could not always be said about our half-back line. Dinanath was not so good as last year but still did valuable work. Mullick was as good as ever when fit, but his knee worried him a lot. P. M. Koshy who rejoined the team after two years absence was uncertain but showed us what he really could do in the Pelican match.

In the forward line we were fortunate in inducing Mr. Angus to play more regularly than he has done in previous seasons and he was undoubtedly the best of our players. Next we would place Sudhir Dutt though he was rather erratic and has not got over his selfishness. In the latter half of the season however, he combined better and struck a scoring vein and so removed our former disappointment. The rest of the forward line was subject to too frequent changes. We thought we had secured the necessary thrust and weight for attack in P. J. Phillip but we had to drop him for a time for what looked like lack of trying power. We are glad however, that later on he improved and came back. At outside right we first played a new Burmese student, Hong Hsain. When he fell ill we found a very capable substitute in Verghese. Our inside players both left and right changed frequently but Bhabatosh Chatterji and Ekkori Chowdhuri played as often as any. Ekkori however, let us down badly several times by failing to turn up for matches and had to be censured and suspended.

The Staff Cup Competition was carried through with great spirit on the whole and the feature of the season was the fact that the Staff put in a team which played regularly and on the whole, not unsuccessfully. Nine teams competed,—Staff, Theology, Arts I, II and III, Science I, II and III and the IVth year Arts and Science combined. The Fourth year won the cup, winning 7 matches and drawing 1. Theology also did remarkably well, winning 6 and drawing 2. Perhaps the greatest value of the Staff Cup Competition was that it caused a hundred members of the college to play football with some regularity. No other sport has yet approached such a record.

Our thanks are due to the Captain and Secretary, Hareswar Bardoloi and Dinanath Bhattacharyya; also to the General Secretary, W.M.P. Jayatunga and members of the Refreshment Committee, J. Cotelingam and C. R. Baroi, for all their labours to make the season a success.

RESULTS OF MATCHES.

July	14.	L. Home,	College v. Carmichael Medical College	W.	2	0
"	18.	L. Away	" v. University Law College	W.	Opponents	scratched.
"	22.	L. "	" v. Ripon College	W.		
"	25.	L. Home	" v. City College	L.	0	1
"	27.	L. Away	" v. Medical College	L.	1	2
"	31.	L. "	" v. Scottish Churches' College	D.	0	0
Aug.	1.	F. Home	" v. Serampore Sporting Club	L.	0	1
"	3.	L. "	" v. St. Xavier's College	D.	1	1
"	8.	S. Away	" v. City College	L.	0	2
"	17.	L. Home	" v. St. Paul's College	D.	1	1
"	19.	S. Away	" v. Howrah Classical F.C.	D.	1	1
"	24.	L. "	" v. Presidency College	W.	2	0
"	26.	S. "	" v. Howrah Classical F.C.	D.	1	1
"	27.	S. Home	" v. Ripon College	W.	1	0
"	28.	L. "	" v. Ashutosh College	W.	3	0
Sept.	1.	S. Away	" v. Howrah Classical	D.	0	0
"	3.	S. "	" v. St. Paul's College	D.	2	2
"	4.	L. Home	" v. Vidyasagar College	W.	2	0

Sept. 7.	S. Away	„	v. St. Paul's College	L.	0	1			
„ 9.	L. „	„	v. Bangabasi College	W.	4	2			
„ 12.	F. Home	„	v. The Pelican Club	D.	2	2			
			Played	Won	Drawn	Lost	Goals for	Against	Points
College Record			21	8	8	5	23	17	24
Last Year			20	11	2	7	22	18	24

CALCUTTA INTERCOLLEGIATE FOOTBALL LEAGUE.

	College	Played	Won	Drawn	Lost	Goals for	Against	Point
1.	City	10	9	1	0	14	5	19
2.	Scottish Churches'	11	7	3	1	19	8	17
3.	Serampore	12	7	3	2	16	7	17
4.	St. Xavier's	11	7	1	3	23	10	15
5.	St. Paul's	11	5	4	2	19	11	14
6.	Medical	7	6	0	1	11	1	12
7.	Carmichael	8	3	2	3	5	7	8
8.	Vidyasagar	10	4	0	6	8	17	8
9.	Ashutosh	8	3	1	4	6	9	7
10.	Presidency	10	2	1	7	5	15	5
11.	Bangabasi	9	2	1	6	5	20	5
12.	Ripon	10	1	1	8	4	18	3
13.	Law	12	0	0	12	...	...	0

J. N. RAWSON.

PLAIN LIVING AND HIGH THINKING.

Many are of opinion that, living on roots and herbs, leading a secluded life in the woods, subjecting the body to all sorts of hardships, and off and on spending some time in deep contemplation of Nature and God—all these when put together are identical with "plain-living and high thinking." It is a most unfortunate error. To say that, a man who lives the solitary life of a Sanyasi, who dwells in a remote corner of some forest, who feeds on the little his surroundings afford; and who there at his seat greatly distant from habitations of men, and free from all traces of human steps, thinks of things high and sublime, is the solitary ideal of "Plain-living and high thinking" is nothing but a travesty of truth. Plain-living does not necessarily mean the mortification of the body, nor is high thinking incompatible with an active life in human society. The former is to be distinguished from living a luxurious life, and the latter ought to be contrasted with wasting the precious hours of the span of life in low, vile and unwholesome thoughts. Not caring much for what to eat and what to wear, feeding on whatever is served before one, if only it is eatable, wearing simple ordinary garments sufficient to preserve body from heat and cold; and instead of idling away one's life in mean restaurants and third-class operas in hard snorings and low, unpleasant chats, making the best use of the coins in life's purse in literary activities, in the improving of the moral and the physical sides of our being,—this is what may be rightly and appropriately called "Plain-living and high thinking."

The familiar names of Goldsmith, Shakespeare, Wordsworth and Vidyasagar will enable one to fully realise the kind of life that is to be lived, if

it is to be plain and at the same time, charged with high thinking. These were men who understood that, God bestows upon every one certain gifts and that they are not to be neglected nor to be left to waste away. Realising that without them self-culture was a thing not to be dreamt of, they turned these gifts to their account and thereby benefitted themselves in a high measure. They knew that, occasions of learning and self-improvement come, stay for a while and then pass, and that the wheels of time shall not be reversed to bring them back once they are gone. They ever strove hard and moved strenuously towards practical self-culture and that was the end they had always in view. And practical self-culture, moral, mental and physical, is the real interpretation of the rather perplexive term, "Plain-living and high thinking." This being the case, every one should look for his or her guide in life to these men, who though dead, have left to posterity, the key to their success and glory.

To start self-culture, a man has in the first place to keep his eye on the improvement of his moral side. He is to be vigilant at every step to prevent the entry of vice and evil into his moral being. Moral culture like charity has got to begin at home. There, under paternal guidance and maternal influence, he should learn the elementary moral lessons, which will by all means stand him in good stead in the battle of life, serving as the best armour, he could ever think of. The all-honoured qualities of self-restraint, tenderness of heart, courtesy, humility, fidelity, chivalry, cheerfulness and disrespect of evil things—all these must be practised from the very cradle at home. On entering the naughty world teeming with affectation and deceit, he is to be careful in every thing he does, and his should be a keen and far-seeing eye moving in all directions. The society he moves in, the company he keeps, and the friends he walks about with, are to be carefully chosen and tested. Special care is to be taken in building up his character and conduct and knowing that, they count a great deal in the affairs of life, they should be properly moulded. The oft-quoted lines of the Elizabethan poet contain a truth which every disciple of self-culture must take as his watch-word in the battle of life :—

" Man is his own star, and the soul that can
Render an honest and perfect man
Commands all light, all influence, all fate—
Nothing to him falls early or too late
Our acts our judgments are, or good or ill,
Our fatal shadows that walk by us still."

The sharpening of intellect and the development of mental powers are necessary ingredients of self-culture. Culture would be impossible, if the mental faculty was left to waste away, for a person of unpolished brain and rough intellect could by no means be deemed a self-cultured man. The following saying of Ben Jonson, once the poet-laureate of England, should be taken as the guiding-star for every traveller plodding through the path of self-culture :

" Make your books, your friends
And study them unto the noblest ends,
Searching for knowledge, and to keep your mind
The same it was inspired, rich and refined."

Reading must play the principal part in self-culture. Companionship with the minds of old means much and reaches a considerable distance towards self-improvement. In reading, one must be very methodical, extremely cautious in selecting books and greatly discriminative in choosing the hours for study. Knowledge is to be gathered from the pages of books and intellectual food should be sought in the writings of great men. Remembering that an intellectual giant commands respect and homage from the whole world, it is desirable for all aspirants after practical self-culture to

delve deep into the mines of knowledge and learning and come back masters of rich and precious treasures.

"Life is not to live, but to be well"—This great saying of Martial ought to be indelibly impressed upon the minds of those, who are endeavouring to be self-cultured men. For, it is no less than gospel truth to say that self-culture cannot be complete and adequate, so long as the body is not taken care of: Milton said, "I call a complete and generous education that, which fits a man to perform justly, skilfully and magnanimously, all the offices, both private and public, of peace and war." The body being closely connected with the mind, it follows that, a weak body is incapable of hard mental work; and again on the other hand, no function of the body can be safely performed without the habitual strong control of a well-disciplined will. Therefore, to be healthy, it is required of one, to be good; to be good, one must be wise; and to be wise, it is demanded of one to be devout and reverent.

To sum up, it is to be ineffaceably engraved upon the minds of all devotees of plain-living and high thinking that, it is not different from practical self-culture and the secret of attaining it is the development and the promotion of the three distinct faculties that the human being is composed of viz. moral, intellectual and physical.

CHITTARANJAN BARUY,
Third Year, B.A.

FEMALE EDUCATION IN INDIA.

One of the greatest problems in India at the present time is the emancipation of women. It is one of the essential conditions of all national progress. For, it is a patent fact, as certain as anything in Mathematics, that the progress of a nation is totally dependent upon the question of female education. And freedom can come only through enlightenment.

And if it is true, as undoubtedly it is, that "Man is the brain, but woman is the heart of humanity; that he its judgment, she its feeling; that he its strength and she its grace, ornament and solace," we cannot deny the fact that the character of man, nay, the strength of a nation is in the softer sex. "A sufficient measure of civilisation," says Emerson, "is the influence of good women."

So it is quite clear that to improve India socially and intellectually we should first of all improve the condition of women. We should give them perfect freedom to exercise their reason and develop their personality. They should by no means be restricted. If we stultify them we stultify ourselves. For they are really our educators. We imitate their character from the very childhood, and we are what we are by their government. If they are well-educated, the children are bound to be well-educated. There is an instinctive tendency in children to imitate their mothers. In fact, it is the mother rather than the father that exercises a deep and lasting influence on the mental and moral character of her children. The Duke of Wellington's father was but a fiddler; but how did the Duke of Wellington and his brothers become men of mark? It is because their mother was a woman of high ambitions. Pass on from the Duke of Wellington and open the autobiographical sketch of our Indian leader, Mr. Dadabhai Naoroji, and you will find how the man was inspired and stimulated by his mother not only in early life but even in his mature age, and how she helped him with all her heart in his work of female Education and other social reforms against the prejudices of the day.

Then it is our imperative duty to educate our women, so that they may understand their duties and responsibilities and the true purpose of their lives. They will then understand that their life is not a large dress-making and jewelry establishment and that they are not born to advertise their

beauty and complexion in the matrimonial market. Their minds will then be divested of "vain hopes and false valuations," and they will know that the be-all and end-all of their existence is not anything other than education, self-culture and the service of others. But "if they come untaught from the schools of education," as Sydney Smith says, "they will never be instructed in the school of events."

In India, unfortunately, female education—though not overlooked—is not advancing very rapidly. Although the school master is abroad in the town, the condition of the village is very deplorable. All that we find there is a "Patsala" of ten students and one teacher. That is why Lord Curzon declared emphatically that "he could not be satisfied with a state of things in which four villages out of five are without a school; and three boys out of four grow up without education; and one girl in forty only attended school." Yet this is not all. If we go to any village what will strike us most is that a girl whose throat is full of her mother's milk, is sometimes hastened into matrimony without any proper understanding of the duties of married state.

If we go through Lord Ripon's Education Commission Report, we shall understand why girls are not well-educated in India. It says,—

"The social customs of India, in regard to child-marriage and the seclusion in which women of the well-to-do classes spend their married life in most parts of the country, create difficulties which embarrass the promoters of female Education at every step. The duration of the school-going age for girls is much shorter than that for boys. It usually terminates at nine and seldom extends beyond the eleventh year. At so early an age a girl's education is scarcely begun; and in very few cases has the married child the opportunity of going on with her education after she leaves school."

Now this being the case, how can we expect any rapid advancement in female Education? We should first remove the long-standing prejudice and superstition which are the stumbling blocks in the path of female Education. But this state of things was not in existence in India in the Vedic age when it is said women like Maitreyi and Gargi discussed knotty questions of philosophy with the learned men of the court of Janaka. The deeper we dive into our old annals the more we are convinced of the fact that our ancient women were not only the partners of their husbands in matters of joys and sorrows but they shared in their thoughts, their aspirations and their studies as well. They not only learnt the copy-book proverbs that "honesty is the best policy" but they practiced virtue and turned their minds "upon the poles of truth." Mr. Romesh Chandra Dutt thus writes about the position of women in ancient India, in his admirable work on "Civilisation in Ancient India,"—

"We have seen that the absolute seclusion of women was unknown in ancient India. Hindu women held an honourable place from the dawn of Hindu civilisation four thousand years ago; they inherited and possessed property; they took share in sacrifices and religious duties; they attended great assemblies on state occasions; they often distinguished themselves in Science and the learning of their times. And they even had their legitimate influence on politics and administration. Considered as the intellectual companions of their husbands, as their friends and loving helpers in the journey of life, as the partners of their religious duties, and the centre of their domestic bliss, Hindu wives were honoured and respected in ancient times."

From the above instances, then, the conclusion becomes irresistible that enlightened freedom and the most honoured place in the temple of scholarship, are the rightful inheritance of Indian women. But time, which, ripens the green fruit destroys also the ripe one; and the country which was once famous for education and enlightenment became, under some of the Moghul Emperors a home of ignorance and superstition. All our past grandeur was now slowly decaying. We received from Providence

the civilisation of the West with its advocates of female education like Mr. Drinkwater Bethune and others. We know that Mr. Bethune sacrificed his land and property and everything in this all-to-myself world for the cause of education of women. We are happy to see our women, though very few are receiving liberal education in several parts of India. Yet there arises the question, 'how to make a big advance for female education in India'? And in what way? Is it by placarding or notifying in the villages that female education is necessary? No, not in that way; but by means of institutions through which the villagers will come to know the fact that their girls can render greater service to them if they are educated than if they are simply allowed to make cakes for fuel by throwing cowdung on the wall. They will then understand that if the girls are allowed to saturate their minds with the "good book" which Milton calls, "an immortality rather than a life"; they will be able to discharge the various duties in every station of life—as sister, mother, neighbour, etc.

Let us, then, unfurl the banner of "female Education" throughout the length and breadth of this vast continent of India. Let every educated man swear that as long as there is life in his limbs and breath in his nostrils he will strain every nerve to advance the cause of female education in India.

Let us work standing shoulder to shoulder for this common cause, firmly believing that the hand that rocks the cradle is the force that rules the world.

RABINDRA NATH BANERJEA,
I.A. 1st. Year Class.

HUMAN SACRIFICE IN THE KHASI HILLS.

"Khasi we, blithe and free, through the hills we roam,
Mossy dells, rocky fells, there we make our home,
O'er the hills fresh breezes meet us as we tramp along,
Birds' melodious voices greet us, greet us with their songs."

But alas! blithe though we are, free though we feel, sweet though the breezes blow, and melodious though the voices of the birds sound in our ears, yet gloomy and sad are our hearts when we think of the barbarous practice still prevalent throughout the length and breadth of our Khasi and Jaintia Hills,—that cruel, inhuman, atrocious and abominable custom of *Human Sacrifice*. Over and over again murder cases are brought before the Government, but as yet the Government could do nothing to prevent the practice, for the task is really very hard. The common belief of the Government authorities as well as of the people outside the Khasi Hills is that these murders were committed not for any religious purpose, but that they were traceable to either jealousy, malice or greed of money. But as we shall see later on, facts point in the former direction.

Dread of the murderers is not an uncommon thing in the hills. It is the talk of almost every home, and it sits like a nightmare upon the hearts of every Khasi and Synteng.* Throughout the hills this practice is still prevalent even to-day, and Cherrapunjee, that place which beats down the record of the world in respect of rainfall, which looks gloomy and dark both day and night almost throughout the year due to fog, stands foremost as a place best suited to those who profess the murderers' creed. The practice of these murderers is to waylay innocent travellers and labourers in some solitary places, or pelt passers-by with stones or knock at the doors of some houses at night with various requests. Scarcely could a murderer be found roaming about alone on his unholy mission. Generally, they would go in company from two to about fifteen or twenty; and sometimes, some Gurkhas

* Syntengs are the inhabitants of Jaintia Hills.

even could be found amongst them armed with daggers and other fighting weapons. In each company there will be at least one person who belongs to some murderers' clan, and all the rest are mere labourers, who are well paid for their services. In their tour, these murderers could be found armed with a pair of silver scissors, a small silver lancet and a small cylinder made either of silver or the branch of a bamboo. When they catch hold of a person, they pierce the inside of his nostrils with the silver lancet, receive the first drops of blood into the small cylinder, and then cut off the nails and tips of the hair with the pair of scissors, and after that, they would throttle and strangle him to death. The Khasi and Jaintia Hills are free from dangerous wild beasts when compared to other hill districts, and from robbers and dacoits when compared to the neighbouring plains. But it will be found that almost every Khasi, man or woman, has some kind of defensive instruments about their person, for fear of being attacked by these murderers. In former days, these murderers were not so dangerous as they are at present. In those times, they used to go about always unarmed. But the so-called civilized murderers of the present day, always equip themselves with clubs, daggers or even pistols or revolvers, both for defensive and offensive encounters; whenever it is convenient to them, they would fight a group of persons killing the strong and leaving the weak unharmed whom they could easily catch and kill by throttling and strangulation. It is believed that it is only the first drops of blood that these murderers want, for, if the blood they shed touches the earth, the god to whom they offer the sacrifice would not take it, as it would be regarded by him as a "second-hand" offering.

An act of murder is a thing which shocks anyone even at the very thought of it. It may then be asked: "How could a murderer take innocent life so easily and without any scruple?" In the case of the Khasis, it is believed that murder becomes an easy matter only after one has drunk a certain kind of highly fermented liquor breathed upon by a certain demon known as the *Thlen*—the god to whom human blood is sacrificed. It is also believed that this *Thlen* is a kind of spirit which sometimes appears in the shape of a snake as big as a python, but which has also the power of contracting itself to the size of the hairspring of a watch. It is further believed that it could change itself into the form of a cat or a certain kind of fish. The common belief of those people is that those who keep and worship this *Thlen*, prosper in wealth as well as in health; but if once they fail to appease it with human blood, misfortune is sure to come, in the shape of loss of some members of the family, or in wealth and property. Again, when once a person has adopted it, he will never be able to drive it away unless he removes all his wealth and banishes himself from his house naked. There are also a few instances, it is said, where the demon left a family willingly.

It is quite natural however for everyone to question the fact as to the actual existence of human sacrifice. What could their motives be in thus taking the lives of innocent people? Government officials as also other people thought for a long time that the murders were prompted by considerations of vengeance, or jealousy. But the following facts prove that they do it in the holy name of religion. Oh! what a travesty! Could anything be more painful to a God of love? (1) The cutting of the nails and tips of hair of the victim as well as the taking of the first drops of blood from him cannot be fully accounted for by any inimical feeling; (2) Strangulation and throttling are not very easy means of murdering a person; (3) No robber can expect to get anything substantial from poor labourers who work in the fields; (4) No enmity is possible between two persons living 50 or 60 miles apart, absolutely unknown to each other; (5) When a murderer happens to be killed by anybody, no one could get any news of it; the relatives of the victim, as soon as they happen to know of the death, would make the people know that so and so is seriously ill, and after a day or two they would declare him to be dead, and then, as a further proof, they would burn a bier or coffin in a funeral pyre with no corpse in it.

In spite of all that has been said, no one need be afraid of going to Khasi Hills—to Shillong; for the murderers referred to above, would not murder a non-Khasi intentionally; but I would advise my friends to take proper care of themselves lest they be mistaken for Khasis!

T. RODBORNE.
B. D. 1st Year Class.

THE MESSAGE OF ROBERT BROWNING.

A true poet, according to Wordsworth, is a teacher who teaches a great gospel; a message which takes its roots deep in the soil of time and throws its branches wide in the hearts of men. Robert Browning, an idealist, philosopher, optimist and seer, is a great poet for he delivered a lofty message to mankind.

The poetry of Browning is leavened with an optimist philosophy of life and a lofty idealism which unfolds before us the dynamic potency of love, the benevolence of God, the seriousness of life and the immortality of the soul. There flows through his poetry rills of mysticism which enhances its spiritual significance; there rings in his works a virile nobility of love that runs like a golden thread all through his works.

The dry, dull, dreary, matter-of-fact world with its common places, trials and tribulations goaded Shelley to revolutionary idealism, but to Browning the mundane earth was a beautiful place to live in. Life is not an aggregate of days and years frittered away in ease and luxury but it has its onerous duties and responsibilities, shades and shadows, struggles and strifes and "the world means intensely and means God." It is neither "blank nor blot" to us. A seeing eye and a seeing soul will find the ubiquitous presence of the All-Loving God.

"In the star, in the stone, in the flesh, in the soul and the cold" and above us, through us, around us, radiates His love. The fundamental object of life is to know God.

Men travail under the pain of distress and evil, and chafe and fret against their miserable earthly existence. Without understanding the benevolent designs of God they carp and cavil at His laws. To these people who look at the world through smoky glasses, the poet points out the ever-willing kindness of God and the blessings that lurk in disguise behind the apparent evils. The existence of evils is a proof of the existence of good and of some beneficent moral law; the prevalence of sin presupposes the mercy of the Saviour. He says:

..... "Type needs antitype
As night needs day, as shine needs shade, so God
Needs evil; how were pity understood
Unless by pain."

It is the fiery ordeals of life that purge our character and stimulate our activities and a true hero is one that bears the cross with a smile. *Via crucis via lucis*. One who steers right onward on the ocean of life, though worsted by struggles, confronted by storms and tempests, beset with perils, but always keeping his eyes steadfast on a lofty and noble ideal is an ideal hero. Stumbling-blocks on the path of life are but stepping-stones to a higher stage of success. A noble work, in the long run, brings its noble recompense. The poet advises us to breast valiantly the throes and travails of life:

"Then welcome each rebuff
That turns earth's smoothness rough
Each sting that bids not sit nor stand but go!

Be our joys; three parts pain !
 Strive and hold cheap the strain ;
 Learn, nor account the pang, dare, never grudge the throe."

We must reckon Browning, like Shelley, a love-mystic. Love—the keynote of his philosophy, solves the enigmas and riddles of life, sheds a halo of bliss over the earthly life and is a safe passport to Heaven: a link between God and man. Perhaps, this is the sublimest conception possible to man. In "A Death in the Desert" he says,—

"For life with all its yields of joy and woe
 And hope and fear
 Is just our chance o' the prize of learning love."
 To Browning Love is the be-all and end-all of life. Love is duty :
 "O world, as God has made it! All is beauty!
 Knowing this is love, and love is duty
 What further may be sought for or declared?"

Like Wordsworth, Browning strongly believed in the doctrine of the immortality of the soul. The evanescence of all earthly things is placed in strange contrast with the indestructibility and permanence of the soul. Death means an opening of a glorious vista: a transition, nobler and higher, to a higher spiritual life beyond the grave; and when we reach the "bourne from which no traveller returns" the glory of eternity bursts upon us. Then he sings a psalm which is indeed the corner-stone of his message.

Indeed, the corner-stone of his message.
 "I say, the acknowledgement of God in Christ
 Accepted by the reason solves for thee
 All questions in the earth and out of it."

RASHBEHARY ROY,
Third Year Arts Class.

A VILLAGE GIRL.

BY RASHBEHARY ROY.

I.

Ah! bright hour of a weary day
 That gave me lark-like mood!
 When came a beauty in my way,
 And face to face she stood.

II.

A girl she was of ten and three,
 Bred in a cottage poor;
 As air she ran gentle and free
 About her parent's door.

III.

One morn she came while I was there,
 Soft gazed a gentle look;
 She smiled; she peeped; now there: now here:
 Till to her heels she took.

IV.

In her sweet visage I could trace
Coyness and gentleness ;
The bloom of beauty, charm and grace
That spoke her kindness,

V.

I did not touch her modesty
By word or look or call ;
My lesson was her purity :
Her breath, her soul, her all

বঙ্গে মহাপূজা

শিশিরমাখা শেফালিকার মুগ্ধমন্দসোরভে, প্রফুল্লিত পদোর মনোহর স্নহমায় এবং নির্মল আকাশের উদার নীলিমায় কি যেন এক ভাবময়ী মাদুরীর উন্মেষ করিয়া প্রকৃতির কেলিনিকুঞ্জে শরৎসুন্দরী নীরবভাষায় যে মহাশক্তির আগমনী সঙ্গীত বিহগের কণ্ঠে, পত্রের মন্মথধ্বনিতে, শিশুর কলস্বরে গাহিয়া থাকে সেই মহাশক্তির মহাপূজার সহিত হিন্দু কতকালাবধি পরিচিত তাহা নির্দ্বারণ করিতে হইলে বৈদিক যুগের ২।১ টা কথার অবতারণা করিতে হয়।

বৈদিকযুগে প্রাতিমার পরিবর্তে মন্তোচ্চারণপূর্বক যজ্ঞীয় অনুষ্ঠান সম্পাদন করা হইত। ইদানীন্তন মহাপূজার এই মতশক্তিই বৈদিকযুগের একমাত্র মহাশক্তি এবং তিনিই হৈমবতী উমা। তৎপরে ত্রেতাযুগে রামচন্দ্র রাবণোচ্ছেদ মানসে শরৎ-কালেই এই মহাশক্তির অর্চনা করেন। শুনিতে পাওয়া যায় যে তখন হইতেই প্রতিবৎসর সেই সময়ে মহাশক্তির অর্চনা হইতেছে।

চণ্ডীতে পাওয়া যায় যে সুরথ নামে এক রাজা এবং সমাধি নামে এক বৈষ্ণৱ প্রতিমা গড়িয়া মহাশক্তির পূজা করেন।

“তো তস্মিন্ পুলিনে দেব্যাঃ কৃতা মূর্তিং মহীময়ীম্ ।

অহংগাং চক্রতুস্তম্ভাঃ পুষ্প-ধূপাদি তর্পণে ॥”

ভবভূতখহরা মা হুর্গা আজও বাঙ্গালীর মরাপ্রাণে জোয়ার আনেন। প্রবাসীর হৃদয়তন্ত্রী এই মহাগমনীর মুচ্ছনায় সংসারের শত বিরহ-বৃশ্চিকদংশন ভুলিয়া যায়। আজও প্রকৃতিরানী পূর্বেরই মত জগজ্জননীর আগমনীর উপযোগী করিয়া তুলেন এই জরা-মরণক্লিষ্ট বাঙ্গালাকে। আনন্দের আবরণে বিষাদের আধার ঢাকিয়া ফেলিয়া এখনও চতুর্দিকে জ্যোতিষ ছটা ছড়াইয়া দেন। সন্তাপহারিণী দীনতারিণী জগজ্জননী আবার আসিয়া সকল তাপক্লেশ মুছিয়া দিবেন এই আশায় বাঙ্গালী দিন গণনা করিয়া থাকে। তারপর ভগ্নপ্রাণে অশ্রুপূর্ণনয়নে কাতরবচনে যখন সে মাতাকে অনিচ্ছায় বিদায় দেয়, তখন বলিয়া দেয়—

“স্বপ্নসরে ব্যতীতে তু পুনরাগমনায় চ”।

মা, তোমাকে যখন বিদায় দিতেছি আবার বৎসরান্তে তুমি আসিও। সন্তান অভাগা বলিয়া তাকে পায়ে ঠেলিও না। তোমার আগমনের পথ চাহিয়া বন্ধু পাতিয়া সৰ্ব্ব বন্ধা সহ করিব, শুধু তোমার মেহাশিস্ লাভাকাঙ্ক্ষায়। ভক্ত সন্তান আকুল প্রাণে গাহিতে থাকে—

তোমাকে বিদায় দিয়ে আছি আমি পথ চেয়ে
আবার কবে আসবে উমে
বলে যাও মা শিবরাণি
একান্ত যাবে যদি যাও গো জননি ।

দিনের পর দিন, পক্ষের পর পক্ষ, বৎসরের পর বৎসর, অয়নের পর অয়ন কাটিয়া যায়। আবার সেই শরৎ ঋতু যখন আসে, আবার ঝিলে ঝিলে পুকুরে পললে কুমুদ কল্লারের হাসি ফুটিয়া উঠে, আবার যখন মেঘমুক্ত শশী আকাশের মাঝে হাসে, দুর্বাদলে শিশিরবিন্দু যখন মুক্তামালার ত্রায় আবার শোভা পায়, আবার যখন স্নেহময়ী শরৎ শুভ্র-জ্যোৎস্না-পুলকিত-যামিনী, ফুল্লকুমুদিত-ক্রমদল-শোভিনী স্নেহাসিনী মূর্তি ধারণ করিয়া আগমন করে, তখন বাদ্যালী কাতর প্রাণে ডাকে—
‘এস মা’।

পূজা ত করি কিন্তু কেন ?

গীতায় আছে.

“ন তত্র শেরতে সূর্য্যো ন শশাঙ্কো ন পাবকঃ ।
যদ্ গতা ন নিবর্তন্তে তদ্ধাম পরমং মম ॥”

এই গৌরীলোকপ্রাপ্তিই মহাপূজার উদ্দেশ্য। কিন্তু আমরা বলি আমাদের কিছু নাই, কি দিয়া পূজিব ? পাপী আমরা, আমাদের পূজা মা লইবেন কেন ? আর লইবেনই বা কি ? সবই ত তাঁর দেওয়া। কিন্তু সত্য বলিতে গেলে পাশ্চাত্য কবির সহিত একসুরেই বলিতে হয় যে

“.....God doth not need
Either man's work or his own gifts.”

মা, তোমায় ইঙ্গিতে, অপাঙ্গভঙ্গীতে বিশ্বসংসার নিয়ত পরিবর্তিত হইতেছে, তোমার ইচ্ছায় গ্রীষ্মের উত্তাপদগ্ধ শুষ্করূপে বর্ষার শীতল ধারা-সম্পাতে ফুল ফুটিতেছে, তবে পূজা করি আর না করি, আমাদের প্রতি কি তোমার অরুণা হইতে পারে ? এস মা, যুগযুগান্তরের, জন্মজন্মান্তরের মধ্য দিয়া জীবনশ্রোত বহিতে থাক্, যত পাপ, যত তাপ, যত রিপু বিড়ম্বনা, যত ইন্দ্রিয়পীড়ন ভোগ করিতে হয় করিতে থাকি, তথাপি যেন তোমার ঐ মাতৃমূর্তি,—ঐ বিশ্বমূর্তি দেখিয়া জীবন সার্থক করিতে পারি।

আমাদের এই মহাপ্রতিমার সার্থকতা কি ?

দুর্গাদেবীর যে ঐ দশহস্ত, ঐ দশহস্তে তিনি অস্ত্রধারণ করিয়া দশলক্ষযুক্ত ধর্ম্মান্ধ দ্বারা অস্ত্ররূপ অধর্ম্মকে বিনাশ করিতেছেন। ধৃতি, ক্ষমা, দম, শৌচ, অস্তেয়, ইন্দ্রিয়-নিগ্রহ, ধী, বিভা, সত্য আর অক্রোধ এই দশটা ধর্ম্মের লক্ষণ। পাপ নাশ হইলে সিদ্ধিলাভ; এই জন্তই সিদ্ধিমাত্রা গণেশের আবির্ভাব। নিম্পাপ সিদ্ধ

পুরুষেরই প্রকৃত বল থাকা উচিত; তাই বলবীৰ্য্যাবতার-তারকারি কুমার কার্ত্তি-
কেশের আবির্ভাব। জ্ঞান ও চিন্তা ধার্মিক ব্যক্তিকে রাখিতে সমর্থ; এই জ্ঞান জ্ঞানদা
সরস্বতী এবং ধনদায়িনী লক্ষ্মীর অবতারণা। ভোগের শেষেই ত্যাগ সৰ্ব্বত্র।
ধেমন সংসার-ধৰ্ম্মে থাকিয়া গৃহস্থ ভোগস্থথাস্তে সৰ্ব্বত্যাগী হইয়া বানপ্রস্থ ধৰ্ম্মাবলম্বন
করেন, তেমন ভক্তও ৭মী, ৮মী, ৯মী এই তিনদিন পূজা করিয়া ধন, ধৰ্ম্ম, বল,
জ্ঞান ও সিদ্ধি লাভ করেন। তারপর দশমীতে সব বিসৰ্জ্জন—সম্পূর্ণ ত্যাগ।
এই ত্যাগই পরম ও চরম শাস্তি, তাই বিসৰ্জ্জনাতে শাস্তিব্যাপার গ্রহণ প্রথা। নিশ্চল
প্রেমই শাস্তির চরমসীমা, ইহার সহিত পার্থিব সংশ্রব নাই, ইহা দেববাহিত, ঐহিক
সঙ্কীর্ণতার পরপারে অবস্থিত।

শ্রী তারানন্দ মুখোপাধ্যায়,
দ্বিতীয় বাৰ্ষিক শ্রেণী,
কলা—বিভাগ।

—:~:—

অন্ধ

কৌমুদী-প্লাবিত বিশ্ব, হাশ্রময়ী ধরা,
উদ্ভাসিত সিদ্ধুনির রক্তত ছটায় !
আশ্র ভরা হাশ্র নিয়ে শত শত শশী
নাচিছে তরঙ্গ-ভঙ্গে জলধির কোলে !
ক্ষীরোদের কূলে সেথা রূপ-লীলা-স্থলে
বসিয়া যুবক—; এ যে বিষাদের ছবি !
নাচে না কি হৃদি তার পুলকে হরষে
নেহারি এ নিশীথের মোহকরী লীলা ?
হায় রে, কি ক'ব আজি বিধি বিড়ম্বনা,
অতীতের স্মৃতি মাত্র হৃদয়ে তাহার
রহিয়াছে বিদ্ধ আহা, শক্তিশেল সম !
করাল-বদনা ভীমা অমা-নিশীথিনী
গ্রাসিয়াছে তারে; আলো,—লুপ্ত চিরতরে;
কৰ্ম্মফলে অন্ধ সে যে মধ্যাহ্ন-জীবনে !

শ্রী মনোহর মণ্ডল,
৪র্থ বাৰ্ষিক শ্রেণী,
কলা—বিভাগ।

ব্যবহার

(১)

বিশ্বেরে তুমি ছুড়ে ফেল দূরে
 সে তোমায় দূরে ফেলিবে ।
 বক্ষে টানিয়া ধর যদি তারে
 সে তোমায় বুকে ধরিবে ॥
 কর ঘৃণা তায় পাবে প্রতিদান
 ক্রুদ্ধ ফণীর রক্ত-আঁধি ।
 কর পূজা তায় পূজা পাবে তার
 এই জগতের নিয়ম দেখি ॥
 দর্পণ পাশে দাঁড়ায়ে আপনি
 ভঙ্গী যেমতি করিবে যখন
 সেই মত ছায়া জানিও অমনি
 আপন দেহের পাইবে ।
 যে চ'খে হেরিবে বিশ্বেরে তুমি
 সে চ'খে তোমা সে হেরিবে ॥

(২)

ভালবাসি তুমি বিশ্ব জনারে
 ভালবাসা তার লও গো ।
 মহান তাদের হইতে শিখায়ে
 মহৎ আপনি হও গো ॥
 বিশ্বের শুধু করি উপকার
 উপকৃত নিজে হইয়া ।
 লও তার দান যশ-মান-ধন
 সত্যের পথে রহিয়া ॥
 অহমিকা ঘৃণা ষাউক মুছিয়া,
 প্রীতি তার স্থানে উঠুক ফুটিয়া,
 আশ্র-চেষ্টা মিলিত হইলে
 বিশ্ব-আশিস সনে ।
 শিহরি উঠিয়া সোনার সিদ্ধি
 ফুটিবে সঙ্গোপনে ॥

(৩)

জানি সুমধুর গন্ধ রয়েছে
 গন্ধ-রাজের বন্ধ ভরা ।

গন্ধবহের সহায় ব্যতীত

আদর করিত তাহার কারা ?

জানি হে মণির আননে রয়েছে

দীপ্ত-শশীর মোহিনী ভাতি ।

কনকের দেহ অঙ্গুরী বিনা

বসিত কোথা সে আসন পাতি ?

হ'তে পার তুমি মহা-মতিমান্

কর্ণের গুণে উচ্চ মহান্

লোক-মুখ ছাড়া কোথা পাবে তুমি

যশ আর মান গরিমা ?

একা অসহায় হো'ক সে ধীমান্

পাইবে নিয়ত লবিমা ॥

(৪)

কর তুমি ঘৃণা পাপ যারে কয়

পাপীয়ে ক'রোনা তাহা ।

দুঃখিত-দুখে কর প্রতিকার

ব্যঙ্গ করোনা আহা ॥

কর্দম ময় জগতের এই

পিচ্ছিল পথে চলিতে ।

ভারের কেন্দ্র রক্ষিতে নারি

পড়েছে যে জন মহীতে ॥

লও তারে তুলি করুণ হস্তে,

আর্দ্র নয়নে শশব্যস্তে

মুছাও যতনে দুখীর বদনে

তপ্ত নয়ন-লোর ।

সম-বেদনার অশ্রুতে বাঁধি

পুণ্য প্রীতির ডোর ॥

(৫)

জনে জনে তুমি দাও গো করুণা

ছড়াইয়া দাও প্রীতি ।

বাজে খরচের ভয় নাই এতে

মধুর এ এক নীতি ॥

দিকে দিকে দিকে উঠুক ফুটিয়া

মুক্ত মধুর হাস্য ।

পুণ্য হরষে রঞ্জিত হো'ক

ধরণী রাণীর আশ্রয় ॥

হিংসা ঘেঘের	কুটিল দৃষ্টি
অন্ধ ক্রোধের	বজ্র মুষ্টি
স্তম্ভিত হ'ক্	স্তম্ভিত হ'ক্
	স্বর্গ হউক্ ক্ষতি ।
বারিধির বুকে	তৈলের মত
	প্রসারিত হ'ক্ প্রীতি ॥

শ্রী মনীন্দ্র নাথ মুখোপাধ্যায়,
আর্টস্ দ্বিতীয় বাষিক শ্রেণী ।



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**Report by the Principal, read on Foundation
Day, January 23rd, 1926.**

The Honourable SIR EWART GREAVES, Judge of the
Calcutta High Court and Vice-Chancellor of
the University of Calcutta, Presiding.]

Rev. Geo. Howells, B.D., Ph.D.

WELCOME TO THE PRESIDENT.

IN presenting this report of the work of the College for another year (1924-25), I may be allowed, Sir Ewart, to give you a most hearty welcome into our midst as President of our Convocation proceedings to-day. Though we have learned to think of you as holding the dignified positions of a Judge of the Calcutta High Court, and Vice-Chancellor of the University of Calcutta, yet it is not simply on account of these dignities that we welcome you to-day. In the first place we welcome you on account of your long experience of and life-long interest in educational problems. In your apprenticeship to life as an assistant master for several years in an English School after leaving the University and before you joined the bar, you had every opportunity of learning at first hand what the work of education really involves, and it is this experience which has given you such sympathy with educationists of all grades in Bengal, and such insight into their difficulties and problems. In your present position of dignity and responsibility as the Head of a great University, we trust you all the more because you have the humility and imagination to bear in mind your own laborious years as a struggling schoolmaster in the days of long ago. Then too, Sir, during your extended period of service as Justice of the High Court, you have identified yourself with varied philanthropic movements in Calcutta, educational, social and religious, and specially as President of the Executive of the Y. M. C. A.,

that zealous and broad-minded friend of youth in all lands. But I venture to predict, Sir, that in the days to come in India you will be specially remembered as the successor in the Vice-Chancellorship of that remarkable and masterful personality, Sir Ashutosh Mukerji. For twenty years the University had been identified with Sir Ashutosh, and as the famous French Monarch could say of his kingdom 'L'etat, c'est moi' The State, it is myself, so in the University of Calcutta, though the ordinary constitutional procedure was strictly preserved and observed, the personality and genius of Sir Ashutosh, whether as Vice-Chancellor or in any other capacity dominated the whole administration. The lamented death of Sir Ashutosh made the problem of adjustment in the conduct of University affairs a peculiarly difficult one, and collapse was thought by some to be inevitable, but it is owing, Sir, to your tact, sympathy and thoroughness that the situation has been so adequately met. With all your other duties the burden has been extraordinarily heavy, but your shoulders are broad and I have seen no symptom of tottering. The University as a whole, without distinction of race or creed, has learned to trust your leadership for its statesmanlike outlook, broad human sympathies, and fearless advocacy, whether in circles high or low, of what you consider fair and right, and I confidently prophesy that your Vice-Chancellorship will go a long way in the direction of permanently healing the breach that has long existed between the Government and the University. The progress of education in Bengal, both as it affects the University, and its Colleges and Schools, makes anything in the form of a permanent quarrel nothing short of a national calamity. I am very sincere, Sir, when I say that you are rendering signal service in leading us out of the wood.

STAFF CHANGES.

Coming to the subject-matter of our report, I desire first of all to record changes that have occurred in our staff since our last annual gathering. In continuation of my remarks in last year's report on certain difficulties that arose here during my absence in England I regret to report that we are losing through resignation the services of both Mr. Drake and Mr. Mukerji as resident members of our staff. I did what I could to retain both for Serampore, but things have not shaped in that direction. Mr. Drake went on short leave to England in July last, and arranged in consultation with the College Council and the Missionary Committee to resume work with the Baptist Missionary Society in some other station after the close of the present session. Mr. Mukerji under circumstances known perhaps to most of you resumed his work at the Calcutta bar some two years ago, and in June last, his resignation as a permanent member of our staff was accepted by the College Council, though he will

continue to retain an honorary position on our staff and during the past session he has been visiting us once a week for special lectures in our theological departments, higher and vernacular. To me personally it is a matter of unfeigned regret that circumstances did not make it possible to keep both of these colleagues with us for another five or ten years, in work to which they have devoted the best years of their life. For many a day to come their able service and helpful counsel will be missed at Serampore, and on behalf of all concerned I desire to express our very real gratitude for the many varied and distinguished services they have been able to render the College each in his own way during the past fifteen years. In the meantime, I am glad to report, steps are being taken to strengthen our hands. Dr. Watkins, Mr. C. E. Abraham, M.A., B.D., and Mr. B. C. Mukerji, M.A., are most welcome additions to our Christian teaching staff, and all three have been appointed by our Council in England as members of the Faculty, the body (limited by the terms of our Charter to specially appointed Christian members of our staff) which is responsible to the Council for the internal government of the College. Dr. Watkins and Mr. Abraham began work with us in July, and Mr. B. C. Mukerji will come into residence in due course. In Dr. Watkins, formerly Principal of Carmichael College, Rangpur, and at one time Co-pastor with Dr. Clifford we have a man of exact scholarship, notable preaching gifts and wide administrative and pastoral experience. He has already earned distinction in the sphere of New Testament scholarship, by his book on Galatians, the importance of which is recognised by the best western scholars. Mr. Abraham, a member of the Syrian Marthoma Church of Travancore is a distinguished graduate of Calcutta and Serampore, and is the first Serampore B.D. to be appointed to the Faculty. Mr. B. C. Mukerji, well-known in Serampore as the son of Rev. S. S. Mukerji and son-in-law of Professor S. C. Mukerji, is an old student of Serampore and has for several years been rendering acceptable service as Professor of English in the C.M.S. College at Gorakhpur. Both Mr. Abraham, and Mr. Mukerji are men of notable gifts and character and have had experience of various forms of administrative work in Christian institutions. Their appointment may fairly be regarded as a proof that the College, in so far as the Christian basis of our Charter permits, is prepared to accord equality of status to those of our Indian brethren who have the necessary scholarship, personal gifts and experience. No other changes of any particular importance have taken place in our general staff, apart from the appointment of two demonstrators and assistant lecturers in the Science Department.

DEPARTMENTAL ACTIVITIES.

(a) *Higher Theological Department.* The number of students in this department at the beginning of our present

session for the first time reached 30, of whom 16 are in the B.D. classes, 5 in the L.Th. second and third years, 7 in the preliminary year, while two have come for a special course. These students have come from many parts, including Ceylon, Travancore, the Telugu Country, Chota Nagpur, Western India, Bengal and Assam; and several religious communions are represented, Baptists, Lutherans, Syrians (Orthodox and Mar Thoma), and Welsh Calvinistic Methodists. Baptists among them number 14, a larger number than in previous years, and they come from the American, Australian, British and Canadian Baptist Missions and Churches, and the Malabar Baptist Association. Students in increasing numbers are being supported by the Churches or Communities to which they belong. There are some who consider that all students should be trained in the vicinity of their own homes, and among their own people. In general this may be desirable, but experience has shown that the Serampore method of drawing selected students from many parts, and many communions, works, and the effect is wholly healthy and educative on the students themselves. I am fully convinced that if there is to be a united Indian nation of the future, inspired by the highest ideals, Eastern and Western, and if there is to be a United Church of India, freed from sectarian rivalries, such pioneer work as we are seeking to do in our small way at Serampore in our Higher Theological Department is a wholly essential preliminary. In addition to the higher theological work carried on at Serampore, we have five other theological colleges in various parts of India, affiliated under our Charter, Viz. Bishop's College, Calcutta, three institutions in the Madras Presidency, Bangalore, Pasmalai and Vellore, and one in Western India, the Ahmednagar Divinity College. The number of registered students in the affiliated colleges has increased during the year, notably at Bangalore and is now 39 while the names on the External Register of private students number 91. In the 1925 examinations two of our Serampore internal students qualified for the L.Th. Diploma and three for the B.D. Degree, including the first graduate from the Baptist Mission (an Oriya student) to complete the B.D. course as an internal student. In all 97 students internal and external registered for the Serampore 1925 theological examinations. For the coming examinations as many as 80 papers have to be prepared, running into 16 languages, and the examinations have to be conducted at 14 different centres. We are deeply indebted to our many honorary examiners and local superintendents for their efficient help so freely rendered. The statement has sometimes been made that interdenominational co-operation at Serampore has failed. This judgment is passed from the superficial standpoint of the amount of hard cash paid into our coffers by other organisations. But even in that direction we have not been without our encouragements during the year. The American Baptist Mission-

ary Society contributed to Council funds £100, while a gift of Rs. 1, 000/- from the Danish Missionary Society of South India gave us particular pleasure in view of the Danish associations of the College and its Charter. When we bear in mind the inherent difficulties of the situation and note how cordial and how thorough during the past fifteen years has been the assistance rendered in so many varied forms on the part of the various communions in furthering the interests of theological study as centred at Serampore, we cannot but conclude that in some most important respects, co-operation at Serampore has been a signal success. Such students as have passed through our higher theological classes are nearly all of them making good—some as lecturers in theological colleges, and seminaries, or other christian educational institutions, others as pastors of churches, others as religious or social workers in missionary or kindred organizations.

(b) *Arts and Science Departments.* Beginning with the year 1912 examinations altogether 472 of our students have passed the Intermediate Arts examination, and 286 have graduated in Arts; and 152 have passed in Intermediate Science since affiliation in 1920. This year for the first time we are sending up students, some forty in number, for the B.Sc. In the 1925 examinations of the Calcutta University, 76 of our students passed the Intermediate Arts and Science examinations, and 16, a smaller number than usual, qualified for the B.A. degree three of them passing in Honours and two with "distinction." Our results cannot fairly be termed brilliant, for the simple reason that the brilliant students seeking admission to a mofussil college in the vicinity of Calcutta are very few in number. While our examination achievements as a college have been distinctly higher through the years than the University as a whole, it is not on these that we care to be judged and estimated as a college, but on the type of men we turn out. We are by no means a large College compared with Calcutta standards. Our enrolment for the present session in all departments is as follows:—

Intermediate Arts	...	...	99
Intermediate Science	...	...	138
Bachelor of Arts	58
Bachelor of Science	90
Higher Theol. Dept.	30
Vernacular Theol. Dept...	6

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Of these 79 are Christians and as many as 164 are resident in one or other of our four hostels, and the rest have their homes in Serampore and the neighbourhood. Perhaps the outstanding feature of Serampore College life is the cosmopolitan character of our academic environment, the varied character of

which finds expression in the manifold organisations and activities of our hostels, and in the College as a whole, athletic, literary, social, religious. So many factors that serve to "broaden the outlook, are in full force in our midst, and the life and work of our students, whether arts or theological, Christian or non-Christian is deepened and enriched accordingly. Our constant aim as a College is not simply or mainly to prepare students for examinations, but to create that atmosphere of fellowship and culture that make for genuine character and comradeship, freed from all unnecessary rivalries of race and creed.

(c) *Our Vernacular Theological Department.* At present with 6 students only, this department serves mainly for the training of evangelists and pastors for the London Baptist Mission, and the Baptist community in Bengal. Its future is still far from clear, more especially on account of the lack of a settled policy in Mission conferences and Church Councils regarding the kind of training desired, and the support to be given to men when trained. The process of Indianisation, so much talked of in the sphere of politics, is proceeding apace in the sphere of Mission and Church life, and the future of our vernacular department depends largely on the ultimate solution of the difficult problems connected with the proposed transference of Mission responsibilities to the Indian Christian Church and Community. Personally I should regret the severance of the longstanding relationship of the College with the Baptist Churches of Bengal, as I have a feeling, based on long observation, that on the whole the relationship has been good for the College, and good for the students concerned. There has in my judgment been far too sharp a distinction in Indian education between vernacular and English studies. Our vernacular department has helped to keep alive the importance and complexity of the problem, so far as Serampore traditions and outlook are concerned, and the solution in my judgment will come, not by the complete severance from each other of the vernacular and English systems, but by healthy interaction calculated to prove beneficial to both. There is no problem in the sphere of Indian education, whether general or theological, attended with greater difficulties than that of the vernacularisation of higher studies, and very wise direction of the ship of education is necessary ; otherwise we shall find ourselves on the rocks. A vernacular swaraj in education is easy to contemplate, and the continuance of English domination in education is not difficult to imagine. It is not for me as a Christian missionary to say anything about politics, but India's highest interests in the educational sphere may for many years demand a workable dyarchy of vernacular and English ideals. Extremist solutions one way or the other are easy ; but they are not always wise.

GENERAL ACTIVITIES AND IDEALS.

I can only briefly refer to some of our more general activities as a College. Games and sports in our midst have been more vigorous than ever, and no more can it be said of the average Indian student, as it was commonly said a generation ago, that he is interested only in cramming for examinations. In fact I sometimes wish as I read over examination papers that he would do a little more in that direction. Such athletic exercises as football, cricket, tennis, volley-ball, hockey, badminton, rowing, basketball and general sports, have their enthusiastic adherents and advocates, and the result is a much healthier and broader outlook, in the development of which Serampore is doing its part. The Union Society has generally met once a week under the Presidency of the Principal, or one of the Union Vice-Presidents, and here again we owe a debt of gratitude to a goodly number of distinguished visitors. Our Library is an important feature of our work as a College. It contains more than 14,000 volumes, and more than 1,000 volumes have been added during the past two years. The reading and borrowing departments are well used, and more than 2,000 books were taken out by students during the year or an average of some five books for each student. It is gratifying to know that students read something more than keys and cram-books. Our Christian students, numbering as they do some eighty strong, have carried on their usual religious and evangelical activities during the year, and such organisations as the Christian Brotherhood, have rendered special help in maintaining a Christian and spiritual tone in hostel life; and we are indebted to many eminent visitors, European and Indian, for the help they have given us through the Brotherhood in addressing and coming into personal touch with the students. To tabulate and put into statistical form all the spiritual energy put into a college such as Serampore is manifestly impossible. The question is sometimes raised whether it is at all worth while from the standpoint of the great ideals we entertain as a Christian missionary organisation and a sharp distinction is sometimes made between evangelistic and educational work. I consider such a distinction mischievous, based on false ideas both of education and evangelism. Education which repudiates a missionary spirit of evangelism and service has little attraction for me, and the same remark applies to evangelism in which the educational element is depreciated. In our general work we believe we are like all other true educationists engaged in the great and holy task of intellectual enlightenment and emancipation, but at the same time though we humbly confess our limitations and failures, we seek to be an evangelical embodiment of the Christian spirit and purpose.

We believe in education as an elementary human right. Our religion teaches that man was made in the divine image, and

so we hold that all men are potentially sons of God, and that the destiny of the human race is a holy brotherhood of love and service. Christian missionaries came to Bengal more than a century and a quarter ago, imbued with this sacred liberating ideal, and the Government of the day, the East India Company, for a time regarded them as dangerous revolutionaries. The spirit of the East India Company, which has been the spirit of all exclusive corporations, social and political, throughout human history, is not dead. A few years ago an Englishman of some standing came to see Serampore College and spent an hour or two with me. He was an interesting man to meet. Though not himself a missionary enthusiast he had a wealthy maiden-aunt who was a member of Spurgeon's Tabernacle, and he was anxious to be able to report to her that he made a pilgrimage to the scene of the immortal labours of Carey, Marshman and Ward. During his visit there was considerable political ferment in Bengal, and in the course of conversation at my breakfast table he remarked to me confidentially 'What a pity it is we began to give these people higher education. That was the beginning of all our troubles and we are now only reaping the results of our colossal folly committed a century ago. It is all very well to talk about brotherhood among us white people, and especially among English men, though this has its limits, but it is our duty as the ruling race to keep these dusky orientals in their proper place and to let them plainly understand that we mean to rule to the end of the chapter.' I need not say that considering the occasion I listened with some amazement to this frank and brutal expression of the standpoint of the natural man untouched by the missionary passion, and I will not trouble you with my reply. But I am afraid that this represents a fairly common attitude in all lands on the part of those that *have* to those that *have not*, whether in the realm of social, religious or political relationships. It is the attitude of millions of Europeans to subject peoples (South Africa may perhaps in this connection be not unfairly referred to) it is the attitude of millions of high caste people in India to the untouchables around them; it is the attitude of millions of men to their women folk. We at Serampore believe in education because we believe in human brotherhood based on the divine Fatherhood, and in accordance with our Charter and Statutes, no caste, colour or country is a bar to admission to Serampore College.

Further we cannot too often emphasise the fact that through the farseeing vision and prophetic insight of our founders, we are free from all narrow denominational restrictions. A belief in Christ's divinity and atonement as the essential element of a real Christianity is the one simple article of our faith by the terms of our Charter and Statutes; and so it is that we have on our Council, Senate or Faculty, mystical Eastern Catholics, Anglicans high, moderate and low, cautious and solid Presbyterians and

Lutherans, radical and democratic Baptists and Independents; and the co-operation of quietistic Quakers would be heartily welcomed. While, being human, we sometimes differ among ourselves, it is very seldom on religious grounds. Religion that is vital whether Catholic, Anglican or Puritan, is always evangelical for it exalts the incarnation of God in the Son of Man, in the believing and adoring individual disciple, and in the corporate Church, and at the same time it glories in the Cross of Calvary as the supreme expression of the Fatherly and redeeming heart of God suffering in atoning efficacy for the redemption of a sinstricken world. These great and holy doctrines are no mere shibboleths to us, no empty theological dogmas, but they are great and abiding truths concerning the relations of God and man dimly foreshadowed in all religions, and charged with a divinely liberating message for the sons of men whether Jew or Greek, bond or free, Eastern or Western, and so in all sincerity we claim that in the great things that count we are at Serampore evangelical to the core. In recent months, on account of a perfectly harmless, though perhaps somewhat unguarded remark by one of our number, we have in certain quarters been charged with being dangerously modernist in our religious and theological teaching. Friends of Serampore are too intelligent to believe everything said about us in print, and it is not apt to be very profitable to enter into controversy with a newspaper or magazine editor. In this report I enjoy the privileges and prerogatives of an editor, and I take this opportunity of reminding our friends that while we remain loyal to the old paths pointed out for us by our Christian and evangelical founders, and proved so reliable by a living experience, individual and corporate, yet such loyalty does not require us to be disloyal to truth as one. We accept nothing that is old merely because it is old, and we reject nothing that is new, even the theory of evolution, because it is new. We are not prepared to shackle the minds of men with an orthodoxy that is dead. Ours is a progressive and living orthodoxy, and we at Serampore refuse to submit to the dictation of obscurantists from Tennessee or nearer home, seeking to impede the free progress of enlightenment and reform, because we believe that like the Pharisees of old they confuse the accidental with the fundamental, and in their insistence on external authority stand for the beggarly elements of a dead Judaism, rather than for the large and gracious freedom of the religion of the Spirit revealed in the New Testament. There can be little meaning to a higher education that is robbed by external religious authority of full freedom of inquiry, and it will take much more than a mess of pottage to induce the successors of those redoubtable warriors in the cause of progress and independence, Carey, Marshman and Ward, to sell the birthright of intellectual and spiritual freedom they have inherited.

SERAMPORE PROBLEMS, IMMEDIATE AND REMOTE.

In conclusion I may briefly refer to a few Serampore problems, immediate and remote. In my last report I announced that from the beginning of 1925 the Baptist Missionary Society undertook the responsibility for the full efficiency of the College on its present broad basis as a Christian College of Arts, Science and Theology. This involved, from the nature of the case, reconsideration of the question of the relation of the Serampore College Council and the Baptist Missionary Society. According to our Charter the Serampore College Act of 1918, the Council has certain legal and moral responsibilities of which it cannot divest itself. Statute 5 specifically provides that "the management of the College, including its revenues and property, the choice of Professors and Tutors, the admission of students, the appointment of all functionaries and servants and the general order and government of the College shall ever be vested in the Master and the Council." These powers and responsibilities are recognised and reaffirmed in the preamble of the Serampore College Act of 1918. On the other hand it is manifest that so long as the B.M.S. is responsible for the great part of the cost of the work of the Theological Department of the College and takes general responsibility for the Budget of the College as a whole its Committee ought to have effective control of the general policy of the College and of the detailed use of the funds contributed by it. One obvious way of securing an arrangement satisfactory to the B.M.S. and the Council would be to reconstitute the Council so as to ensure that the majority of its members would be always members of the Committee of the B.M.S. In order to open the way for this step the Master and the other members of the Council who did not belong to the Baptist denomination offered to resign their seats in the Council, but they were assured by the Committee of the B.M.S. that their continued help in the work of the College would be greatly valued and the memorandum of the Acting Indian Secretary, Mr. Wells, endorsed by the Serampore Standing Committee states that "if, for all practical purposes, the government of the College passes entirely into Baptist hands, there is a danger that the confidence of other churches and missions in India will be lost, and the one hope of interdenominational developments in the future will pass away; for this hope rests on the continuance of a strong interdenominational council on the present basis." In face of these assurances the Master and those of his colleagues who offered their resignation did not feel that they could proceed further. Proposals were further made by the Indian Secretary and subsequently endorsed by the Serampore Standing Committee and accepted with modifications by both the Committee at home and the College Council for the formation of a Co-ordinating Committee (which will meet at least

once a year) of some 18 members, representing the College Faculty and the B.M.S. Conferences in India, with the following functions :—

- (a) Scrutiny of the Budget for the coming year and accounts for the past year.
- (b) Review of the general policy of the College, including staff appointments made by the Faculty, or proposed by the Faculty for appointment by the Council.
- (c) Nomination of Baptist students for admission to the College, and receiving and considering reports of other students.
- (d) Recommendations as to leaving students seeking B.M.S. appointments.
- (e) Recommendations as to B.M.S. missionaries on or proposed for the College staff.
- (f) The Indian Secretary and the Finance Secretary of the B.M.S. in India to be invited to attend the meetings of the Faculty at which the Budget for the coming year is drawn up.

The Council will in future therefore deal with questions relating to the Budget and general policy of the College only after they have received a report from the Committee of the B.M.S. or its Co-ordinating Committee in India. The Foreign Secretary of the B.M.S. at home, Mr. Wilson, is appointed Joint Secretary with the College Council Secretary, Mr. Stuart, and their respective spheres of work have been satisfactorily arranged. In the event of the Council disagreeing with any action recommended by the B.M.S. or the Co-ordinating Committee, or if it should feel that one particular course rather than another is desirable in the interests of Higher Theological Education in India, the question will be determined after conference between the two bodies. Questions relating to the Senate and the conferring of degrees and diplomas will be dealt with directly by the Council. I think it will be recognised that this course will ensure the B.M.S. such a measure of control over policy and expenditure, as will satisfy the Society's sense of responsibility for the use of the large contribution made by it to the funds of the College and paves the way for harmonious co-operation on the part of the Committee and the Council in the years to come. In short we are resolved to make dyarchy workable, and I think we shall succeed.

We are glad to report that the problem of a Provident Fund for our Indian Staff, a problem that has been causing us anxiety for several years past, is at last on the way to a satisfactory solution. It is operating since July, and with the help of an additional monthly grant from Government, recently sanctioned by the Education Department, and given mainly for the purpose of improving the pay and prospects of our Indian-

Staff, we are seeking to consolidate the fund by dealing, so far as circumstances permit, with past obligations and arrears as affecting the older members of our Staff. The question of housing as it affects our Indian Staff is also causing us anxious thought. It is out of the question to expect the average college lecturer, on a salary ranging from one to two hundred rupees a month to build and pay for his own house without special financial assistance. In England and other western lands building societies and other co-operative organisations subject to some form of official supervision, exist in large numbers, by the help of which vast numbers of respectable working men, and struggling members of the various trades and professions, have been provided with the means to build or acquire their own homes on the security of the houses themselves, paying for them by the method of monthly instalments as rent extending over a period of perhaps twenty years. This system of house purchase by instalments is one of the most striking developments in the social history of England in recent years, and if Calcutta, following the example of London and other western cities can introduce in the course of a few months 'buses by the hundred to meet the public convenience, I may take this opportunity to suggest that it ought to be possible for the public-spirited leaders in social and political life in Bengal to do something constructive in the line of building societies and the garden city movement at home to solve the housing problem so serious to many struggling citizens of this land. Here at Serampore we are exploring the situation as it affects our own Indian staff and we feel that it is imperative that some solution be found. We shall welcome the help of any public-spirited men of this town and neighbourhood in our effort.

In regard to the future of the College from the more general point of view, we are not without our difficulties and anxieties. Our proximity to Calcutta is in some ways a solid advantage, but in other respects a serious drawback. The attractions of Calcutta from the point of view of those who love variety and excitement are many and peculiar, such as cinemas and theatres, crowded square, and still more crowded streets, motorbuses and restaurants, political oratory, sporting contests and what not; but I must assume that these things in no way account for the steady stream of students from the mofussil to Calcutta, though rumour sometimes has it otherwise. There are other attractions, however, that are bound to exercise a real influence with some of the most ambitious students, for we cannot pretend to rival the great variety of honours courses available in such great institutions as the Presidency and Scottish Churches Colleges. — It thus happens as a matter of fact that while we have a sprinkling of first-class brains in the Serampore student body, we have to be content in many cases with second or third class material, often the rejected of the

best Calcutta Colleges. Considering the nature of the material we get, it is astonishing that we have done so well, for in past years, compared with the average college, our percentage of passes has been high. Someone remarked the other day that Serampore College is acquiring a reputation for taking in asses and turning them out horses. While this is rather an unkind reflection on the material we take in, yet I would prefer it to be said of us that we take in asses and turn them out horses, than that we take in horses and turn them out asses. It is the ultimate product that counts, and I think the outside world concerned is beginning to realise that there is such a thing as the Serampore stamp impressed on many students who leave us, and the stamp is the mark of that noble type of animal, an intelligent horse, not qualified perhaps to win the Derby or the Calcutta sweepstakes (I hope these terms are correct, for I am not an authority on racing) but in most cases I hope, serviceable, dependable, well mannered, and calculated to make good in the struggle of life.

I have now been engaged in educational work in Bengal or Orissa for more than thirty years, and my experience has ranged from the vernacular village school to the advanced work of the University. In most vital respects I believe there has been genuine progress during this period, but in some other respects, I think it must be frankly conceded, there has been deterioration. I feel that there is still a lack of reality and thoroughness in much that is characteristic of our present educational system in Bengal. We are suffering in many cases from the tyranny of numbers, and this carries with it the tyranny of external examinations, cram-books, and superficial study for examination and commercial purposes rather than for a love of study in itself. In the rush after modern education in all its varied branches, we have departed too far from the simplicity and freedom of the Brahmachari-Ashram of ancient India. There is the inevitable reaction setting in, but I hope it will not go too far. In many parts of India attempts are being made to revive the old ashram under modern conditions, and the Santiniketan of Bolpur is an outstanding example. There is ample opportunity for visionaries in the sphere of education in modern India, and this is a time when we should be very considerate to daring dreamers with their experiments, like Sir Rabindranath at Bolpur, our former colleague Father Geevergese, now Bishop Ivanios, at Bethany, and Captain Petavel with his enthusiastic advocacy of self-supporting educational colonies. There is room for these and many more experiments religious, social and educational, Hindu and Christian, now being initiated in many widely scattered areas. Modern education is burdened with far too much machinery, and there is far too little idealism in our outlook, too little simplicity, disciplined freedom, reverence and self-control. The ultimate solution, however, is likely to come, not by revolution, but by evolution.

but the history of human progress clearly shows that the visionary dreams of to-day are apt to become the statesman-like projects of to-morrow, and the realised plans of the day following. Our more immediate need is to get a move on, in the direction of the Calcutta University Commission Report. As a College of Arts and Science, we are to look to a reorganised University of Calcutta to come to our aid, for in our Arts and Science work we are from the nature of things largely dependent on the lead of Calcutta. Other provinces are experimenting with the Sadler Commission recommendations in regard to Calcutta University, some successfully, some perhaps otherwise. The problem is overwhelmingly huge and complicated in Bengal, but this province will become a back number in the intellectual life of India unless it faces strenuously the serious problem raised in the Sadler report, and finds a workable solution. It is the University more than the colleges that must here lead the way. A weak and inefficient University means weak and inefficient colleges, and we are looking forward to a radical modification for the better of our present system if, and when, the University with the co-operation of the Government and Legislative Council able and eager to help in a spirit of trustful generosity proceeds to set its house in order on the lines of the wise and far-reaching proposals contained in the Sadler report. Our own relation as a college to such a reconstituted University it is difficult at present to forecast, but when the time comes you may rest assured that Serampore in its own small and humble way will not lag behind in seeking to serve Bengal and India to the very best of its power. Bengal must be ready to give its best, whether in the way of material, intellectual or spiritual resources, to its University, its colleges and its schools. There is no investment for the individual or the nation that can compare with that involved in a sound educational system. Bengal will take her place in the life of India, and India will take her place in the life of the world, only when a sound education worthy in every way of the name, devoted to the healthy development of the best capacities of her youth, physical, intellectual and spiritual, becomes a missionary passion with her leaders, a pearl of great price to possess which they will be ready to sell all else in self-sacrificing devotion to the motherland.



Sir Ewart Creaves' Presidential Speech.

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It is always pleasant to visit an institution which is redolent with memories of the past and especially so when it is carrying on, with such changes as the lapse of time must inevitably bring, the traditions of its early founders and at the same time responding to the needs and necessities of the present.

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I was interested to find that you were one of the first eight Colleges affiliated in Arts to the University after the passing of the Universities Act of 1857, and although in 1882 your Arts Department was closed and you became a purely Theological Institution I am indeed glad to find that you found it possible in 1911 to renew your status as an Arts College by becoming affiliated up to the standard of Intermediate Arts which in 1913 was extended to the B.A., in 1920 to the Intermediate Science, and in 1924 to the B.Sc., and that you now enjoy affiliation up to the Bachelor of Arts degree in English, Philosophy, Sanskrit and Mathematics (Pass and Honours) and also in Hebrew, Syriac, History, Political Economy and Political Philosophy up to the Pass Standard. The study of Science, I am also glad to see, forms a part of your curriculum and you are affiliated also in the B.Sc. in Mathematics (Pass and Honours) and in Physics and Chemistry, and in the I.A. and I.Sc. you enjoy affiliation in English, Bengali, History, Logic, Sanskrit, Hebrew and Syriac and in Mathematics, Chemistry and Physics.

It is encouraging that although Theology is your first and primary goal you are not unmindful and neglectful of the need of an all-round training and culture which is so especially needful in these days.

Bengal wants all the help in educational matters that it can get. It is lamentable that there is no system of primary education in the Province, and I am indeed glad to hear that it is in the contemplation of the Government in the near future to introduce a measure for the establishment of primary schools. If this can be carried into law it will mean a great step in advance for the education of the Province generally and should especially benefit the Secondary Schools and Colleges of the Province who will, as a result, have better material to deal with.

No one, I think, can contemplate with equanimity the present educational system of the Province, the very necessary reforms recommended by the Calcutta University Commission have been delayed by financial stringency and by other difficulties to which I need not refer in detail, and it is a matter of grave concern to those responsible for the education of the Province that Bengalee Candidates for the Indian Civil Service and other All-India Services are not occupying in those examinations the places to which their intellectual aptitude entitles them. Please do not think that I desire to reflect in any way upon the great work that has been done on behalf of education by many men in various positions in the Province, but I only say this to emphasise the need at the present time for the educationalists of the Province to take stock of the position in order that the necessary improvements in standards and in teaching may be carried out. The multiplication of Schools and Colleges alone is not sufficient unless we can see that the teaching therein imparted is efficient and tends to the development of character and intelligence and not to the mere passing of examinations. There are many years of strenuous endeavour before us until the much needed improvement can be carried out, and we need the goodwill and the help and assistance of all engaged in the teaching profession for bringing about a better state of things. We must face the raising of standards of examination even if some hardship is caused to individuals thereby, we must improve the training and position of our teachers, we must explore the possibilities of the introduction of a three years' Honours Course for the B.A. examination, we must make our students more self-reliant, teaching them to work for themselves and to be less dependant on lectures and on the aids to the passing of examinations which I see advertised from time to time, above all we must impress upon the student the value and the pleasure of knowledge for its own sake and for the intellectual enjoyment which it brings.

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If I may now turn again once more to yourselves I should like to say how much I appreciate the broad spirit of toleration which underlies your foundation. As the officiating Principal pointed out in his Report read on Foundation Day in 1924 your original Statutes and Regulations provide that "Students are

"admissible at the discretion of the Council from any body of
 "Christians, whether Protestant, Roman Catholic, the Greek
 "and the Armenian Church ; and for the purpose of study, from
 "the Musalman and Hindu youth, whose habits forbid them
 "living in the College. No caste, colour or country shall bar
 "any man from admission into Serampore College"—and again
 "Learning and piety being peculiar to no denomination of
 "Christians, one member of the Council may at all times be of
 "any other denomination besides the Baptist to preserve the
 "original design of the Institution."

The broad principles of toleration and charity which underlie these words are, I am glad to see, still represented in your Constitution for I find that your senate contains representatives of the Anglican, Baptist, Congregational, Lutheran, Methodist, Presbyterian and Syrian communities and it is good indeed to see these communities working together for the advancement of the cause we all have at heart and for the furtherance of our Master's kingdom here on earth.

In the concluding months of the year just past we witnessed in Europe the signing and sealing of a pact designed to heal the sores left by the great struggle which devastated the world from 1914 to 1918 and to secure that nations and men should live in amity and friendship one with another, and surely it should not be impossible that those of us of different religious denominations who acknowledge a common Lord and Master should equally work together for the development of religious and secular teaching in the manner in which you are developing it here at Serampore, and may the same spirit of that toleration guide us in our dealings here in India with those of a different race and creed so that united we may work for the advancement and development of the great country in which our lot is cast.

I have not referred to the financial difficulties of which I have read in one of the reports which were sent to me, notably that of 1922-23, but I was glad indeed to find in the next report that, thanks to the Baptist Missionary Society to whom you owe a large debt, your finances now stand on a somewhat firmer footing.

Before I conclude I should like once more to thank Dr. Howells for inviting me here to-day and may I say on behalf of

Calcutta University how much we appreciate his untiring work on its behalf. I have sat often of late with Dr. Howells on the Schools Committee of the University Syndicate and just recently on the Appointments Board which was responsible for recommending to the Senate the Appointments to the Post Graduate Department of the University during the next five years. With a devotion and energy that is beyond all praise and, as I know, at great sacrifice of his valuable time and at great personal trouble to himself Dr. Howells came day after day from Serampore to be present at meetings of the Appointments Board and at our weekly School Committees. He is always tolerant of the views of others and whilst he preserves an independence of judgment which is invaluable I find him always ready to meet and to reconcile divergent views.

I shall look back with pleasure upon this day which I have spent away from the rush and turmoil of Calcutta amidst the storied scenes of the past, hallowed by age and sanctified by the struggles of your early founders beside the swiftly flowing sacred river, an apt setting for an ancient seat of learning, and I wish you in the years which are to come peace and prosperity and blessing on your labours.



A French Professor on Missions.

BY A. C. UNDERWOOD, M.A., D.D.

I HAVE just finished reading the most complete and striking vindication of Christian Missions that has ever come my way. And the curious thing about it is that it is in no sense a propagandist defence of missions, but a learned and scientific treatise by a very distinguished scholar. I am speaking of Professor Raoul Allier's *La Psychologie de la Conversion chez les peuples non-civilisés*. This work, which was published in Paris in October last, runs to over 1,100 pages. Professor Allier, who has already thirteen volumes to his credit, was formerly professor of philosophy and now is the oldest member of the Faculty of Theology in the University of Paris. Not the least interesting feature of the work is the lengthy preface in which the author tells us how he was led to the subject. Leaving the Ecole Normale

Superieure in 1885 he began to look around for a subject for a thesis for the doctor's degree. The following year he decided upon "The Concept of Moral Evil." His idea was to study the different forms the concept takes among men, women, children and criminals. Later on he decided to extend his enquiries to uncivilised peoples. With this end in view he opened one day the magazine of the Paris Missionary Society. At that time he knew nothing of the work of foreign missions and was led to the magazine purely by intellectual curiosity. After some years of research he began to classify the materials he had collected under such heads as: What are the actual conceptions of non-civilised peoples? How do they become degraded? How do they rise again? Eventually it was this last question which absorbed all his interest and now after nearly forty years of labour he has given us the above-mentioned work. In the pursuit of his enquiries he examined and cross-questioned all the missionaries he could meet and was gradually led to become a warm supporter of missions and is to-day the President of the Committee of the Paris Missionary Society. His book is a close and careful study of the impact of Christianity upon primitive, uncivilised peoples. He brings to the task the mind of a scholar who is conversant with all the latest developments in psychology and anthropology. He also brings that clarity which seems to be a special feature of the French mentality.

Twenty years ago the German missionary Johannes Warneck dealt with the same subject in his "Living Forces of the Gospel." But Warneck confined himself, in the main, to the animistic Battaks of Sumatra, among whom he had worked as a missionary. Professor Allier's book covers a much wider field. He has drawn his material from Africa, Australia, North and South America, the Islands of the Pacific and Greenland. Another difference between the two works may be briefly indicated. No one can read Warneck without seeing that he is an accomplished theologian and a keen student of the New Testament writings. Time and time again he uses his experience in the mission field to throw light upon the New Testament and in a later work (*Paulus im Lichte der heutigen Heidenmission*) gave us a novel study of the work and writings of the Apostle Paul from this standpoint. He is primarily a theologian, who seems to have been led to the study of psychology by his experi-

ences in the mission field. Professor Allier, on the other hand, is first and foremost a psychologist and philosopher. He may have theological interests, but they do not obtrude themselves in his book. At the same time it ought to be said that his work is free from those blunders in theology into which some writers on the psychology of religion fall.

Professor Allier's book is divided into three sections. The first part, which runs to over four hundred pages, is devoted to a consideration of the antecedents of conversion. He discusses the following topics: the hostility with which the missionary is sometimes received and how this is broken down by acts of love, the conquest of the language difficulty, the mentality of primitive people, magic and fatalism, the illusory character of the first encouragements received by the missionary, the plea by the heathen that the Christian way of life is too difficult, the extent to which indigenous religious beliefs are a preparation for Christianity, the adjournment of the decisive act, hardening of heart against the Christian message, the moral suffering which precedes conversion, the dreams, visions and voices which help the convert to his decision. This whole section is of fascinating interest but the chapters on Primitive Mentality and Dreams will probably attract the most attention from scholars. In the former Professor Allier breaks a lance with the French Sociological School of anthropologists and in the latter with the psychoanalyst Freud. As is well known, the above mentioned school, whose leading representatives are Durkheim and Levy Bruhl, maintains (1) that primitive men are strangers to our laws of thought and their intelligence is in a prelogical state, (2) that among primitive peoples religious thought is entirely social and individual initiative does not exist. So far from agreeing with his countrymen Professor Allier thinks that the richly gifted individual exercises a greater influence in a primitive society than he does under conditions of modern civilisation. He shows very clearly that Christian conversion arouses intellectual and moral impulses within the regenerated individual which in turn react upon the social group to which he belongs and produce social revolutions. The forward march of the primitive community is due to an individual initiative, the very existence of which is denied by the Sociological School of anthropologists. With regard to the other point Professor Allier maintains that it would

be much more loyal to all the relevant facts to say that the intelligence of primitive man is paralogical rather than prelogical.

Dealing with dreams Professor Allier notices, as Warneck and others had done before him, the part they play in the conversion crisis of primitive peoples. He stresses the rather curious fact that they are often more efficacious in securing decision than appeals to conscience. But whereas Warneck was content to ascribe these dreams to divine intervention, Professor Allier gives us a psychological explanation of the phenomena, though it is not one which would entirely commend itself to ardent disciples of Freud. He agrees with Freud that in dreams repressed tendencies appear. But, whereas in Freud's analyses it is always the grosser side of human nature that appears in dreams, Professor Allier's studies have led him to conclude that what emerges in the dream-life of the convert is "a new self which is in the process of formation under the implusion of an ideal as yet only half-seen and which, far from representing the subject's distant and animal past, imagines, prophesies and prepares a future which is completely human." The French professor throws out the interesting suggestion that underlying the gross strata, beneath which Freud has not penetrated, there are other depths of the soul which are more akin to the divine. Attractive as such an hypothesis is, it is not a necessary consequence of the known facts. The dreams of Freud's patients and Professor Allier's savages can all be subsumed under a single category. They are all wish-fulfilment dreams. In their dreams Freud's neuropaths fulfil those sexual desires which moral considerations and the conventions of society have caused them to repress, while the negroes on the verge of the conversion-crisis fulfil in their dreams their suppressed desires for a higher moral and religious life. Professor Allier's discussion of this topic does much to support those who have always maintained that Freud's inferences are very precarious because they are based on a too narrow range of instances. Professor Allier's researches help us to widen the bases of induction. It certainly does not minister to colour-pride and racial prejudice to reflect that if Freud had practised as a psycho-analyst in, say, Basutoland instead of Vienna, he might have had cleaner dreams brought to him by his patients and would not then have been able to find sex everywhere.

Nearly 200 pages of Professor Allier's book are devoted to a study of the crisis of the conversion-experience. No formal definition of conversion is attempted. It is described as a complete change in the orientation of life, as a *mort intime*, without which the new life cannot come into being. Psychologically viewed it is the victory of subconscious forces after an incubation more or less rapid. The emotional concomitants of the crisis are noticed and the question is discussed whether emotion is the essential phenomenon in conversion or simply the means of provoking the crisis. The intellectualist error, which makes a change of convictions the central thing in conversion, is discussed and the disproportion between the importance of the new ideas and the profundity of the crisis is pointed out. Conversion, however, is more than a disintegration of the old self. It is the birth of a new ego to the accompaniments of joy and peace. There is also a chapter on revivals which leads to the conclusion that too often their fruits are not permanent. It cannot be said that Professor Allier introduces any new ideas in this section, but then it is unfair to expect him to do so in ground now so thoroughly worked. It should, however, be said that his discussion is remarkable for its fulness and its clarity, as well as for the wealth of illustrative material that he introduces. It may interest some to know that he does not call in the help of that modern psychological drudge—the complex.

The second volume is given up to the Fruits of Conversion and these are traced both in the individual and the society. The convert who has made his decision has no idea of the true nature of the task he has undertaken. He is now faced with the practical and often tragic problem of maintaining and developing in an antagonistic *milieu* the new life that now is his. This leads Professor Allier into a long and interesting discussion of the ways in which the missionary can best help the new convert. He points out that too detailed legislation on the part of the missionary will stunt the convert's development and that a negative morality is unable to build up for the convert a new self. A whole chapter is given to each of these topics. He then goes on to deal at length with the survival of old superstitions, the heathen tendency to dissociate religion and morality, the fight against intemperance, impurity, polygamy and slavery,

the birth of moral scrupulousness and refinement, the enlargement of the convert's horizon and the range of his sympathies, the social effects of conversion in the transformation of society, the formation of the Church and the establishment of self-government. I cannot imagine a more striking statement of the case for missions than this volume affords. Supporters of missions will thank God for it, while those who may be unfriendly to missions must reckon with the findings of such a distinguished scholar as Professor Allier.

The book ought to be in the hands of every missionary. Packed with information, carefully arranged and sifted, it will be a priceless boon to him whether he is working among primitive peoples or among people on high cultural levels. There are very few, if any, clergymen and ministers of religion in Europe, who would not be better equipped for their work by a careful study of it, for the human heart is much the same the whole world over. It is greatly to be desired that an English translation should appear at an early date. British publishers are having a hard time just now and, if they should find it impracticable, perhaps some American publisher will show the way. The book says nothing, of course, about the impact of Christianity upon the highly civilised peoples of India. That is a story which needs to be told. It is fast becoming epic in its dimensions. Someday, perhaps, the Higher Theological Department at Serampore will send forth an Indian scholar with the equipment and scientific training for this great task.



On Being Sent.*

"Peace be unto you! As the Father hath sent me, so send I you."
St. John, xx. 21.

JESUS was risen from the dead, but not yet ascended to the Father. Only ten days had passed since that terrible evening when the little band of disciples had suddenly found their quiet seclusion of the garden invaded by a body of officials and soldiers, led by one of their own number, Judas, to arrest

* Sermon preached by the Rev. G. H. C. Angus M.A., B.D., on the occasion of the Ordination of Debendra Naik L.Th., and Benjamin Pradhan, B.A., B.D., at Puri, Orissa : Feb. 6th, 1926.

their Master and Friend : and they, in the confusion of the moment, and despite their recent protestation of loyalty to Him had all left Him and fled. Then had rapidly followed the mock trial and apparent end of all their hopes and dreams : for *He* was dead. Yet now, only a few days later, here He was familiarly amongst them once more as in days gone by, and instead of upbraiding them for their faithlessness He was actually giving to them the greatest and the most honourable commission ever entrusted to men.

We are gathered here this evening for the solemn setting apart and dedication of two disciples of Christ, who have heard this same commission of Christ ringing in their ears and have responded to the call. It is no act of ours that can confer upon them the special grace that is needful for them in their great undertaking. We would give them all in our power, and we *can* give them our help in a variety of ways : they know that they have our best wishes in no formal sense of the words ; we can surround them with our prayers, we can share with them in Christian fellowship ; — and none can limit the greatness of these gifts and all that they may mean, for they are truly of God, mediated through us. Moreover, we can, and in this service we do, affirm our belief that they have indeed been ordained by God to the work of the Ministry, and as members of the Body of Christ we recognise and acknowledge them as called to this service, believing that by their response they are fulfilling the purpose and the will of God our Father. But though we wish to give to them the utmost in our power to help them in their task, it is after all *not* the act of man, nor the voice of man that either now or at any time is going to grant them grace sufficient for their need. It is God's call, God's voice speaking to their consciences, and His Spirit working in their hearts.

And so, this evening, I ask you to turn for a short time to think on these words of Jesus, spoken to His disciples many years ago, and no less truly spoken by Him afresh to-day.

1. First, consider something of the privilege of being "sent" by God. The whole of human history might well be written as a record of those whom God has sent, and the response made by the people to whom the messengers came. This is indeed very largely the attitude taken up by the writers in the Old

Testament, and all the earlier chapters of this Gospel from which the text is taken have as their theme the acceptance by the few and the rejection by the many of Him Who was sent perfectly to fulfil the Father's will.

There are two notable facts in the Old Testament with regard to those who were 'sent' by God. The Old Testament gives us a historical narrative of the Hebrew nation : not their religion only, but their social and political life ; not of themselves only, but of the surrounding nations also and their foreign policy in regard to them. Naturally then in its pages we meet with many great rulers and statesmen. But while there are kings many, empires mighty and vast, these all rise and fall : they have their day and are gone ; but those who have been sent of God have endured through the ages. We may to-day still unearth the dead bodies of potentates who flourished long ago, and ruled over wide territories in the days of Moses or Abraham or even earlier, and we marvel at the discovery for a few weeks or months, and forget again. But the men of God are living voices to-day wherever the word of God is read throughout the world. It is indeed the Sent of God round whom all history revolves !

We turn, then, naturally to the lives of these men, to seek the reason for their enduring influence. And with one after another we find them protesting their weakness, their inadequacy for the task or their weariness in fulfilling it. Some would have refused the call altogether if they could—

"O Lord, I am not eloquent...I am slow of speech and of a slow tongue," said Moses. Or again Isaiah—

"Woe is me ! I am undone, for I am a man of unclean lips..." and Jeremiah takes up the pleading of Moses—

"Ah Lord God, behold, I cannot speak : for I am a child ;" while in the course of his ministry again and again he complains to God that he has been given a task far too great for his powers. So too Elijah in his weariness, fleeing from the wrath of Jezebel, cries out—

"It is enough ; now, O Lord, take away my life: for I am not better than my fathers." And yet in spite of it all they persevered and endured ! These are certainly not the words of self-confident super-men, determined by all means to impress their personalities on the history of their times : but neither are

they the words of cowards and weaklings, for that their lives disprove; they stand out as four of the greatest men even in the pages of the Old Testament. Rather are they the words of men who, conscious of their own limitations, but certain also of God's call to them and hold of them, unable to escape, cast themselves upon Him, and found their weaknesses turned into strength and His grace sufficient for their need.

But the story of the Old Testament is only a part of the record of God's dealings with those whom He has raised up and sent to fulfil His will: we read it again in Paul, we read it in the lives of the martyrs and saints of the Church through the ages,—the same sense of inability combined with steadfast perseverance, the same cry for help turned into a thanksgiving for triumphant victory: so is it with all those who are conscious that they have been sent by God.

So first, this evening, I would urge your constant remembrance of God's choice, God's sending. All noble impulses and ambitions come eventually from God, but unless the source of them is recognised they are apt to fade away without bearing fruit. The desire to do something great will carry a man a little way; the call and dire need of men and women round about will carry a little further. But occasions will come when neither of these motives have sufficient power to carry us through. The work that at one time is a challenge to action at another seems merely to overwhelm us by its urgency and magnitude: our weakness and inadequacy for it are pitifully manifest to ourselves if not to others: then uncomfortable questionings arise in our minds, as to whether after all we have made a mistake in our vocation: at least we want a rest, a holiday from the heavy obligations and responsibilities laid upon us, and yet we know that while we may lay aside any particular piece of work for a time, there is no holiday from the Christian life, and Christian obligations. At times such as these no selfish motive will avail, no humanitarian feeling of compassion will be strong enough to urge us forward, and even the help of friends is insufficient to sustain us. Then remember that it is not in the first place *your* choice, nor is it in the first place *man's* appointment that sent you to your work, but it was the irresistible call of *God*, and as He has sent you, so will He see you through. "I know Whom I have believed," said Paul, and in *that* knowledge despite the sufferings and dangers with

which his life was surrounded he rejoiced in the 'grace of apostleship,'—of 'being sent.'

2. Secondly this verse gives us also a comparison—"As the Father.....me, so I.....you."

Jesus told His disciples that the commission which He was bestowing upon them was the very same as that which He had received from His Father,—the doing of the Father's will, the Revelation of the Father to men, and to be the Intercessor or the conductor of men into the presence of God. It is clearly impossible for us this evening to think of all that this 'doing of the Father's will' meant to our Lord, but let us concentrate for a few minutes on the great central fact,—the purpose of reconciling men to God. As the Father sent Jesus to reconcile the world to Himself, so does He send you to be a means of reconciliation of men and women to God.

First then, we are to help those about us to know God. There is no one of us who knows God fully, who has not some false conceptions about Him, whose thoughts are not utterly inadequate in spite of all the advantages of Christian tradition and Christian experience that we have enjoyed. And yet, how much more profound is the ignorance and the mistaken notions of those round about us, to whom we all owe it as a duty and a privilege to make manifest to the utmost of our power the true and living God; and in place of a deity that is easily provoked and needs constant propitiation, that takes delight in animal sacrifices and weary pilgrimages and self-inflicted torture of many kinds,—in place of such a deity, to set before them a God of Love and Forgiveness revealed for all time in Jesus crucified for us men and our salvation.

But when Jesus was on earth fulfilling the commission on which He had been sent, it was not by elaborate teaching and preaching on the nature of God that he aroused new life in His hearers. Rather were their hearts stirred by the new life that He Himself lived, of which the words that He spoke were but a part. Whatever He did, whatever He said, it was all in the sure consciousness of the presence of the Father. His life was planned and lived in that certainty: the flowers of the field were His Father's handiwork; and even in the most degraded man or woman that He met He sought the divine. Then when He taught, how naturally He spoke of God. One

hardly associates the word 'religion' and all that the word suggests with Jesus of Nazareth. We cannot imagine Him asking men and women to change their religion, still less to give religion a place in their lives. Rather He invited them to join a family circle in which God Himself was the Father, and to live their lives as members of that divine-human family. Surely it was the naturalness, the simplicity, the reality of it all that attracted and won men,—and the beauty of a life that was positively flowing over with love and acts of service. We all know the difference between listening to a man speaking of a country and a people of which he has read much but never visited, and listening to one who is describing his own experience of living in that country and having familiar intercourse with the inhabitants; the one has the power of arousing our interest, but the other can almost make us feel that we have ourselves been there, or at least that we should feel at home there if ever we had an opportunity of paying a visit. The one speaks from theoretical knowledge, the other out of personal experience. So is it in the revelation of God to men. Many great teachers have known something about God, and taught about Him, but Jesus knew Him, and in His own life, lived in closest fellowship with God. He revealed Him so completely that He could say—"He that hath seen me, hath seen the Father." And so it is with us also. The only way by which we can reveal God, whether by word or by our lives, in order to be a means of reconciliation, is by ourselves knowing God, having close fellowship with Him through Christ, and living naturally and simply as children in the family circle.

But the revelation of God is only the first step. When Isaiah caught his first glimpse of God his desire was to shrink away, not so much from God Himself as from his own sinfulness. There are some who seem to be captivated immediately by the love of God in Christ, and, fully assured of their forgiveness through Him, they enter gladly into the new life of fellowship. But there are others who reject the invitation, or who are slow to respond, through consciousness of sin, through unwillingness to break with the past and for a variety of other causes. To all such we are sent, to lead them as opportunity offers into the presence of God, through public worship, by private prayer and Bible reading, and perhaps most of all by bearing them up in our personal intercession before the throne of grace, that God's will in regard to them may have its perfect fulfilment.

It is surely a great privilege thus to be sent by God, sent in all our weakness to the arduous task of changing the whole outlook and life of our fellows, reconciling them to God. But though the good news is great it will not always be acceptable. Our Lord Himself was rejected, and the disciple is not greater than His Lord. There will be successes and failures, hopes and disappointments, acceptance and rejection,—in many ways an exacting life. So in closing, let us turn to the rest of the verse.

3. Before giving the commission Jesus said "Peace be unto you!" They were the regular words of greeting from one pious Jew to another; yes, but on the lips of Jesus they were more than a formal greeting. "Peace be unto you," He said, as He sent His disciples out, a small and to all outward appearances an ill-equipped band, to turn the world upside down. Now you are going out to war,—war against sin and ignorance and superstition,—Peace be unto you! war against oppression, pride, all the evil in man and whatever lifts itself up against God's will,—Peace be unto you! You are going out to meet with suffering, it may be of your own, certainly that of others into whose lives you will enter,—Peace be unto you! You are going out to face all manner of present-day problems,—the problems of truth from which you cannot escape even if you would: the problem of building up the Christian Church in the community, and of building up the Christian character in the individual,—Peace be unto you! And you are going out to the never-ending conflict with the self that is within you, that conflict of which each one knows for himself, but which another may never fully share,—Peace be unto you!

How can this be? Would not the words seem almost ironical from any other save from Jesus Himself? "As the Father...me, so I...you." Just as the disciples were entrusted with the same work for which Jesus had given His life, so were they given the same promises and the same conditions by which to fulfil their part of the work. Just before His arrest in the garden Jesus said to His disciples: "Ye shall be scattered and shall leave me alone: and yet I am not alone, because the Father is with me." And just before His ascension Jesus again said to His disciples: "Lo, I am with you all the days." And it is true. Those who are sent of God, while they are sent *to* men in their need, are never sent *away* from God. Christ has

gone before you, He follows behind you, He goes with you. For His work, done in His Spirit according to His will, you have the authority that proclaims with the men of old, "Thus saith the Lord;" you have the resources of the Kingdom, and the power of Him with Whom all things are possible, and with it all you have also that Peace which passeth all understanding.

There is an entry in the Minute Book of the Church at Olney, dated "June 17, 1785: A request from Wm. Carey of Moulton in Northamptonshire was taken into consideration. He has been and still is in connection with a society of people at Hackleton. He is occasionally engaged with acceptance in various places in speaking the Word. He bears a good moral character. He is desirous of being sent out from some reputable Church of Christ into the work of the Ministry..."

"Aug. 10, 1786: Church Meeting. This evening our Brother William Carey was called to the work of the Ministry and sent out by the Church to preach the Gospel wherever God in His providence might call him."

Then we read that March 20, 1793, was a high day at Harvey Lane Chapel, Leicester, when the missionaries, four days before sailing were set apart: there was a morning of prayer, an afternoon of preaching by Thomas, and at the close of the evening meeting the secretary Fuller gave the parting charge from our Lord's words: "Peace be unto you! As the Father hath sent me, so send I you."

You who are to-day ordained to the ministry of the Word, have entered into the spiritual succession and the rich heritage of him who was so manifestly sent of God to bear his part in the work of reconciling India unto God. It is in part through *his* labours that you have experienced the joy and peace of reconciliation in your own lives. And now you in turn are sent forth by God on the same glad ministry of reconciliation. May you to-day and in many days to come hear the words of our Lord and Master, "Peace be unto you! As the Father hath sent me, so send I you."



WAS SHELLEY AN ATHEIST?

The problem of definitely settling the religious faith of Shelley is certainly one which has troubled many critics of the nineteenth as well as of the twentieth century. A certain school would make Shelley an out-and-out Atheist; a second one would justify his position as that of an Ideal Pantheist; whereas a third school would argue that Shelley was a Dualist, believing in the eternal strife between a God and an anti-God. On this point critics are so much at variance with one another that an escape from this labyrinth of criticism is well-nigh an impossibility.

It is however erroneous to call Shelley an atheist. No doubt Shelley took delight in being branded an atheist, as when he wrote a paper on "The Necessity of Atheism," which was a challenge to the spirit of intolerance and which eventually led to his expulsion from his college. But if he styled himself an atheist it was only in the matter-of-fact world of prose and not in the ideal world of poetry as is evident from what he once said to his friend Trelawny: "It is a good word of abuse to stop discussion, a painted devil to frighten the foolish, a threat to intimidate the wise and good. I used it to express my abhorrence of superstition. I took up the word as a knight takes up a gauntlet in defiance of injustice."

His general position, so far as his poetry is concerned was far from that of an atheist. For though he did not believe in the God of the Theologians—the great Taskmaster as Milton called him—it did not certainly mean that he denied the existence of God altogether. Staunch hatred of priest-craft loosened the solid ground of faith in him, and his impassioned longing for an ideal God—the God that will appeal to his sentimental nature—compelled him to turn atheist. He scoffed at all set forms and formulae and at any stereotyped conception of God. That Shelley was no atheist is best seen in his poetry, and the following lines from "Adonais" bear testimony to this statement:—

"That light whose smile kindles the universe,
That beauty in which all things work and move,
That benediction which the eclipsing curse
Of birth can quench not, that sustaining Love
Which, through the web of being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst, now beams on me,
Consuming the last clouds of cold mortality."

Thus Shelley was not an atheist any more than he was a theist and if we have any right to call him anything, we may name him an Ideal Pantheist. But Shelley was so pleased with vague and mystic emotion that he never put his conception into clear words; Stopford Brooke remarks that he fancies that Shelley perhaps never reduced it in his own mind into any intellectual form. Shelley would have recoiled from saying that he had any belief. That would be against his nature. He would not have said that he was a pantheist. That would be subscribing to a theory. To speak of God therefore, was almost impossible to him. "To declare God," observes Stopford Brooke, "would have given fixity to his thoughts, a centre to his feelings, but he preferred to be a floater in the 'intense inane.'" Yet it is astonishing that the love and reverence that filled him and made his life religious carried him at least to some confession of faith in the Pantheistic Deity. He believed in a Universal Essence, in one unchangeable and all-pervading Power by whose indwelling life the universe breathes and acts, in that Eternal Light which sheds its lustre on all created beings.

But this belief in a Universal Essence—an airy phantom—could not silence the doubts with which the delicate soul of Shelley was often tormented. It could not keep him up in the struggles of his life and as a result of it he was thrown in moments of bitter agony into fits of scepticism,

"Sweet Heaven, forgive weak thoughts! If there should be
No God, no Heaven, no Earth, in the void world,
The wide, grey, lampless, deep, unpeopled world."

What guarantee is there, that the leap in the dark unknown would not lead to an undreamt-of discovery?—a region dark, sombre, cheerless and hideous, a veritable land of death! Again the long-continued existence of evil on earth would drive him to the verge of blasphemy.

"A world pining in grief demands his (God's) name.
Curses will bring him down."

But these were merely passing phases and the gloom that they seemed to cast over the horizon of his thought seemed to melt away as soon as he could regain mastery over his nerves. And it was perhaps in one of these moments of strength that Shelley could utter

"The one remains, the many change and pass;
Heaven's light forever shines, earth's shadows fly."

Alas! how poor Shelley has often been misunderstood and misrepresented by a host of adverse critics such as Matthew Arnold and others. But Arnold's remark that "Shelley is a beautiful but ineffectual angel beating in the void his luminous wings in vain," sounds an empty platitude to a reasonable and unbiassed mind. We must think twice before we try to chain this bird of paradise to any definite conventional creed. And only when we approach him with this sympathetic attitude of mind that we can dive deep into the Shelleyan mysteries, and then all sorts of strange and unfounded charges against this beautiful angel are more convincingly refuted.

JYOTISH CHANDRA GHOSE,
Third Year Arts Class.

SIR SURENDRA NATH BANERJEE.

Sir Surendranath Banerjee, the father of Indian Nationalism, the Demosthenes of India, was born of deeply religious parents in Bengal in the year 1848. His father, Dr. Durgacharan Banerjee, was an eminent physician in Calcutta.

Surendranath was initiated into the art of reading and writing at a very tender age. He passed the Entrance Examination in 1863, in the first division. After his graduation Surendranath went to England to compete for the I.C.S. Examination in 1868.

After passing the I.C.S. Examination he returned to India and was appointed as an Assistant Magistrate of Sylhet. But after two years he was dismissed for a trifling matter.

Then he came back to Calcutta and accepted a professorship in the Metropolitan College on a pay of Rs. 200 per month. Shortly after this he organised and founded the Ripon College. He always loved the students.

In his autobiography, "A Nation in Making," he says,—"I love the students. I rejoice with them in their joys, I grieve with them in their sorrows, and they reciprocate the sentiment with the generous enthusiasm of youth."

The most strenuous days of his life were those while he was engaged in the anti-partition agitation in 1905. He was a pioneer in municipal reform and is responsible for making the Calcutta Corporation what it is to-day.

Surendranath supported the Montagu-Chelmsford Reforms and was elected a member of the Bengal Legislative Council in 1920 and in the next year he was nominated a minister in the Bengal Government; he also accepted the Kinghood that was conferred upon him by the Government. He took a prominent part in the affairs of the Bengal Legislative Council.

The Hon'ble Sir Evan Cotton, the late President of the B.L.C., observed:—

'Of Sir Surendranath Banerjee we can truly say that during his long life of 78 years he stood for the whole history of politics in Bengal. He had a long tenure of office in the Bengal Legislative Council and was one of the first Ministers to be appointed under the Reform Act of 1919. The eloquence of Sir Surendranath and Mr. Das was not alike but there is not one of us who will not miss the silvery tongue of the former and the calm compelling voice of the latter.'

Surendranath was the morning star that heralded the dawn of our public life. An American scholar speaks of Surendranath thus :—

'What Demosthenes was to Greece, Cicero was to Rome, what Burke and Sheridan were to England, Sir Surendranath is to India.'

He had a clock-like regularity of habits. He himself said,—'The secret of my vitality is my unfailing regularity.'

Surendranath was a man of noble presence, simply dressed in *choga* and *chapkan*. He was a self-made man and possessed in the highest degree the confidence born of self-help. Remembering his unquenchable spirit, indefatigable energy, firmness of mind and strength of character, we may say with the poet,

"O strong soul, by what shore
Tarriest thou now? For that force
Surely, has not been left vain!
Somewhere, surely, afar,
In the sounding labour-house vast
Of being, is practised that strength,
Zealous, beneficent, firm!"

—Matthew Arnold.

ASWINI KUMAR CHATTERJEE,
First Year Arts Class.

SERAMPORE COLLEGE ATHLETIC SPORTS.

February 8th, 11th, 12th, and 13th, 1926.

We have no records with regard to Athletic Sports Meets before the re-organisation of the College in 1910, but since 1913 more or less complete records are available. They show distinct growth of interest in serious athletics and they also show that this year's performance is distinctly the best so far achieved. One cause of this was that a number of students went into training much earlier than in previous years. There is however still much room for improvement in this respect. The track should be marked out and there should be regular practices from the very beginning of the autumn term. There was a fairly good entry,—62 competitors in all, and among them a number of first year students; but it might be well to encourage fresh talent by reserving a number of prizes for novices. The ideal would be for the club officials to test every student in the College.

The Steeplechase was run over the usual course on January 29th. There were 10 entries and 7 competitors finished, all within 30 minutes. Vairamuthu was easily first in the record time of 24 minutes, 40 seconds.

The Half-mile was run on February 8th. This was the first time this event had been included in our programme, but it must find a regular place in future. The mile was run three times, on February 4, 9 and 12. On the first occasion the time was too slow for the race to count,—6 minutes, 7 seconds. Dawn won. On the second occasion Vairamuthu won in 5' 30", but as Dawn had failed to run through a misunderstanding he very sportingly offered to run a third time. The third run was really good, M. J. Phillip

just beating Vairamuthu on the tape, time 5' 22", but Vaira came to his own again in the University sports, where he won in 5' 16". "Practice makes perfect."

"Heats" Day, February 11, was, in some ways, the most interesting day of the sports. One regretted the elimination of the novices, but it was evident that many of them need not be eliminated another year if only they will practice. The appearance of new talent in the High and Pole Jumps was very welcome.

"Finals" Day, February 13, the College was *en fete*: a well arranged sports-field is a goodly sight, especially when the ropes are crowded with a goodly array of visitors. Mr. E. S. Simpson, I.C.S., S.D.O., presided, and among those present were Mr. A. T. Weston, Deputy Director of Industries, Mr., Mrs. and Miss Wheatley, Mr. C. H. Burns and a larger number of friends from the neighbouring Jute Mills than we have ever seen before. Most of the events were keenly contested, and several records were broken, the outstanding performance being those of V. Verghese in the hurdles, hundred and quarter, and of P. J. Phillip in the pole jump. Sudhir Dutt ran Verghese close for the championship, but the latter finally won by 3 points. Mrs. Wheatley, Mrs. Rawson's mother, kindly gave away the prizes. For these our thanks are due in the first place to the College Faculty and then to the following: The Director, Mr. and Mrs. Wheatley, The Serampore Sporting Club, and Messrs. E. Devalal, S. C. Pal, C. O. Elias, A. L. Mullick, Uberoi Ltd. and Mehta and Co.

As usual the one to whom our warmest thanks are due is Mr. C. Hamilton Burns, Manager of the India Jute Mills, whose ready help has for several years lightened the burdens of the Secretaries and Director and made the Sports a success. Our thanks are also due to the following gentlemen who acted as Judges, starters or timekeepers, Messrs. Macfarlane, Angus, Watkins, Abraham, Biswas, N. A. Sircar, D. Chatterji, J. M. Singanayagam. Last but not least we would thank our two very efficient Secretaries, Messrs. H. Bardoloi and W. M. P. Jayatunga who supervised the arrangement of the field and carried through the whole programme without a hitch.

RESULTS:

1. **Steeplechase.** 4 miles 1 furlong.

1. S. V. Vairamuthu.	24 mts. 40 secs. (<i>record</i>)
2. Prasanna Dawn.	25 " 5 "
3. M. J. Philip.	26 " 20 "
4. K. I. Pothan.	27 " 40 "
5. Deacon K. I. Markos.	28 "
6. Sudhir K. Dutt.	7. Sambhunath Mukherji.
2. **One Mile.** Time: 5 mts. 22 secs. (*May be taken as record*)

1. M. J. Philip.
2. S. V. Vairamuthu.
3. **Half Mile.** Time: 2 mts. 20 secs. (*Not previously run*)

1. V. Verghese.
2. S. V. Vairamuthu.
3. M. J. Philip.
4. **Quarter Mile.** Time: 59½ secs. (*May be taken as record*)

1. V. Verghese.
2. Sudhir K. Dutt.
3. S. V. Vairamuthu.
5. **220 Yards.** Time: 26½ secs. (*Not previously run*)

1. Sudhir K. Dutt.

2. V. Verghese.
3. C. Tapanno.
6. **Hundred Yards.** Time: 10 secs. (*record*)
 1. V. Verghese.
 2. Sudhir K. Dutt.
 3. C. Tapanno.
7. **120 Yards Hurdles.** 10, 3' 6" hurdles. Time 17 secs. (*record*)
 1. V. Verghese.
 2. Sudhir K. Dutt.
 3. M. A. Matthew.
8. **High Jump.**

1. P. J. Philip	5 feet 5 inches (<i>equals record</i>)
2. S. Hossain.	5 " 2 "
3. P. M. Koshy.	5 " 1 "
H. D. Smellie	5 " 1 "
9. **Long Jump.** (*Record may be taken as 18' 10", Dutt 1924.*)

1. John Abraham.	18 feet 7½ inches.
2. Sudhir K. Dutt.	18 " 4½ "
3. C. Tapanno	17 " 10½ "
10. **Pole Jump.**

1. P. J. Philip	8 feet 5 inches. (<i>record</i>)
2. Bisnupada De	8 " 3 "
3. Krishna Bhattacharya	7 " 7 "
11. **Putting the Shot (16 lbs.)** (*Record 28 feet. Chacko, 1924*)

1. P. J. Philip.	27 feet 7½ inches.
2. H. Bardoloi.	26 " 7½ "
3. V. Verghese.	25 " 1½ "
12. **Throwing the Cricket Ball.** (*Record 96 yards, Chacko, 1924.*)

1. H. Bardoloi,	94 yards 1 ft. 8 inches.
2. C. Tapanno.	89 " 2 "
3. Sudhir K. Dutt.	81 " 2 "
13. **Pillow Fight.**

1. Dinanath Bhattacharya.	2. P. M. Koshy.	3. John Abraham
and H. Bardoloi.		
14. **Obstacle Race.**

1. Dinanath Bhattacharya.	2. P. M. Koshy.	3. Bisnupada De.
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15. **Staff Race.**

1. Mr. C. E. Abraham.	2. Mr. M. M. Biswas.	3. Mr. G. H. C. Angus.
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16. **Relay Race.**

1. Second Year: Tapanno, Dawn, Ghatak, S. Dutt.
2. Theology : Bardoloi, Crosswell, Smith, Vairamuthu.
17. **Tug of War.**

1. Fourth Year.	2. Theology.
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18. **Fancy Dress.**

1. I Samuel (chaprassi),	2. M. M. Mazumdar (demon),	3. H. D. Smellie (fakir).
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Championship. (Events 1—12.)

1. V. Verghese, 14 points;	2. Sudhir Dutt, 11 points;	3. Vairamuthu, 10 points;	4. P. J. Philip, 8 points;	5. M. J. Philip, 7 points.
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Past Champions: 1919, 1920, 1921, Niranjan Shaw.
 1922, Nagendranath Dutt.
 1923, 1924, V. E. Chacko.
 1924. Sudhir K. Dutt.

CALCUTTA UNIVERSITY SPORTS.

February 23rd and 24th, 1926.

Serampore Have Hard Luck, But Take A Good Second Place.

Serampore made a good bid this year for the Athletic Championship, and but for illness would have succeeded. V. Verghese, P. J. Philip and Tapanno all had cold and fever. The former two tried, but could not do their best; and Tapanno could not compete at all. As it was we were only 18 points behind St. Xavier's; one more first place and one second was all that we required; and if Verghese had done as well in the Hundred, Philip in the High Jump and Tapanno in the Cricket Ball as they did at our College Sports we should have won hands down. Tapanno's presence might also have put us first in the Relay.

Our best performance was in the Mile, where we took first and second places. Vairamuthu ran right away from the others though M. J. Philip pulled up to a good second place toward the end. The time was 5 minutes 16½ seconds. Our thrice run College mile was very profitable.

Verghese is to be congratulated on a splendid performance in the hurdles. He was easily first in 17½ seconds, ½" over his College time. He also did a fine quarter mile in the Relay race. If only he could have done as well in one of the Sprint races, St. Xavier's colours might have been lowered. But he did well to compete at all, with the handicap of a bad cold and cough.

Bardoloi maintained the Serampore record by winning the Cricket Ball throw. He did not do quite so well as Chacko's record (98), but his throw of 96 yards 10 inches well outdistanced all others.

P. J. Philip was our great disappointment as he failed at 5 ft. 3 inches in the high jump. In normal health he would at least have taken second place. He threw 31 feet 8 inches in Putting the Shot, but only came third. Bardoloi, by the way came fourth with 30' 7".

Sudhir Dutt did not do so well as we expected, but took a good third place in the 220 and won the first 220 lap in the Relay Race.

Nattore Cup Championship Points.

1. St. Xavier's College	...	...	80 points.
2. Serampore College	...	...	62
3. Scottish Churches' College	...	...	46
4. Law College	...	...	15
5. University College	...	...	12
6. Carmichael College	...	...	12
7. Medical College	...	...	11
8. Ashutosh College	...	...	7
9. Vidyasagar College	...	...	4

Events.

Cricket Ball :

1. H. Bardoloi, Serampore.
 2. P. Samanta, Medical.
 3. S. K. Gupta, Vidyasagar.
- Distance 96 yds. 10 ins.

Half-Mile :

1. B. Rudra, St. Xavier's.
 2. A. B. Mukerji, Law.
 3. M. J. Phillip, Serampore.
- Time—2 mts., 12½ secs.

Relay Race :

1. St. Xavier's College.
2. Serampore College.

Long Jump :

1. P. Sarkar, Scottish.
 2. S. P. Lewis, Scottish.
 3. A. Yusuf, Law.
- Distance—

100 Yards :

1. S. Islam, St. Xavier's.

2. N. De, St. Xavier's.
 3. Sanpo Lewis, Scottish.
- Time—10 4/5 secs.

Putting the Shot (12 lbs.):

1. N. Bose, Carmichael.
 2. Maung Seine, St. Xavier's.
 3. P. J. Philip, Serampore.
- Distance—33 feet, 3 inches.

440 Yards:

1. B. Rudra, St. Xavier's.
 2. A. K. Sarkar, Scottish.
 3. A. Yusuf, Law College.
- Time—55 secs.

One Mile:

1. T. V. Vairamuthu, Setam-pore.

2. M. J. Philip, Serampore.
 3. G. Nandy, Medical College.
- Time—5 mins 16 4/5 secs.

120 Yards Hurdles:

1. V. Verghese, Serampore.
 2. A. C. Banerji, Ashutosh.
 3. P. Tigga, St. Xavier's.
- Time—17 1/5 secs.

High Jump:

1. A. Yusuf, Law College.
 2. B. K. Chowdhuri, St. Xaviers.
 3. S. P. Lewis, Scottish.
- Height—5 feet, 5 1/2 inches.

Tug-o'-War:

Won by Law College.

ATHLETIC SPORTS RECORD, 1924—5.**1924.****Steeplechase.**

Not run.

One Mile. (Not timed.)

1. A. Eka.
2. V. E. Chacko.
3. Vairamuthu.

Quarter Mile. Time 62".

1. V. E. Chacko.
2. A. Eka.
3. Vairamuthu.

Hundred Yards. Time 11".

1. V. E. Chacko.
2. Vairamuthu.
3. P. C. George.

Hurdles. Time 18 3/4".

1. B. Mahapatra.
2. P. C. George.
3. Eipe Verghese.

High Jump.

1. V. E. Chacko, 5' 3".
2. A. Eka.
3. P. M. Koshy.

Long Jump.

1. V. E. Chacko, 18' 8".
2. P. C. George.
3. A. K. Dutt.

1925.**Steeplechase.**

1. Prasanna Dawn, 26' 5".
2. Bivas Ghosh, 26' 15".
3. M. Castle, 26' 30".
4. D. N. Bhattacharya, 27' 30".
5. A. Mullick, 28'.

One Mile. Time, 5' 40".

1. P. Dawn.
2. Bivas Ghosh.
3. M. Castle.

Quarter Mile. Time 61".

1. S. K. Dutt.
2. Bivas Ghosh.
3. Tapanno.

Hundred Yards. Time 11 1/8".

1. S. K. Dutt.
2. Tapanno.
3. H. D. Smellie.

Hurdles. Time 19 3/8".

1. B. Mahapatra.
2. S. K. Dutt.
3. Tapanno.

High Jump.

1. P. J. Philip, 5' 5".
2. H. D. Smellie, 5' 2".
3. J. Abraham, 5' 0".

Long Jump.

1. S. K. Dutt, 18' 10"
2. Tapanno.
3. J. Abraham.

Pole Jump.

1. B. Mahapatra, 7' 9".
2. P. M. Koshy.
3. S. Peacock.

Putting the Shot.

1. V. E. Chacko, 28'
2. R. C. Ray.
3. P. C. George.

Throwing the Cricket Ball.

1. V. E. Chacko, 96 yds.
2. H. Bardoloi.
3. B. Mahapatra.

Obstacle.

1. Vairamuthu.
2. D. N. Bhattacharya.
3. P. M. Koshy.

Relay. I. Sc. 2.**Tug of War. I. Sc. 2.****Pillow Fight.**

1. R. C. Roy.
2. Bardoloi.

Pole Jump.

1. P. J. Philip, 8' 1".
2. B. Mahapatra.
3. P. J. Cherian.

Putting the Shot.

1. H. D. Smellie, 24' 1".
2. P. J. Philip, 24'.
3. H. Bardoloi, 22' 10".

Cricket Ball.

1. B. Mahapatra, 83 yds. 1' 4".
2. S. K. Dutt, 81 " 2.
3. P. J. Cherian. 81 " "

Obstacle.

1. D. N. Bhattacharya.
2. T. T. Tharu.
3. Pares Bhadra.

Relay. I. Sc. 2.**Tug of War. B. Sc. 3.****Pillow Fight.**

1. D. N. Bhattacharya.
2. Bardoloi.

J. N. RAWSON.

THE CONVOCATION DAY, 1926.

Since the day of my arrival here I had been looking forward eagerly to the Convocation Day and finally when the 23rd of January dawned it seemed like getting up on a Christmas morn to find all astir. Everybody looked so bright that one felt like wishing "A Happy Convocation Day" just as people do on the Birth-anniversary of Christ. In fact, we did have a happy Convocation Day, a day full of inspiration and happy memories.

At 7 A.M. Prof. K. Zachariah of the Presidency College, Calcutta, conducted the morning service in the College Chapel. In the exhortation the preacher laid stress on our becoming child-like,—humble, obedient, simple and devout.

After the service the Convocation Cricket Match commenced between the College team and the Calcutta Professors' XI, which went on till 10 o'clock when we were called off for breakfast.

An hour and a half later we assembled for the Convocation Address. The service was conducted by the Rt. Rev. Pakenham-Walsh and the address was delivered by the Rev. Dr. E. Stanley Jones on 1 Cor. 3: 21-23. Very lucidly and forcibly the distinguished preacher brought home to his hearers the stupendous truths that lie embedded in these verses,—"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours: and ye are Christ's." It was an entreaty to rise above petty denominational differences and quibbling over small matters to realise that we are Christ's and His alone, and that in Him and through Him *all* Things have been bestowed upon us. It was a warning against being led away by things which do not matter much at the risk of the central fact that we are Christ's and that He has put in our possession life and death, the past, the present and the future, and all things that we may be His, possessing and owning all through Him.

The Cricket Match which had not been finished was now resumed and for the first time, (so I am told), the College team won the Convocation Match by 23 runs.

After tea and refreshments, which were served on the College lawn, the bell called us for the Convocation. Sir Ewart Greaves, Judge of the Calcutta High Court and Vice-Chancellor of the University of Calcutta, presided, and the Principal read the annual report (1924-25). In reminding the audience about the ideals and characteristic features of the College, Dr. Howells remarked: "The outstanding feature of Serampore College life is the cosmopolitan character of our academical environment, the varied character of which finds expressions in the manifold organisations and activities of our hostels, and in the College as a whole, athletic, literary, social, religious. So many factors that serve to broaden the outlook are in full force in our midst, and the life and work of our students, whether arts or theological, Christian or non-Christian is deepened and enriched accordingly. Our constant aim as a College is not simply to prepare students for examinations but to create that atmosphere of fellowship and culture that make for genuine character and comradeship, freed from all unnecessary rivalries of race and creed."

In answering the question whether it is at all justifiable to hook together evangelistic and education work, the Principal pointed out that it was due to a false notion of both education and evangelism. "Education without a missionary spirit of evangelism and service has little attraction for me, and the same remark applies to evangelism in which the educational element is lacking. . . . We at Serampore believe in education because we believe in human brotherhood based on the divine Fatherhood, and in accordance with our Charter and Statutes, no caste, colour or country is a bar to admission to Serampore College." On the other hand, "We are at Serampore evangelical to the core."

I give here the closing words of the report which are an appeal to raise the standard of education in Bengal. "There is no investment for the individual or the nation that can compare with that involved in a sound educational system. Bengal will take her place in the life of India, and India will take her place in the life of the world, only when a sound education worthy of the name, in every way devoted to the healthy development of the best capacities of her youth,—physical, intellectual and spiritual—becomes a missionary passion with her leaders, a pearl of great price, to possess which they will be ready to sell all else in self-sacrificing devotion to the motherland."

Sir Ewart Greaves in his presidential address put forth an appeal for raising the standard of education in Bengal and asked for the co-operation of all present to rise to the situation. This speech was later followed up by the various newspapers in Calcutta and it is expected that something will certainly be done to improve the situation.

Five candidates received the Degree of Bachelor of Divinity and three were awarded the L. Th. Diploma. Prizes were then distributed to those who had wrought valiantly in the examinations and the meeting came to a close with the National Anthem.

As there was still some time before Dinner the H.T.D. students entertained the company with a very lively and interesting programme. (This is secondhand knowledge).

More than 200 covers were laid including guests and a very happy company we had at the Convocation Dinner. Bishop Pakenham-Walsh entertained the company with some amusing stories and Mr. Longley from Ramapatnam gave a solo later on. Toasts were proposed for His Majesty the King, and the Senators. The new graduates were addressed by Mr. E. A. Williams, one of our old graduates. We also had some more speeches by some of the senators, by the new graduates and Mr. Karunakar, an external student. The function came to a fitting close amidst general applause at 10. 30 p.m., and the academical "Christmas" was over.

M. A. QAYYUM DASKAWIE.

B. D. First Year Class.

COLLEGE NEWS AND NOTES.

Convocation. The greatest event of the term was the Convocation. The College compound was covered with visitors and students, who participated whole-heartedly in the varied programme of the day. Elsewhere will be found a detailed account of the day's proceedings.

We were sorry to learn from the Principal's Report that Rev. John Drake and Prof. S. C. Mukerji are leaving the College. Suitable arrangements are being made for bidding them farewell.

Higher Theological Department. The students of this Department still continue to play an important part in all the varied activities of the College and thereby contribute in no small measure in moulding the character and raising the general tone of College life.

In the Elocution Contest Mr. Jayatunga once again headed the list. The second and third places went to two other Ceylonese, Messrs. Ratnaike and Singanayagam. Mr. Tharu carried away the special prize donated by Mr. K. Cherian.

Two of the theologues, Mr. Tharu and Dn. Markose, underwent a special course in Cubbing at the Tollygunge Training Camp in the first week of March and we understand that they did very well in the tests. We trust that many more will avail themselves of the opportunities afforded for such training in Calcutta and equip themselves to spread the influence of the movement in their own neighbourhood.

Visitors. Among the many cold-weather visitors that we had during the term, the Rev. R. G. Boville, M.A., B.D., calls for special notice. He came on a special mission to the students of India. The burden of his message was the removal of India's greatest enemy—illiteracy. He seeks to do this by calling on every college student to give two hours daily during vacation in teaching illiterate children the 3 R's. Mr. Boville is the founder and organiser of this Daily Vacation Bible Schools Movement. In America these schools have done great work and from there the movement has spread to China and Korea, and to-day we find that in China alone there are as many as 2,000 such schools carried on daily in each vacation and conducted by over 7,000 students—all Chinese men and women. His address at the College Union, when he placed facts and figures drawn from Mission and Government Reports in India made us realise what our share of responsibility was towards 9/10ths of India's teeming millions who are not having the educational facilities that we have. Further particulars of the scheme may be had from the Rev. T. S. Howie, of the Carey Baptist Church, Calcutta, who is acting as his representative in India.

Athletic Club. Tennis and Hockey are now in full swing. The former has many enthusiasts but membership has had to be limited for want of sufficient courts. With the two new courts that are nearing completion the club bids fair to turn out some first rate players in the near future. The Tennis Secretary reports that the college teams scored well in all their outside engagements. Hockey has a very short season but in spite of it the club arranges to play at least two outside matches every week. So far, the results indicate that the college has not fallen below its usual average. The Ranchi students form the back-bone of this club and we look to them to create more converts to this form of sports which to many still appears as a wild and barbarous game.

The Annual Sports Meet was a decided improvement on past years both in the matter of management and the good records made in several items of sports. Elsewhere will be found a fuller account of our achievements in this direction. There were 62 competitors for the various events, the largest number that we have had for many years. The Championship medal was awarded to V. Verghese. Two other events which attracted much notice were the Staff Race and the Fancy Dress competition. In

the former Professor C. E. Abraham covered the distance in the shortest time and in the latter Mr. I. Samuel carried away the prize by cleverly and neatly impersonating Raghunandan, our College bearer. Dinanath as usual carried away the Pillow Fight and Obstacle Race prizes. Our thanks for the very able way in which things were arranged and managed are due to the Director of Sports, Rev. J. N. Rawson, the Field Secretary, Mr. H. Bardoloi, and last but not least to Mr. Jayatunga, the energetic General Secretary whose indifatigable interest and sustained enthusiasm throughout the year has raised the general tone and character of college sports in all directions.

Miss Bergin. The Pelican Club which is part of the College Athletic Society presented a silver medal with the Pelican inscribed to Miss Bergin of the W.B.M.S. on the eve of her departure to England on medical advice, as a memento for the services rendered by her to the college in many ways. We are sorry to lose one whose 35 years' stay at Serampore has forged an enduring link in the chain of friends that help to make our life here a little more happy and less irksome. We sincerely trust that in the Providence of God she may soon get well and be able to return, renewed in health, to the scene of her labours.

Scouting. This form of recreation has caught on and is making rapid strides in the three local High Schools. At Chatra where we had only a Troop of Boy Scouts 2 years ago we now have a Cub Pack in addition, the Union School troop which last year showed signs of disruption has now been thoroughly reorganised and at Mahesh too a new Troop has been started. The College Rover Troop has received fresh additions to its ranks.

Scouting in Serampore has come to stay and with the interest taken by the College Staff in the movement we feel sure that the true spirit of scouting will be maintained and not exhibited only on the parade grounds.

The Annual Rally and investiture arranged for by the Serampore Local Association took place on our grounds on Saturday March 6th, under the presidency of E. S. Simpson, Esq., I.C.S. We learn with great pleasure that the Konnagar Troop with about a 110 scouts are affiliated to our Association. Scouting has made rapid strides in Konnagar and then Investiture and Rally which came off a few weeks ago indicated the energy and time put in by the officers in shaping the boys who looked quite smart in their uniforms and came off very well indeed in the games and displays. The Local Association recently presented a 'Thanks' badge to each of the retiring Scouters, Messrs. Jayatunga, Cotelingam and B. Chatterji as a token of appreciation of their services by the Association.

The Brotherhood. The work of this Society follows very much the usual routine of arranging for week-day lectures and Sunday afternoon meetings. Professor H. K. Banerji, I.E.S., spoke to us on "Education, Western and Eastern." He gave us a series of vivid pictures drawn from the normal life in the Universities of England, Germany and France. In his opinion Indian University life did not approximate to that of the West, but yet at certain points it far outstripped them. In his conclusion the Professor referred to three things in which he said we scored over the Sister Colleges in Calcutta including the premier institution of Bengal, the Presidency College.—(1) The Serampore traditions associated with the names of Carey, Marshman and Ward were hard to find elsewhere. (2) The green open spaces for sports and (3) The happy corporate life in the human zoo found in the well-equipped College hostels.

Two weeks later the Rev. T. S. Howie of the Carey Baptist Church, Calcutta, gave us an instructive and inspiring lantern lecture on David Livingstone. His address left us with the challenge, "Go and do thou likewise."

Mr. P. N. Nag, of the Chinsurah High School was the next one to address the Brotherhood. The speaker took us back to the fundamentals

of the Christian gospel and while he gave room for modern scholarship in Biblical Study, he felt that there was a danger in drawing too much from the modern critical study of the Bible.

On March 5th the Brotherhood made a new departure from its usual programme by arranging for an annual meeting. There was a large attendance of Christian and non-Christian students. Rev. Pelly of Bishop's College spoke to us on "Religion and its place in the life of a modern student." Professor B. C. Mukerji gave us a short talk on "the S.C.A. and the College student." Dr. Howells in bringing the meeting to a close laid stress on the implications of the term Brotherhood. The greatest sin in the world to-day, he said, was the sin against brotherhood and concluded by saying that the test of the greatness of a man lay not in being able to stand alone but in the way he conducted himself as belonging to a great human brotherhood. With the advent of a keen student movement man in the person of Professor B. C. Mukerji on the staff of the College, the Brotherhood bids fair to develop its activities on the practical side which at present are seriously wanting.

The Hostels—The health of the inmates in all the hostels has been particularly encouraging this term. The hostel doctor has hardly ever called round with his bag of surgical instruments these two months.

JOHN P. COTELINGAM,

B. D. Third Year Class.

A DREAM

I

Thou art the smile of the moon-lit night,
The light of the shining moon ;
The music of the murmuring stream
The glow of the rising sun :
Love of my heart ! My lovely Dream !

II

Thou art the half-budding *champak's* scent,
The fading *chameli's* bloom ;
The ruddy light of the sunset's gleam
Through the orchard's gathering gloom :
Love of my love ! My lovely Dream !

RASHEEHARY ROY,

Third Year Arts Class.

Sidelights from the Study of English Prose-Poetry.

We regret that unusual pressure on the space at our disposal this time should stand in the way of the publication of the third and last instalment of this article in this number. It will, however appear in the first number of The Chronicle next session.

C. E. ABRAHAM,

Secretary, Editorial Board.

অজানা বিরহ

১

বিশ্বের মাঝে মিশিয়া দেখেছি পেয়েছি অনেক ফল ।
 শিখেছি অনেক দেখেছি অনেক ঘুরিয়া ধরণী তল ॥
 প্রথম স্পর্শে মধুর অনেকে তিক্ত বিকট শেষে ।
 শুষ্ক বিরস পরিণামে তারা চক্চকে শুধু বেশে ॥
 হুঃখিত মোর হিয়া ।
 মন্ত কি হেতু মানুষ এমন, মদিরা কিসের পিয়া ॥

২

বিশ্বেরে আমি বড় ভাল বাসি চাহি গো ধরিতে বক্ষে ।
 শিহরিয়া উঠি নিকটে যাইয়া দেখি ভাব তার চক্ষে ॥
 মন্য আমার উঠে গো দহিয়া হেরিয়া তাহার ধর্ম্মে ।
 মন্ত কি হেতু মানুষ এমন ঘণ্য বিকট কর্ম্মে ॥
 রূপ নাহি কার তারে ।
 হুঃখিত শুধু দেখি দশা তার পিষ্ট পাপের ভারে ॥

৩

সরে যেতে চাই জগতের এই কল কোলাহল হাতে ।
 হৃদয়ের শুধু অজানা বিরহ রুখিয়া দাঁড়ায় পথে ॥
 সে যে শুধু চায় চিনিয়া লইতে তাহার অচেনা সাথী ।
 নিষ্ফল ক্ষোভে খুঁজিয়া বেড়ায় বিশ্বটা আতিপাতি ॥
 হবে না কি তার শেষ ?

আমি মরি হায় লুক্ক নয়নে খুঁজিয়া লক্ষ দেশ ॥

কোথা আছ মোর অচেনা সঙ্গি ! হে মোর অজানা কান্ত !
 কাছে এস তুমি চলিতে না পারি চরণ আমার শ্রান্ত ॥
 বিশ্বের মাঝে নাহি পেছ তোমা ঘুরে মরি দেশে দেশে ।
 অন্তরে আছ ? তাই ভাল, সেথা ফুটে নবীন বেশে ॥
 হে মোর অচেনা স্বামি !

অন্তর মোর কর আলোকিত হেরিব তোমায় আমি ॥

শ্রী মনীন্দ্র নাথ মুখোপাধ্যায়,
 *আর্টস দ্বিতীয় বার্ষিক শ্রেণী ।

ବସନ୍ତ

୧୦

ଆଜି ଆবার এসেছে ফିରିয়া
 ଆবার উଡେছে ମନ୍ତ୍ର ମଧୁପ
 ଫୁଲେରେ ଘିରିয়া ଘିରିয়া ।
 କବି-ସହଚରୀ ଫୁଲବୁରି ହାତେ
 ଆবার এসେছে ଆଜି ଏ ପ୍ରଭାତେ,
 ଦିକେ ଦିକେ ତାହି ନୂତନ ଶୋଭାତେ
 ଭୁବନ ଗିୟାছে ଭରିয়া ;
 ଆକାଶ ହରିତେ ସ୍ବରଗ ସୁସ୍ମା
 ପଢ଼ିଛେ ବାରିୟା ବାରିୟା ॥

ଆବାର ଡେକେছে ପାଖୀତେ,
 ଆବାର ଧରେছে ନବ ପଲ୍ଲବ
 ନୂତନ ଶାଖୀତେ ଶାଖୀତେ ।
 ଫୁଲର ସୁବାସେ ବାତାସ ଭରେছে,
 ଆକୁଳ ହଇସେ ବକୁଳ ବରେছে,
 ଏତ ଶୋଭା ଆଜି କେନ ରେ ପରେছে
 ଆରା ବାର ମାସ ଥାକିତେ ?
 କାର ଆଗମନେ ସକଳେ ଉତ୍ତଳା
 ପାରେନା ଆବେଗ ରାଧିତେ ?

ଆଜି ଆବାର এসେছে ରାଜା ଗୋ !
 ଆକାଶ ବାତାସ ଛାପିୟା, ପାମିୟା
 ଆଗମନୀ ତାର ବାଜା ଗୋ ।
 ଏସ, ବସନ୍ତ, ଲୟେ ଫୁଲରାଶି,
 କୋକିଲେର ଗାନ, ଜୋହନାର ହାସି,
 ଓରେ ଗୃହବାସୀ ଓରେ ବନବାସୀ
 ସବ ଦିୟେ ତୋରା ମାଜା ଗୋ ;
 ଆଜି ସକଳ ଭୁବନ ଭରେ ଦେ ଶୋଭାତେ
 ଏସେছে ଶତ୍ରୁ ରାଜା ଗୋ ॥
 ଶ୍ରୀ ମହାନନ୍ଦ ବନ୍ତ,
 ୧୫ ବାର୍ଷିକ ଶ୍ରେଣୀ ।

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‘Give us to-day our bread for to-morrow’

(Dr. Moffatt's rendering of St. Matthew VI. 11.)

BY THE EDITOR.

IN the margin of the Revised version our ‘daily bread’ is translated, “our bread of the coming day,” and so there is good authority for Dr. Moffatt's rendering of the petition “Give us to-day our bread for tomorrow.”

My present object is to note more particularly the significance of the petition rendered in this form. The main thought of the petition is not affected by any difference of rendering. It is that our bodily needs are not forgotten by our Father, and that we have Christ's authority for praying about them. The Christian Scriptures give no encouragement to that fantastic spiritualism which tramples down earthly wants and condemns desires rooted in our human nature as sin. There is from the Christian standpoint a spiritual worth in common gifts, and our religion has no room for that false asceticism which under-values the life that now is. To give predominance to material wants and earthly good is pagan and un-Christian, but to despise them and pretend to be indifferent to them is pagan and un-Christian too. When we forget the spirit that is in the flesh and dominates it, then we magnify the things of sense in a way that strikes at the root of all religion. On the other hand when we forget and ignore the flesh that is around the spirit, and is meant to be its instrument, then we are guilty of a false spirituality which leaves no room for that healthy naturalism necessary to a right understanding of the essentials of our faith. Yet I think we may safely say that the chief significance of the prayer “Give us to-day our bread for to-morrow” becomes one less for food than for peace of mind. We are asking for our food that we may be freed from anxiety. It is not accumulated wealth and heaped up stores that we are asking for, but just enough in hand that our lives may not be marred by over-anxiety about the morrow.

To understand the meaning of this, we have to think of the people among whom our Lord worked. Generally they were people that had no margin. The day's wage had to buy the day's food. If an unexpected guest arrived there would be nothing in the cupboard, and the host must try to borrow some provision from a neighbour. When a man is uncertain about the very necessities of life, and worrying about to-morrow's food, it must be extraordinarily difficult for him to listen to any message bearing on the things of the spirit. I suppose few if any of us have had the experience of going without a meal because we could not afford it. At any rate there has always been enough bread, with perhaps a little butter or at least margarine, or enough rice with a little dal, though we may have to limit ourselves in such delicacies as jam or tasty curry. But we have always been sure of enough to-day, to-morrow and the day after to satisfy the pangs of hunger. We can however well understand that there can be no serene tranquility of mind suitable for the reception of spiritual truth, when there is overmastering anxiety and worry regarding the necessities for to-morrow's life, and when all the energies of body and mind have to be wholly absorbed in obtaining food and drink and clothes. Liberation from worry is necessary if spiritual teaching is to get a chance, and so we are encouraged to ask that God may remove our need for anxiety by letting us possess enough for the morrow. "Give us to-day to-morrow's bread."

If this be the true meaning of the prayer, it is one of no small value for us in the world of to-day. This is not a petition to be made wealthy, for experience shows that the possession of riches brings more worries than it dispels, but we are taught to ask to be made sure of a to-morrow, exempt from the mental troubles which militate fiercely against the life of the soul. We all know from our own experience or the experience of others the evil influence of worry on soul and body alike. Worry kills a far larger number of people than any other single disease. True, a lot of our worry is unnecessary. "Ah," said an old man reviewing his past experiences on his death-bed, "I have in my long life endured many trials and calamities, but I must admit most of them never happened." Yet I think it is true to say that it is not so much the present difficulty that is so hard to bear, as the less definite trouble about the future, the fears in regard to the unsettled outlook of to-morrow. In the sphere of trade and commerce to-day in many countries of the world, employers, through the decline of trade have been compelled to talk of forced economies and a reduced staff, and not a few great firms and organisations of long and honourable standing have been driven to close their doors. One can imagine what that means for honest self-respecting workers with a job to-day, but afraid of being turned adrift to-morrow. The heart becomes

sick with fear about to-morrow's bread for wife and children. Finding themselves with increasing expenses and diminishing income they try to live their lives bravely and hope for the best, and perhaps few or none of their friends are allowed to guess that they are haunted about this spectre of anxiety. Not only individuals but societies and nations have to pass through the same crises. Modern India and modern England in different ways are faced with grave anxieties regarding to-morrow, whether political, social, religious or commercial, and our statesmen and leaders in commerce and social life, here and in the homeland, have anxieties and perils to face that call for our heart-felt sympathy and earnest prayers. So when we use this sentence of the Lord's prayer we are praying for all sorts and conditions of men, and even for nations, who are anxious and heavy laden, all the true people in the world who are carrying on stoutly, yet at heart are worried by the fear of a breadless to-morrow.

We are here too encouraged to exercise forethought, and not to possess it is to be a poor creature, below the ant and the bee. There is no discrepancy between this petition and our Lord's exhortation 'take no thought for to-morrow,' or as the Revised version rightly has it, 'be not anxious for to-morrow,' or in other words do not worry about it. Experience teaches us that in ways past finding out God does answer this prayer, and He does supply to-morrow's needs of those who trust and co-operate with Him. If we are led into dry lands, there is always a fountain open in the desert, and He will feed us by His ravens ere we shall want. To the life spent apart from God, the evening comes chill and disconsolate, the shadows thicken as the end draws near. To the life with God also the evening must come, but in the tranquil sundown we can see the promise of a new dawn. We are linked in living eternal union with a Father God of infinite resources, for yesterday, to-day and for ever, and whether it applies to body or spirit, to time or eternity, we can always remain assured that working with and resting in Him, our bread shall be given to us, and our water made sure.



Sidelights from the Study of English Prose-Poetry.

(Continued from a previous number.)

(C)

Literary History.

A STUDY of English poetical prose or prose-poetry, even under such an unpretentious and safe title as mere '*Sidelights*,' would remain incomplete without a specific reference to and detailed examination of the personal pretensions and the

actual achievements of DeQuincey, the most acknowledged master in the sphere of this literary art. Yet an exhaustive discussion of this interesting question is hardly possible within the limits of this article. Hence, we shall do well to focus our attention on a few important facts, disentangled from a mass of materials available on the subject—facts such as have an immediate bearing on the study, however brief, of the *literary history* of English prose-poetry in general.

DeQuincey's voluminous prose works may be classified into two groups from the standpoint of style—(a) the first group consisting of his Miscellaneous Writings on matters biographical, historical, speculative, theological, political, economic, critical, literary and what not,—including also the monumental "*Confessions of an English Opium-Eater*," (b) and the second group of "Imaginative Writings in the shape of Tales, Romances and Prose Phantasies, including *Suspiria De Profundis*." The great bulk of DeQuincey's prose compositions namely, the miscellaneous writings, is cast in the mould or fashioned after the technique of what has been called the "Standard Georgian Style," standardised and popularised by Robert Southey; and it is in the latter class of imaginative and emotional prose that DeQuincey attained what has been styled "*Impassioned Prose*" or Prose-Poetry—an Elizabethan revival in the 19th century romantic prose,—though the "*Confessions*" are believed to contain by far the best known specimen of the kind, viz., the "*Opium Eater's Dream*,"* which is as good as a prose-lyric in itself. And it is interesting to reflect in this context on the observation of a distinguished critic like Saintsbury to the effect that "the most famous examples" "of elaborate rhythmical prose," even outside the range of DeQuincey's "impassioned prose" as in Landor and others, "are concerned with dreams," for "dreams themselves are nothing, if not rhythmical." Yet apart from the "dream-fantasies" which are possibly the best known examples of his prose-poetry, rhythmical strain is the prevailing characteristic of DeQuincey's language even in his miscellaneous works, although Saintsbury was more guarded in his opinion in maintaining that the "*Dream Fugue*" and "*The Suspiria*" are the "chief quarries" of DeQuincey's rhythmised prose, while "elaborate rhythm" is "by no means often aimed at elsewhere."

Now the question arises—was this "*impassioned prose*" an innovation or invention of DeQuincey himself, an unexampled and unprecedented species of prose composition started by his genius alone? DeQuincey himself claimed as much, as the principal exponent and practitioner of romantic and impassioned prose in his time. He made no secret of his personal pretensions when he virtually aspired to the unique distinction of being the inventor of

* This prose-lyric may be said to be bounded at two ends as follows:—
 "The scene was an Oriental one And I awoke
 in struggles, and cried aloud, "I will sleep no more!"—*Confessions of
 an English Opium-Eater*.

"modes of impassioned prose, ranging under no precedents that I (*sic*) am aware of in any literature." But this extravagant claim has proved to be untenable, nay, it stands completely demolished in the light of facts, unearthed by critics like Dawson and Churton Collins,* among others.

The colossal grandeur and dazzling picturesqueness of Shakespearian blank verse often does a disservice to his prose, in that this verse is apt at times to overwhelm and intoxicate the mind by its own richness and exuberance to such an extent as to exclude the perception and enjoyment of those subtle elusive charms, those elfin melodies, half-heard and unheard, which pervade much of the impassioned prose of the great Elizabethan dramatist. "What a piece of work is a man!" exclaims *Hamlet* in the bitter agony of his soul; "How noble in reason! how infinite in faculty! in form, in moving, how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals! And yet, to me, what is this *quintessence of dust*? man delights not me; no, nor woman neither." What a tremendous energy of expression these winged words carry!! How every line of this impassioned utterance quivers and throbs with the pulsations of a high-wrought passion, that wrings music out of anguish and melancholy!! And this is the type of *impassioned prose* that flourished in England in the Elizabethan age, which can indeed boast of many prose passages of almost equal splendour and grace. An additional example—and not more than one—may be quoted in support of the statement. Sir Walter Raleigh's noble apostrophe to almighty death is a fairly familiar piece: "O eloquent, just and mighty death, whom none could advise, thou hast persuaded; what none hath presumed, thou hast done; and whom all the world hath flattered, thou hast cast out of the world and despised: thou hast drawn together all the extravagant greatness, all the pride, cruelty and ambition of man, and covered all over with two narrow words: *Hic jacet*." Here is "a purple patch" of poetic eloquence in prose, evoked by the contemplation of the mockery and frailty of earthly ambitions and power and the grim reality of Death, the undisputed ruler of the world. It is impossible in the face of such unimpeachable evidence as to the existence of poetic prose in English long before the time of DeQuincey to credit him with the originality which he seems to have arrogated to himself. Prose-Poetry, or rather impassioned prose is really Elizabethan in tradition and origin. And that it is so is illustrated and established by the contributions of Sir Walter Raleigh, Shakespeare, Sir Thomas Browne, Jeremy Taylor, Milton, and the makers of the Authorised

* Churton Collins rejects the claim of DeQuincey to be the father of *impassioned prose* in favour of Shakespeare. The fact is, however, that "impassioned prose" cannot be fathered exclusively on this writer or that; it came in the wake of the romantic furore of Elizabethan poetry and was in full bloom even before Shakespeare's great dramas. And Shakespeare himself also fell under the spell of this prose-poetry.

Version of the English Bible—all furnishing classic examples of prose replete with poetic eloquence, beauty, and suggestiveness. Further, DeQuincey must have been influenced by these writers and models before him, as he was by Richter's "dream fantasies" in German.

While it is fairly easy to dispose of DeQuincey's pretension as the so-called originator or father of "impassioned" prose and to trace back its lineage to the ancestral stock in the Elizabethan age, it is difficult to measure aright the precise extent of DeQuincey's obligations or debt to his elders, though the fact of his indebtedness to the first masters of English prose-poetry is too patent to deceive the eye of an acute observer and critic of literary standards and styles. Be that as it may, it would be unfair to withhold from DeQuincey his legitimate dues. For was it not he who carried the art of "impassioned prose" to the very acme of artistic perfection and installed romantic prose as a worthy rival of romantic poetry? He not only emulated the excellence of the great Elizabethan prose-poets, but also enriched English prose-poetry with a wealth of rhetorical colour and imaginative magnificence, unsurpassed by any of his predecessors or successors in the field. Prose-poetry seems to have fallen under a cloud in what may appropriately be called the grand Augustan age of English prose. It is a strange fact, nevertheless a fact that rests on the unassailable foundation of recorded history. And the rehabilitation or revival of this art in the romantic age is mainly associated with the genius of DeQuincey, the leader of a second band of pioneers in the domain of romantic prose. How far these revived experiments in English prose-poetry, especially in the case of DeQuincey, were inspired, guided, and stimulated by abstract speculative thought, * like, say, the Wordsworthian theory about the relation of poetry and metre—which DeQuincey also strongly shared,—cannot be precisely gauged or estimated. Nor is it very necessary to enlarge on such barren and uninviting side-issues, however learned and even relevant in themselves.

So far as the main question is concerned, our contention about the Elizabethan pedigree of DeQuincey's "impassioned prose" cannot, however, be seriously disputed at least by those who are

* That theory often played a great part in, nay, often provided the motive force to the literary practice of DeQuincey, is, however, obvious from the abstract theorisings and speculations of this psychologist of prose style. DeQuincey discoursed on "*Style*", "*Rhetoric*", "*Language*" and "*Conversation*" with all the ardour, authority and high seriousness of a literary philosopher and prophet. His preoccupation with English romantic prose was equalled by only Wordsworth's devotion to the cause of English romantic poetry. And it is curious and surprising to observe that while critics and scholars have never tired of studying and scrutinising the Wordsworthian theory of poetic diction and style in all its aspects and bearings, they seem to be hardly aware of the fact that DeQuincey also propounded an almost parallel theory of prose diction and style, not much less revolutionary in thought and conception than the Wordsworthian doctrine.

acquainted with the little-known fact of the general indebtedness of romantic prose to the Elizabethan—taking Elizabethan prose, of course, to be inclusive of the prose of writers like Sir Thomas Browne, who died in 1682, though most of his characteristic works appeared before the Restoration, which witnessed the birth of the standard for modern English prose style. It is interesting to note that the reaction from the Augustan classical prose style of the 17th and the 18th century—a prose style, which, however, at least for once broke loose from the artificial fetters of Johnsonian classicism and shot up to the very peak of romantic splendour and majesty, nay, reached “the nearest to the verge of poetry” in the grand style of Burke,—to the romantic prose style of the 19th century,—this remarkable reaction was heralded and signalled by a renewed reverence and zeal for the buried jewels and treasures of the Elizabethan and seventeenth century prose-poetry. The greatest of the English prose romanticists fell under the spell of this Elizabethan poetic prose and revelled in the admiration of the forgotten but re-discovered riches of the past. Thus DeQuincey was enamoured of the poetic prose of Sir Thomas Browne; and flew into an ecstacy of imaginative joy for a matchless sentence in the “*Urn Burial or Hydriotaphia*.” Coleridge, who called “Gibbon’s style detestable,” was never the less extravagant in his eulogy of “Fuller’s language.” Hazlitt, who was so severe with Dr. Johnson, lavished his praise on Jeremy Taylor. Few people cared to read Isaac Walton’s “*Complete Angler*” and Burton’s “*Anatomy of Melancholy*” till Lamb certified their merits or worth. How much the mind and the art of the author of the “*Essays of Elia*” were saturated with pre-Augustan fancies and humour can alone be judged by a detailed reference to the strange “conceits,” the quaint turns of phrase and tricks of style, which he assimilated and reproduced with such inimitable facility and ease from Browne, Burton and others. All this points to a decisive change of taste for the early Elizabethan and seventeenth century prose—a taste or rather, pronounced partiality, that is to say, for the picturesque and the musical in prose diction and style. And this renewed popularity and vogue as well as deliberate imitation of the early prose writers resulted in what Saintsbury calls the “Revival of Rhythmical Elaboration” in Prose Style—especially in that of the “Colour and rhythm school” of DeQuincey, Wilson (Christopher North) and Landor. In short, the typical styles of some of the greatest romantic prose writers of the nineteenth century, even including the poet Shelley, may as well be likened to a resurrection, as it were, of the buried or hoarded wealth of Elizabethan rhetoric, rhythm, phrase, and imagery, which had sank out of favour in the frigid and pedestrain classicism of the eighteenth century—a classicism that had settled like a paralysing frost, as it were, upon English poetry—not prose—for about a hundred years or thereabouts.

It is almost always difficult and even dangerous to generalise on literary theory and history. Nevertheless, we have not

scrupled to generalise almost at every step in this dissertation on English prose-poetry in spite of the pitfalls and perils of the process. Yet generalisations often tell better than learned statements hemmed in and obscured by a series of far-fetched qualifications and provisoes. It may not, therefore, be altogether undesirable to risk a few more general statements,—based not on mere conjecture but solid fact—now on the literary history of prose-poetry, or poetic prose in English.

The two most momentous movements in English poetic or impassioned and imaginative prose practically coincided with what Professor Saintsbury characterises, in his "*History of English Prose Rhythm*," as "The Triumph of the Ornate Style" of the 17th and "The Revival of Rhythmical Elaboration" of the 19th century. The seventeenth century or more properly the Pre-Restoration Age had witnessed the palmiest days of the rhythmical glory of poetic prose; and the impassioned and imaginative prose of the 19th century was really a lineal descendant of the earlier literary ancestor. And the general course of these literary developments may be traced in brief outline as follows. During the first half of the seventeenth century, or more properly speaking, during the years preceding the Restoration (1660), we meet with two dominant tendencies in English prose style, cultivated by two classes of writers, quite apart from minor individual variations of manner and tone, observable in this particular stylist or that. These two separate groups or schools of writers are distributed by Saintsbury under the two broad headings—"The Triumph of the Ornate Style" and "The concurrence of the Plain." To this classification we may add a fresh distinction which will generally, if not invariably, hold good: the triumph of the Ornate Style seems to have been achieved in the domain of what we may call *emotional or poetic prose; while the concurrence of the Plain prevailed more or less in the region of what we may characterise as *intellectual* or practical or genuine prose.

The Plain and the Ornate flourished almost alongside of each other and were practically two parallel movements in English prose style, leading up to different goals. While the plain stylists like Ben Jonson and Hobbes, among others, paved the way for the Restoration pioneers† of modern English prose style, the Ornate

*Such a writer as Bacon, however, being rightly placed by Saintsbury in the Ornate group, is likely to confound the two classifications with each other, inasmuch as Bacon's prose, most of which is addressed to the understanding rather than to the feelings, is generally *intellectual* in character in spite of its rhetorical quality. But the puzzle solves itself on a careful analysis of certain stylistic facts.

† Dryden (1631-1700), Tillotson (1630-94), Cowley (1618-67), Temple (1628-99), Halifax (1633-95)—these transitional writers, among others—who were all born and dead in the seventeenth century—accelerated the process whereby the old wooden, stiff, and synthetic structure of English prose divested itself, by slow degrees, of useless rhetorical encumbrances, and all the tawdry baggage of poetic imagery, which very often marred and crippled much of the pre-Restoration prose style.

style bloomed into *poetic and emotional* prose of which Milton, Taylor, and Browne, may be taken as the great masters, and Browne again as the greatest of the three. This phenomenal development of prose rhythm and poetic prose in English, so appropriately designated as the "Triumph of the Ornate Style," may be said to start with the Authorised Version of the English Bible (1611)—in a sense the greatest monument of English prose style—with still earlier foretastes in Hooker's rhythm sweeps and Sidney's prose harmonies,—Sir Walter Raleigh, Greville (Lord Brooke) and Donne, and passing through Bacon's austerity and Burton's abandon, to attain the "organ tone" of rhythmical symphony in the prose of the distinguished trio—Milton, Taylor, and Browne. But this concert of prose harmony of the early and late seventeenth century slowly melted away before the cold and calculated advances of physical science and "prose sense,"—which again, is one of the many causes which operated in favour of the establishment of a standard for the modern English prose style,—though the dying echoes of musical prose might be heard as late as the close of the seventeenth century in such works as Thomas Burnet's (1635-1715) "*Sacred Theory of the Earth*" (published both in Latin and English)—a curious prose medley, which throws the sublimities and fantasies of romantic description into the framework of a seemingly scientific treatise. The eighteenth century is pre-eminently the golden or Augustan age of prose—but not of prose-poetry in spite of the presence of exceptional writers like Burke and Gibbon. No wonder that prose-poetry should have become uncommon and rare in an age when poetry meant satire and didacticism in prosaic verse and daring imaginative originality in literary conceptions and styles became the exception rather than the rule. The concert of rhythmical and *poetic* prose was, however, once more revived in the 19th century by the "Revival of Rhythmical Elaboration," chiefly in the prose of DeQuincey, Landor, and Wilson (Christopher North); prose-poetry also markedly manifested itself later in Ruskin's characteristic Ruskinian prose. Nay, this literary type, once revived, could not again perish for want of sustenance in the Victorian Era of Literature, which indeed, shewed quite as much fertility, originality, novelty and richness of diction and style in prose as it did in poetry proper. In fact, the type has persisted on since then, and will endure as long as English literature itself. And such an assertion is amply corroborated and justified by Walter Pater's (1839-1894) crowning prophecy about his roseate picture of the future destiny of "imaginative prose" in his great Essay on *Style*.*

* Pater's forecast of the literary tendencies of the modern age—his prediction about the increasing ascendancy of "*imaginative*" prose—may provoke controversy. None the less, his thoughts and words are instructive enough to be quoted here at length. "That "*imaginative prose*" should be the special and opportune art of the modern world results from two important facts about the latter: first, the chaotic variety and complexity of its interests, making the intellectual issue, the really master currents of the

But to return once more to the early writers, it is hardly possible to examine, within the limits of the space available, the merits and demerits of the individual styles of writers like Raleigh, Greville, Donne, Burton, Bacon, Milton, Taylor, Browne and others. It may only be observed in passing that very fine shades of critical opinion, both of this century and of the previous two, have developed around the prose styles of each one of these stylists, and particularly of the distinguished trio, Milton, Taylor, and Browne, most of whose best prose works appeared before the Restoration. One general statement may, however, be made without being dogmatic, that the best and most typical prose of almost all these writers—with possibly the exception of Bacon (whom Shelley, however, regarded as a poet) and Burton—is really “prose-poetry” or poetical prose of graduated beauty and varied excellence, and, as such, is far removed from the pure, practical, and genuine prose of common use and purpose. Some of the noblest and grandest specimens of this rhythmical “prose-poetry” can perhaps be found in Raleigh’s famous apostrophe to Death—in the conclusion of his *History of the World*—already quoted earlier; in a remarkable passage of Donne, striking for its singular beauty; in many brilliant prose patches of Milton—(like the effective sentence on “fugitive and cloistered virtue” in the “Areopagitica,” which so enraptured Robert Louis Stevenson);—in the tropical beauty and luxuriance of phrase in Taylor,—(two of the best examples of which, I think, are to be found in his *Holy Dying* chap. 1 in the two mile-long, periods on “*Human Life and Man’s Portion*”); and lastly in the two most magnificent and unequalled specimens in Browne, e.g. the finale of the “*Urn Burial*”—(which drew such exclamations of delight from DeQuincey and is so aptly characterised by Saintsbury as “the very and unsurpassable Dead March of English Prose”)—and the conclusion of the “*Garden of Cyrus*,” which has charmed more modern critics and scholars than one. In the prose of Sir Thomas Browne, for instance, such essentially poetical phrases as “Our sorrows are not kept raw by the edge of repetitions;” “there is nothing strictly immortal but immortality;” “time which antiquates antiquities and hath an art to make dust of all things;” man is a “noble animal, splendid in ashes, and pompous in the grave,

present time incalculable—a condition of mind little susceptible of the restraints proper to verse form, so that the most characteristic verse of the nineteenth century has been lawless verse; and secondly, an all-pervading naturalism, a curiosity about everything whatever as it really is, involving a certain humility of attitude, cognate to what must, after all, be the less ambitious form of literature. And prose thus asserting itself as the special and privileged artistic faculty of the present day, will be, however critics may try to narrow its scope, as varied in its excellence as humanity itself, reflecting on the facts of its latest experience—an instrument of many stops, meditative, observant, descriptive, eloquent, analytic, plaintive, fervent. Its beauties will not be exclusively ‘pedestrian’; it will exert, in due measure, all the varied charms of poetry, down to the rhythm, which, as in Cicero, or Michelet, or Newman, at their best, gives its musical value to every syllable.”

solemnizing nativities and deaths with equal lustre, nor omitting ceremonies of bravery in the infamy of his nature,"—such glorious prose phrases, (all taken from the "*Urn Burial*") capture and conserve poetic thought, fancy, and sentiment in a language at once pellucid, flowing and musical.

Now, speaking generally of the stylistic features of such Pre-Restoration poetic prose—taken as a generic type peculiar to the period, the main facts may be summed up as follows. On the one hand, we notice that English prose has mounted to the very apex, the very meridian point of rhythmical accomplishment, accompanied with a most wonderful development of the resources of language; and critics have "enthused" over this marvellous achievement in prose-poetry; on the other hand, we find that the worst abuses and licences of Latin syntactic construction have invaded English prose,—most obnoxiously in Milton, and in Taylor at times also rather palpably, (though Taylor knows much better than Milton how to disguise and carry off the violent jolts and jars of unwieldy sentences under the melodious current of flowing speech); and only now and then in Browne, who is undoubtedly more guiltless in this respect than the other two; and critics again from Coleridge onwards have inveighed against these technical flaws and lapses. Yet the one thing that stands out in prominent relief, as it were, amidst the stylistic beauties and blemishes of these writings is the poetic character and spirit of Pre-Restoration Prose in general. It has the defect as well as the strength of its quality. Prose trenches upon Poetry, and stumbles in its unguarded moments into blank verse, like some Ruskinian and De-Quinceyan passages, and emerges out of verse-rhythm and rhetoric by the tremendous energy of its artistic appeal. The truth about the poetic prose of this kind is best expressed in the following remarks of Lytton on Taylor's style. "There is a great distinction," says Lytton, "between *the art of style* and what the phrenologists call *the organ of language*. In Jeremy Taylor, for instance, we are dazzled by the opulent splendour of diction with which the preacher comes in state to our souls But no teacher of style would recommend as a safe model to his pupil the style of Jeremy Taylor." Why? The answer is not difficult to find, since the practice of such "prose-poetry" is an extremely delicate and hazardous adventure in art, beset with perils, all peculiar to itself. Prose,* voyaging on the high seas of poetry, must needs be piloted by a consummate artist; or it may, by the

* Moreover, it has already been pointed out that such poetic prose or prose-poetry is suited only to the poetic expression of "the high emotional moments" in prose for the purpose of persuasion and entertainment; and that it can scarcely be adapted to the requirements of description, narration, and exposition—some of the cardinal functions of prose—without damage to art and disaster to itself. And here is the key to the solution of the problem of the revolution in English prose style during the times of "the Restoration," which, according to Matthew Arnold and others, "marks the real moment of birth of our modern English prose."

slightest slip or accident, involve itself in an utter shipwreck, or, in plain truth, produce the effect of a mere comedy of words. The mere tiro or neophyte in letters would, therefore, be well advised to keep the temptation of "perpetrating," so to speak, prose-poetry rigorously in check. One may dabble in prose as one dallies with a hobby; but there is no place for the amateur in the domain of prose-poetry. The danger of a descent from the sublime to the ludicrous is no where more rampant than in the sphere of this art. And the grotesque and the bizarre in style often results from a clumsy manipulation of rhetoric and rhythm for the sake of *poetical* effects in prose.

Indeed, it is eccentricities and travesties like these mainly that have led the "puritanic" critic,—I mean the uncompromising stickler for the purity of species in literature—to ask the sophistical question—"Is poetic prose at all a legitimate art?" And the question has evoked replies in both "yes" and "no" from different literary quarters and circles. There is no reason, however, why it should not be considered as a legitimate art in the field of letters, when it is such a profitable and pleasurable engagement for the mind and the heart of man. Again the test of the legitimacy of an art is its success; and more than successful it becomes in the hands of prose-poets like the master stylist, DeQuincey. With them poetic prose naturally rises to the level of the richest product of the highest art in prose style and is not an unnamable "form of literature," as it has been stigmatised to be by some priggish exponents of literary taste. The disreputable charge of a cross-breed, or rather, hybrid, cannot or ought not to detract anything from the intrinsic value of a literary species of proved utility and power, though the species results from an intermixture of two separate strains, apparently different but really one. Botanists tell us that the flora of the world, the vegetable kingdom is daily gaining in diversity and richness through the secrets of the process of hybridisation; and in the world of letters, we have it on the authority of DeQuincey that every literature is doomed to superannuation, if not extinction, unless it is crossed by some other of different breed. The enormous influence and ascendancy of modern English literature, the empire it holds over the minds of men, is not a little due to the equally enormous "foreign debt" this literature has incurred from age to age. Should things be so, Prose cannot sin by courting an alliance with Poetry; and we have observed how there is no organic or radical conflict between the two.

What is forbidden is the reckless adventure of the novice in the thorny path of prose-poetry; he had better be content with writing pure prose, lest he should drag his style to ruin and disaster by travelling along a road on which only masters like a Burke, a DeQuincey, and a Ruskin can move with safety, that is to say, surety of aim and step. Prose-poetry has its practical uses in many spheres even to-day, particularly in the delicate work of translating poetry into prose with artistic success. Nay, if by

"prose-poetry" you or I can and do mean Pater's "*imaginative*" and DeQuincey's "*impassioned*" prose, the future of poetic prose cannot be gloomy in an age when prose well nigh threatens to dethrone poetry from its exalted station of queenly pre-eminence in the world of letters, by reason of its multitudinous and even chaotic variety as well as its appalling, nay stupefying, abundance and weight. Men and women will perhaps increasingly seek and find the pleasure and profit of poetry in prose; and if such is the prospect or outlook before the literary world, Prose-Poetry really bids fair to be one of the mightiest forces of the literature of the world.

B. C. GUHA.

THE HERO OF SHAKESPEARE'S JULIUS CAESAR

The hero of a tragedy—the protagonist of the Greek drama—is, generally speaking, a dominating personality whose fortune is the main theme round which our interests cluster from the exposition to the *denouement* of the play. He is the central figure of the play, generally plays the longest part and towers above and overshadows the *dramatis personæ* by his prominent movement till he pays the last toll of his life to *Nemesis*. Sophocles' *Ajax* and Marlowe's 'one-man' type of tragedies are the best examples to give us an adequate conception of what a hero is from a classical and romantic viewpoint. But Shakespeare's heroes are not magnanimous or malevolent prodigies like *Dr. Faustus* or *Tamburlaine* who bethump the stage with tempestuous strut and swell; his are creations true to the facts of life as they are. There are many Othellos, Hamlets, and Brutuses in the world but hardly one Ajax or Jew of Malta.

Now, in regard to the tragedy of Julius Caesar, many critics and commentators advance the claim of the titular figure to be the hero of the play on the ground that Caesar is the centre of the dramatic interests of the play: the very pivot on which rests its entire importance. They point out that from the first scene to the last the main motive-spring on which the whole dramatic interest is hinged is none other than Julius Caesar: Caesar living and Caesar dead. Against Caesar the foul conspiracy that is to end his life is concocted; against him Cassius whetted Brutus and instigated him to join the conspiracy; him it was that they stabbed in the Senate; his murder it was that called forth such splendid outbursts of oratorical speeches from the glibtongued Antony and stirred the callous hearts of Rome to mutiny and retaliation; his ghost it was that haunted Brutus on the blood-red plains of Philippi and quite unnerved him; and his spirit it was that triumphed in the long run. All throughout the play Caesar's name is on everybody's lips, either in love or in malice, in envy or in friendship; and the wonder of it, even nature is shown to be in active sympathy with him on the eve of his death and labours with portents as if to forewarn him of the calamitous event that he is to face. The 'Tired Caesar'—little better than a paste-board figure—appears to be an object of contempt in the first half of the play, but by a few deft strokes of Shakespeare's dramatic art, the spirit of Caesar—an impalpable, silent, omnipotent force—becomes the dominating power of the tragedy in the second half of the play. His physical weakness and mental delinquencies are more than neutralised by the overwhelming grandeur and awe of his mighty spiritual presence: the Caesar after death becomes more potent and awe-inspiring than the Caesar of flesh and blood whose spirit becomes, as it were, the avenging-angel of his foes and the

guardian-angel of his cause. The tremendous efficacy of his spiritual force is realised to dismay by Antony and Brutus, and when he fails to encounter the *Sturm und Drang* of agony, Brutus breaks forth in pathetic words:

O Julius Caesar thou art mighty yet!
Thy spirit walks abroad
And turns our swords in our proper entrails.

All these considered, have not we sufficient reason to think Caesar to 'be the hero of the play? I think not. Julius Caesar is represented in the first half of the play as a vainglorious swaggerer who is swayed to and fro by the flatteries of the conspirators and the sickly importunities of Calpurnia; he is superstitious, deaf and timorous, supercilious and epileptic. He is kept in the background, the conspirators lead him by nose, read him like a book, and flout him with mock-heroic comparisons. He flits across the stage in the role of a thrasonical braggart, as Hudson serio-comically calls him; and that even for three very brief scenes! And the wonder of it, he quits the stage ere the play is half through. Again, the dramatic interest of the play is equally distributed among the conspirators and Julius Caesar; in the first half of the play we are as surprisingly interested to mark the personality of Caesar in his peccadillos and fatuities as we are busy to notice the motive-huntings of the conspirators. Till the assassination of Caesar our interests are chained equally to Caesar as well as to the conspirators. It is only after his murder that he is elevated to a high place in our estimation by the speech of Antony; but that is for a while, and as we proceed through the remaining scenes of the play our interests are mainly rivetted on the declining fortunes of Brutus and Cassius. We, no doubt, retain great sympathy for Caesar who fell a victim to the foul hands of the conspirators, but our sympathy and interests for him at a moment when Brutus and Cassius are struggling hard for their cause, are certainly not of a graver magnitude than our suspense, curiosity and interest for the declining fortunes of Brutus and Cassius. It is true, that the dim phantom of Plutarch transfigured by Shakespeare into an image of great sublimity and awe, works with tremendous efficacy and charm after Caesar's death and fills in and enriches the tragic conception of the play, but can we for a moment be coaxed to believe that this silent intangible spirit is the hero of the play? Thus, the delineation of the personality of Caesar gives us an 'altogether-ness' of impression that he is certainly not the hero of the play. Moreover, of the 2,440 lines of the play to Brutus is attributed 727 lines, to Cassius 507 lines and to Julius Caesar 154 lines only! A strange travesty indeed! Can he, then, be a hero with less than one-sixteenth part to play in the drama?

Brutus is one of the most noble children of Shakespeare's dramatic art and occupies a prominent place in his portrait-gallery of characters. A loving husband and an affectionate master, a man of culture and art, of music and philosophy, a patriot of immaculate integrity of motive, an idealist of no shallow pretensions, Brutus is the very embodiment of a noble soul; and it is this charming personality and winning virtues that elevate him before our eyes. So much so, that many of the critics are tempted to advance his claim to be the hero of the play more for the beauty and excellence of his character than on dramatic grounds. But let us skim beneath the cobwebs of opinions that have clogged round the subject in order to examine his claims. We have seen before that the dramatic interest of the first half of the play is almost equally distributed between the conspirators and Caesar; and Brutus being a member of the band of conspirators composed chiefly of Cassius and Casca, he certainly does not attract our sympathy and interest much more than what Cassius or Caesar does. After the assassination of Caesar, Brutus' speech elevates him in our estimation, but the effect of his noble speech is immediately washed away.

when the floodgates of Antony's eloquence burst open and for a time Brutus is cast into the shade. During the rest of the play our interests and sympathies are equally distributed between Brutus and Cassius rather than upon Brutus only. Further, after Brutus is vanquished from Rome he sees a ghost and carries on a life of misery and painful suspense and whenever we meet him we see him undone. It is the concluding panegyric, however, uttered by Antony after his death that his character in all its beauty and sweetness breaks forth before us. The magnanimity of Brutus' character is universally admitted, but will this entitle him to the position of a hero in the play? The propriety of dramatic art demands neither the strength nor the weakness of a man's character to entitle him to the position of a hero; what counts much is the amount of sympathy and interest that he evokes and the effect of the part that he plays. Othello, Hamlet, Lear, are heroes in the sense that they chain our sympathy and interests much more than any of the characters of the dramas named after them. But, certainly, Brutus is not the central figure of the play, he is not a dominating personality upon whom the fundamental interests of the play are focussed; we do not notice in him any overshadowing influence or towering prominence that a hero, in its strictest sense, ought to possess. Further, if it be a fact that Shakespeare meant Brutus to be the hero of the play why did he not then name the play *Marcus Brutus* and not *Julius Caesar*? "It is an unjustifiable insult to our great poet," says Michael Macmillan in his edition of *Julius Caesar*, "to suppose that he intended Brutus to be the hero, but refused to give the play the name of Brutus because he thought that the great name of Julius Caesar would prove more attractive to the play-going public of his time." From the above considerations it is clear that Brutus is not the hero of the play.

Then who is the hero? If Brutus' claim is set aside on dramatic grounds, is then the sensualist and voluptuary, the lover of "the Serpent of the Nile," our *bon vivant* Mark Antony, or is the sceptical, gaunt, political Jacobin Cassius, or is the surly, choleric fellow Casca, the hero of the play? We are, in the fitness of things, therefore, driven to conclude that "*Julius Caesar*" is a play without a hero.

RASH BIHARI RAY.
Fourth Year Arts.

THE FERTILITY OF THE SOIL

Soil is nothing but the uppermost layer of the earth's crust and consists mainly of fine particles of rock and other organic and inorganic matter. It is pleasant and interesting, however, to trace the history of the soil and thereby find out its composition. In the first place most of the plains are formed by the mud and stones, carried down by the rivers from the mountains from which they rise or through which they flow. Thus the wearing away of the rocks by means of rivers appears to be the main factor in the building up of land. Secondly, the rocks are liable to break up into pieces on account of heating and sudden cooling. During daytime the rocks get heated to a considerable degree, and as evening sets in a sudden cooling takes place with the rocks, as a result of which the rock surfaces break up into pieces. By such continual disintegration of the rocks soil is formed. Thus it becomes evident that soil is nothing but minute particles of rock. Hence there is every reason to infer from the above facts that the composition of the soil is closely related to that of the rocks and practical analysis has confirmed this inference.

The physical constitution of the soil determines the movements of water, of air and of the plant roots. Water is one of the most essential things for the growth of plants, but an excess or want of its supply is harmful. If the

superficial soil is very fine and contains peaty organic matter in excess, then the rest of the soil may remain impervious to rain. On the other hand too much coarse sand or chalk may keep the soil so open that water rapidly drains away or evaporates. In all these cases the physical condition of the soil is to be blamed!

In the case of the soil consisting of too much clay or peaty organic matter air finds no inlet to the soil and hence the plant roots and the food-making bacteria suffer alike from want of air. The plant roots find it very difficult to make their way through hard and sticky soil, and what is more harmful to them is the water-logged soil, which hardly yields any inlet to air.

The chemical composition shows the amount of food materials present and whether there are any detrimental substances in the soil. It is a well known phenomenon that the greater the range of the roots of a plant, the more progressive and decisive is its growth. And a good supply of water is absolutely essential for the spreading out of the roots. The plants take up their food from the soil with the help of the roots and it is only from a solution that the roots can pick up the required food. Solid particles of plant-food, however nourishing they may be, can never be assimilated by the roots for the maintenance of a plant. So it becomes necessary for the plant to seek its food among the substances soluble in water. As has already been stated, the soil contains various types of mineral matter and of these the soluble substances are mostly the sources of the general supply of plant-food.

Nitrogen is one of the chief foods for plants and it occurs in the soil as nitrates, which are soluble in water. What takes place in the soil is very complicated, but the simplest possible explanation is that by the action of certain bacteria the nitrates are converted into a plant food, the chief constituent of which is nitrogen. As the loss of nitrogen is considerable it once became a great problem as to how to get back the nitrogen for the growth of plants. Of late years, however, it has been found practicable to obtain nitrogen compounds from the inexhaustible store of atmospheric nitrogen.*

Leguminous plants have also the capacity for taking up free nitrogen from the atmosphere. A certain amount of nitrogen is also added to the earth in the form of nitric acid along with the rain. By the action of atmospheric electricity nitrogen and oxygen combine to form nitrogen peroxide and by the action of water upon this nitrogen peroxide nitric acid is formed and falls to the ground along with rain. $(2 \text{ N} + \text{O}_2 = 2 \text{ NO} \quad 3 \text{ NO}_2 + \text{H}_2 \text{O} = 2 \text{ HNO}_3 + \text{N})$

The phosphates resulting from the disintegration of rocks are washed away into the soil and again form another essential constituent for the growth of plants. A considerable amount of phosphates is being washed away by the canals and rivers, which ultimately empty themselves in gulfs and seas. The phosphates will thus be invariably deposited in the seas and one should therefore look to the seas for replacing the land deposit of phosphates and already a fair amount is being drawn from this source in guano, fish meals, etc. The phosphates, which generally occur in the soil, are rock phosphates and bones of animals. Like nitrogen, there is a cycle of phosphates in nature; for the plants take up phosphates from the soil and the animals again get the requisite amount of phosphate for their growth from plants. Finally the decay of these animals means an addition of phosphates to the soil in the form of bones, which are mainly built up of calcium phosphate.

The potassium compounds are also very essential for the growth of plants and they occur in natural soil in abundance. But soils as peats,

* Calcium carbide is heated in nitrogen at 1000°C and the latter is absorbed with the formation of a mixture of calcium cyanide and carbon, known as nitrolim. $\text{Ca C}_2 + \text{N}_2 = \text{Ca NCN} + \text{C}$. Nitrolim is a fertiliser because it gives out ammonia by the action of water on it. $\text{Ca NCN} + 3\text{H}_2\text{O} = \text{Ca CO}_3 + 2 \text{NH}_3$

chalks and thin sands need an additional supply of potassium fertiliser in order to grow even small crops. Besides the above mentioned chemical compounds, there are other matters which are detrimental to plants. There is a considerable controversy about the true name of these substances, for no rigid or experimental proof has yet been put forward, although keen investigations are being carried on in countries like the United States of America and England. But so far as has been discovered, these substances occur in wet soil, poor in calcium carbonate. Some of the investigators term these substances "acids"; whatever may be the real substances, it has been experimentally found out that so-called "acids" can be remedied by drainage, lime and good cultivation. The presence of excess iron and manganese in the soil may be the cause of infertility in some places. Drainage, lime and food cultivation are also found to be beneficial here. An excess of alkali and meagre supply of water may cause a region to be sterile, because the roots of plants cannot make use of a strong solution. Thus it is evident that a good amount of rain is needed if the plants should make a good use of any naturally occurring chemical product. So the infertility arising from excess of alkali may be remedied by drainage (which is a first essential), and addition of gypsum.

Extrinsic factors such as climate, situation of the soil, nature of the subsoil play an important part in the fertility of the soil. It is under certain suitable climatic conditions that the plant residues are converted into the proper plant food. The decomposition of the plant residues is brought about by the action of certain bacteria and it depends upon the temperature, water supply, and also on the amount of calcium carbonate present. It is often found that owing to an excess of water supply, the plants cannot grow up to the expectation and this is due to the fact that, under such circumstances, the activity of the bacteria for decomposing the plant residues is considerably diminished. Temperature and porosity of the soil also determine the rate of decomposition of the plant residues and hence the fertility of the soil. Porosity is one of the chief features of a fertile soil, because it regulates the necessary draught of air and drainage of water.

The situation of a plot is another extrinsic factor which determines the fertility of the soil. Elevation or depression of a plot with respect to its surroundings determines its water supply. The soil situated on an elevated place generally suffers from want of water, whereas the soil in the marshy places remains over-saturated with water and consequently the bacterial activity is much weakened, air finds no inlet into the soil and hence its depression of fertility. Moreover a swampy soil contains a very dilute solution of the naturally occurring chemical mineral substances and hardly any plant can assimilate the requisite amount of food for its growth from so dilute a solution as that.

Having put forward the chemical as well as the physical composition of the soil and the extrinsic factors of a particular soil, it is but meet that the methods of improving its fertility should be discussed at this point. The depression of fertility of the soil is due to its physical constitution, it may be improved firstly by the addition of coarse sand and calcium carbonate and good cultivation where the soil is impervious to rain; secondly by the addition of sticky organic manures, where the soil is too porous for the rain to remain in it.

The sediment of river water has been known to be as one of the best fertilisers for ages. By the addition of sedimentary mud the soil is not only rendered porous, but its chemical composition is also developed. The sediment of river water is nothing but fine particles of sand containing a fresh charge of mineral substances from the rocks, and it is the presence of these chemical compounds that chiefly accounts for its fertilising capacity. Areas of land suffering from infertility, are sometimes left to flood without any cultivation so that fresh alluvial deposits may settle on the fields. Hereby the

fertility of the soil is increased to an appreciable degree. Economically this is only practicable when the area is within the natural limit of the river flood. If the area is a large one, lying within a little distance from the limit of the river flood, it may be possible to convey the flood to the area by means of canals. In some cases it is more economical to carry the alluvium from the river by means of carts, railways, etc., and add it to the soil.

As regards the improvement in the chemical composition of the soil, which is by far the most important work for any kind of soil it becomes necessary first of all to ascertain the chemical compound which is lacking in the sample. If the soil is found to be lacking in nitrates, nitrolim is one of the best fertilisers to be used; for, as has already been indicated, it is converted into ammonia, when acted upon by water and this ammonia can be directly utilised by the plants. The amount of nitrogen may also be increased by addition of nitrate of soda, organic substances such as farmyard manure, guanos, etc.

Most soils contain an insufficient quantity of phosphates to satisfy the requirements of large crops produced by the modern farmers; frequent addition is therefore necessary, especially under conditions of high farming. Phosphates are generally supplied in the form of bones, guanos, basic slag and rock phosphate.

Lime has a two-fold function in developing the fertility of the soil. By the action of lime various injurious insects and bacteria of the soil are destroyed and secondly, by the action of atmospheric carbon dioxide on slaked lime calcium carbonate is produced and this calcium carbonate accelerates the fertility of the soil. Sometimes the farmers of Bengal set fire to the dried grass and straws in the field after having removed the crops. The ashes of these straws serve the purpose of a good fertiliser, because they contain phosphate carbon and a certain amount of alkali.

The extrinsic factors of a soil, which play an important part in the fertility of the soil, sometimes need improvement. Swamp and other low lands, where the accumulation of water is greater than is necessary for the growth of plants, can be converted into great fertile lands through proper drainage systems and by adding lime or calcium carbonate and coarse soil. In fact the reclamation of large tracts of marshy places affords an interesting instance of this type of problem. A vast unhealthy waste of marsh and mere in Lincolnshire has actually been transformed into healthy agricultural land and has been made to produce food of considerable value. The districts lying in the south of Calcutta present another instance of reclamation of waste land by means of a proper drainage system. Here a network of canals has been constructed and there is a number of lock-gates connecting the neighbouring river and these canals. By means of these lock-gates water can be let out or taken in at pleasure. At the present time the cultivation of rice is most successfully carried on in these districts.

N. K. MUNDLE.
B.Sc. 4th Year Class.

THE NEGLECTED PROFESSOR

I have heard more than once people saying that Serampore has much to contribute towards one's mental and spiritual up-building. Naturally the hearers (I am no exception) would try to discover how far this statement is true. Although I have not gone very far in my discovery, I must confess that the College staff tops the list of the manifold means which Serampore adopts in edifying our minds and souls. But it has been always a cause of wonder to me why the *College Chronicle* does not take any account of a certain Professor. Possibly, the Editor tries to show that our College does not blow its own trumpets and that is why an apparent neglect is shown

towards Dr. Mosquito, one of the leading members of the staff and Principal of the Malaria Institute. I feel that here I have got an opportunity to give this professor (I am not sure if he is member of the Faculty) the honour that is his due.

Besides the two above-mentioned offices, he is also a typical Warden of the hostel. Even in our lonely midnight hours he is good enough to deny himself, his time and energy, and to give us his company. One night, as I was sitting in my chair with my legs down on the foot-stool, and the eyes casting very anxious and attentive looks upon Adams Brown, Ph.D., D.D., our Theologian, unknown and unseen came Dr. Mosquito and gave me a sudden bite on my leg. Both my legs, were at once flung up and they rested on a chair. A few minutes later I sat at ease and fell into a deep reverie. From the east and from the west, from the north and from the south gathered round me a host of choristers headed by Dr. Mosquito. They filled my ears with their sweet music and *aha!* I thought, I was no whit inferior to Adams Brown and that the music was in my praise and honour. But alas! this was not all; shortly after, they began giving me bitter, unbearable, and unnumbered—(please excuse me, I do not want to mention the word). I am afraid, they might have eaten up my cheeks. In utter despair, I said to Adams Brown, "Goodbye Dr. Brown! Not for me to be a theologian like you," and I retired to my beloved bed.

Luckily or unluckily my curtain had gone as guest to a friend of mine. This made it all the more easy for Dr. Mosquito to find his way even to my place of refuge. To cover the body is become an abomination to me in these days and hence he had a fearless and unhindered feed that night. I was awfully restless. I got up, lighted the lamp and tried to kill him. He had brought with him a countless host, so that the more I tried to kill them with my hands, the more did my hands give them the welcoming clap.

I again took my poor vacant chair, at a time when it never expected me to renew my chat with my good friend Dr. Adams Brown. "Ah!" said I in a short time, "the world is not the place for me, it is better to die than to be preyed upon by others," for behold there were numbers of M.D.s; D.D.s, and LL.D.s; all of them from the mosquito tribe. I am sorry, though they were doctors, they had no sympathy for others. Well, what was then left for me to do, but to press on with Dr. Brown. I am glad I succeeded in doing the bit of Dr. Brown's theology I was entrusted to do that day.

Privately, the following night, I enquired, "Well, Mr. Mosquito, what do you mean by teasing me, rather trying to eat me up by your never-ending pernicious bites?"

Calmly and quietly he then whispered into my ears, "My boy, have you not heard Mr. P. O. Whitlock saying 'You are constantly to bear in mind that you are at school and college to fit you better for life?'"

"What of that?" said I in an angry tone, "Does your bite in any way endorse this saying?"

"Certainly," he said, "This is the way I am preparing you to face the life you are just going to enter on. Do you remember that I came to you four times?"

"Yes," was my reply with a contemptuous look, "once at the beginning of my study." Instantly he added "This was to let you know how crooked and rugged the way of life is and also to warn you to be resolute, well-determined, well-disciplined and cautious. There is no way to success, no, not one in any of the multifarious departments of life, which you will find safe and smooth. Be prepared therefore to go your way and leave not your instruments behind."

"But did not you come again, when I was fancying that I had become an Adams Brown?" I asked.

"Quite so," he replied, "But then I came to wake you up from your

deep reverie. In your life, more than once, you will feel as though you have overcome the difficulties and have obtained the long desired end. But be not deceived, that is not the end. From right and left will the critics gather round you and throw you into confusion. The music means that many will come with their hypocritical praises to bring you into the accursed seat of pride, the surest way to fall. Many others will try to lead you astray by all their foul devices to drown you in the great ocean of despair. But take care not to give up hope and courage."

"You came again," I said "when being annoyed with your bites, I retired to my bed."

"Yes, you've rightly remembered," he added, "then I came with the message that in your life so many times you will have to be disheartened, annoyed, discouraged and vexed. In a fit of anger you will give up courage and will become passive and dormant. Remember that idleness is the source of all evil. If you fall into the hands of your adversaries, they are sure to make your life an empty dream. Rise up therefore, be up and doing, take heart and fight the good fight. You are not born to sleep and slumber. Try to leave behind your noble foot-prints on the sands of time."

"And Sir," said I humbly, "What could your last visit mean?"

"Well, then I came to you for the fourth time and that never to depart. This is to show you that temptations and trials will follow you right up to the end of your life. Right and wrong will fight against each other, making you sometimes unable to decipher the one from the other. You might sometimes be possessed even by insanity in your serious attempts. But if you fear and keep waiting for the departure of these malignant evils, I am pretty sure you will breathe your last before you will have got an iota of your desired end. Be bold and brave therefore to stand against any attack whatsoever. March on and on expecting great things from God and attempting great things for God.

Shrink not,—

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back through creeks and inlets making,
Comes silent, flooding in, the main."

I gave my friend a long salaam, full of gratitude saying, "Dr. Mosquito, with all your bitter bites I shall remember you and your words throughout my life."

J. P. TIGA.
B.D. Second Year.

THE NOTE OF MELANCHOLY IN ENGLISH POETS

No poet, who has allowed his self to be mingled with poetry, has been able to keep away the melancholic tone which pervades the general poetic atmosphere in which he lives. The history of English poetry teems with innumerable illustrations of men for whom 'poetry baked no bread' and who were born apparently to feed on the excellencies of their poetic performances. Thus to enjoy a feast in the mind, many a poet perforce suffered a fast in the flesh and being in the hard grip of 'chill penury,' sang more of sorrow than of joy. But it must not be supposed that poverty was always responsible for the pensive note of the poets. In some cases, it was due to the diseased mental organism of the poet, as for instance Cowper. Some others, however, took a fancy to turn melancholic occasionally, e.g., men like Byron, while a poet-like Shelley gave himself up to sorrow, largely because of the

immense wrongs that he felt were done to him by society and the law of the land. But the melancholic tone is more poignant among the Romanticists and their precursors than in their predecessors. The poets of the previous epochs were more or less of the L'Allegro type of mind who would fain welcome joy and banish melancholy. But when the great tide of Romanticism swept over England, melancholy was in the air. A criticism of the poems of these melancholic Romanticists and their forerunners will bring out the point clearly.

Let us first turn our attention to Collins. Collins was of a sensitive and an ill-balanced temperament. So the very few poems he produced were quite characteristic of this shyness of mind, and bore ample testimony to a natural melancholia to which he proved a life-long prey. Thus in his "Ode to Evening" we find this tone dominant in lines which describe the advent of evening:

"The pensive Pleasures sweet,
Prepare thy shadowy car."

Again in his "Ode to Simplicity" we find him mourning over the borrowed performances of the then English poets and he sings

"No more in hall or bower
The passions own thy power."

Next when we turn to Gray, we can best describe him in his own words,

"A youth to Fortune and Fame unknown;

And Melancholy marked him for her own."

Gray was, above all, a pensive moralist. His pessimism in a great way robbed the real genius of his poetry, for in most of his poems we find Gray in the garb of a deeply melancholic man. Thus when we turn to his "Ode on the Pleasure arising from Vicissitude" we find him lamenting at the peevish folly of man for

"'Tis man alone that joy descries
With forward and reverted eyes."

Again in one of his most famous odes, viz.; "Ode on a Distant Prospect of Eton College," perhaps the height of his melancholic tone is reached, when he says,

"Since sorrow never comes too late
And happiness too swiftly flies."

But poor Cowper is certainly to be pitied. His nervous disorder and the resulting melancholia are clearly manifest in his writings. The weak poet however could not help the melancholic notes which crept into his poetry and so he cried:

"The howling winds drive devious, tempest tost,
Sails ripped, seams opening wide, compass lost,
And day by day some current's thwarting force
Sets me more distant from a prosperous course."

He was like his 'Castaway,' thrown overboard and plunged in the midst of tempestuous waves or perhaps worse, for as he says,

"But I beneath a rougher sea,
And whelmed in deeper gulfs than he."

So much about the precursors, but when we direct our attention to the Romanticists proper, we find melancholy the very essence of their poetic genius. Byron, Keats and Shelley, the great celebrities of the Romantic age, took a fancy on their part to record in their poems the ravings of that morbid, dejected mental agony through which they were dragging on their earthly existence. Thus Byron revelled in the luxury of grief and most of his verse-tales have heroes who are given a theatrical pose, and the first glimpse that

we have of them leads us to the belief that they are gravely brooding over either an inglorious past or a dark future. Again there is a sweet aroma of pathetic expression in his admirable poem composed at Missolonghi, which was the swan-song of his poetic genius.

"If thou regret'st thy youth, why live?"

And when we come to his "Manfred," "the imaginative product of self-expression and personal experience," the soul of Byron thirsts for "oblivion—self-oblivion." Let the past with all its bitter reminiscences be blotted out of his memory and buried with the dead.

Let us pass on to Wordsworth, who though a very optimistic poet, could not help imbibing the spirit of the age.

"We poets in our Youth begin in gladness

But thereof comes in the end despondency and madness."

Finding no harmony between Man and Nature and the Demon of his poetry, he was totally upset in his "The World is too much with us" where he recorded his protest against the excessive materialism of the age:—

"The sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune."

When we come to Keats we are reminded of a beautiful youth overshadowed with a cloud of sorrow. 'O that something fortunate,' he cried in the closing months of his life, 'had ever happened to me or my brothers!—then I might hope,—but despair is forced upon me as a habit.' Family troubles such as his brother's death and his own consumptive disease wrung out of him the finest poetry in the English language but withal vibrating with a sad tone; in his "Ode to Nightingale" he mourns over the transitoriness and misery of this material world.

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"Here, where men sit and hear each other groan;
Where palsy shakes a few, sad, last grey hairs,
Where youth grows pale and spectre-thin, and dies;
Where but to think is to be full of sorrow
And leaden-eyed despairs."

But in Shelley, the most idealistic exponent of the Romantic creed, we find, perhaps, the consummation of this melancholic tone. According to Schlegel, Romantic poetry is full of ardent passion and infinite aspiration of the poet's soul and deals with yearnings deep and nameless, in a dim, mysterious and suggestive way indicating by significant touches man's vague kinship with the Infinite and his tremulous unrest due to his being unsatisfied with a definite object of a formulated desire. This view finds the truest expression in Shelley's verses. Shelley is always "a dying lamp, a falling shower, a breaking billow." He thinks that the joys and glories of the world have been taken away from him for in his "Threnoes" he bursts forth into a piteous lamentation:—

"O world! O life! O time!
On whose last steps do I climb.

.
.

Out of day and night
A joy has taken flight."

In his 'Adonais,' Shelley mercilessly denounces his own person and considerably under-rates his own nature and power when he says—

'Midst others of less note came one frail form
 A phantom among men, companionless
 As the last cloud of an expiring storm
 Whose thunder is its knell.

.

A pard-like spirit beautiful and swift
 A love in desolation masked—a power
 Girt round with weakness."

Thus we see that melancholy is one of the dominant notes of Romantic poetry. A sense of longing and of loss, which so many Romanticists have exulted in, is diffused over some of the sublimest songs without which no anthology of poems is complete. Across the heart of the Romantic period might be written in bold letters the following lines of Shelley, which represent the far-cry of all Romanticists:—

"The desire of the moth for the star,
 Of the night for the morrow,
 The devoion to something afar
 From the sphere of our sorrow."

JYOTISH CHANDRA GHOSH.
Fourth Year Arts.

CHARACTERISTICS OF STEVENSON'S ESSAYS

The characteristics of Stevenson's essays are in general characteristics of manner rather than of matter. So the criticism of his essays will evidently be a criticism of his style. Bacon is pre-eminently the father of the English essay. His essays are packed with thought. His essays are pregnant, extremely laconic, pithy, curt and morally tonic. Every pretty line of his seems to have been written in bold diamond type. The next stage of essay comes with Addison and Steele. They wrote with a deliberate and flowing elegance. The essay was beautifully shaped in the hands of Hazlitt and Lamb. Hazlitt has virility, strength and an egoistic note and simplicity, while Lamb is remarkable for metaphysical insight, a weird supernatural touch and subdued humour. The next and last stage is reached with Stevenson. His essays are marked by the following characteristics:—

(1) Self-revelation—

In his works, be it in the novels, the romance, the short stories, the poems, or the essays—the figure of Stevenson the man looms large before us. His essays bear the mint-stamp of his personality. We feel in our heart of hearts that Stevenson whispers to his readers—"This is my idea; take it or not, as you please"—and smiles all to himself when we break our sides in laughter and rack our brains for the solution of a problem. It was a conscious effort on his part to make himself the central object in his essays. Stevenson like Lamb did not write for antiquity; "he wrote with conscious and anxious literary finish essays which had as their object the conveyance in an alluring manner of his own predilections." He made it a "marketable commodity." Indeed, his essays are milestones on the roadway of his life and from them we can learn that Stevenson was

"A deal of Ariel, just as a streak of Puck,
 Much Antony, of Hamlet most of all,
 And something of the shorter Catechist."

(2) Lucidity: Clarity—

In spite of all the pageantry of style, Stevenson is never obscure or ambiguous. He is always clear and lucid and it is his *naïvete* that is one of

the most important characteristics of his essays. An amount of artificiality, no doubt, has crept into his style but it has not tampered with the clarity of expression. Allusions and references here and there raise their heads and confront us as we go on, but that is for a moment; we seem in the next moment to float at ease on the crystal stream of his lines. Clarity and lucidity are the watchword of Stevenson the Artist. He selects from his armoury words and phrases that will sound harmonious to the sense and make an impression on the readers by their simple charm and native grace.

(3) Gracefulness and charm—

The essays of Stevenson (especially those that were written in his later years) are a filigree work of great beauty and charm: the beauty not of matter but of manner or style. Stevenson's essays are picturesque, graceful and charming and their beauty lies most in the skilled workmanship of Stevenson the Artist. He seems to have been at enormous pains to pick out words and phrases that flattered his taste by their beautiful appearance. He seemed to have scoffed at expressions ugly and crude that would have at random flashed across his mind or vented themselves into utterance. Who would fail to notice the charm of the line—

"To marry is to domesticate the rebfording angel." ?

(4) Compression—

Stevenson is never prolific or redundant. He writes what he wants to say and that in a pointed way. His sentences never run three-feet-six inches with cumbrous bag and baggage of rhetoric. His words and phrases are divested of Johnsonian elements; his style, in a word, is compressed and concise. But the compression does not originate from wealth of thought like Bacon but from the well-chosen, fine-cut words and phrases and balanced and concentrated sentences.

(5) Poverty of Matter—

'Manner first and matter afterwards' is the key-note in his essays. In his essays we meet with no prodigies of thought. He builds no Tower of Babel of ideas and ideals. They have neither height nor depth neither length nor breadth. They reveal no moral grandeur, no inspiring element, no ethical restorative and have no tonic effect. In his conscious attempt to cull words and phrases that flattered his taste by their pictorial beauty and grace he has lost sight of the subtleties of human emotions, the eternal realities of life and the world that haunt the brooding mind, the blessed amenities of life beyond the grave, the sublime grandeur of spiritual life. For lack of these, his essays are a little more than pretty little dolls dressed for an airing. They look nice, dress nice, sound nice, speak nice, but contain very little to wear them long. When stripped of their paraphernalia, the sentences present nothing more than copy-book maxims; when robbed of their tinsel and embroidery they stare at us with their didactic moralisings. When analysed critically they appear to be commonplace truths. In this respect his essays are inferior to those of Bacon, or Lamb or Hazlitt or Montaigne.

(6) Sense of Humour—

An undertone of humour is another prevailing note in his style or what Lord Rosebery terms a spirit of irony of the most exquisite kind. "It is the dramatic, realistic power of imagination," says he, "added to the style and the spirit of cumbent irony which pervades Stevenson's works that has raised him head and shoulders above his fellows."

(7) Touch of Romance—

Stevenson has received the after-glow of the romantic sunset and the sunburst of realism full upon his face. In his novels, stories and tiny little verses we catch the glimpses of romance as well as of realism. Stevenson's genius was a mixture of romance and realism.

(8) Lack of Vitality—

What strikes us much after reading the essays of Stevenson is his want of virile strength and energy. Enthusiasm he has, energy he has; but they

border on timidity and nervousness. An invalid as he was all his life, we ought to expect in his works, the stamp of morbid temperament or peevish sentimentality. But neither in life was he ever morbid even in his moments of nervous prostration, nor do his works reveal such a temperament. His essays lack fire, passion, energy, and in their place we have didactic moralisings. We read his essays but to hear Stevenson the preacher and moralist sermonising.

SAMBHUNATH MUKERJI,
Fourth Year Arts.

WHAT IS POETRY?

"Poetry is something divine. It is the centre and circumference of knowledge."

Poetry is imaginative reason. It is the natural impression of any object or event in which imagination and passion are brought to the aid of reason. It is the universal language which the heart holds with Nature in unutterable sympathy. It is the language of imagination and passion; it is the voluptuous effusion of "winged fancy." Love sheds her "dews of inspiration" on it; Thought turns it into shape and Fancy puts a delicious veil over it.

"If Thought and Love desert us from that day
Let use break off all commerce with the Muse."

Poetry rouses our inward moral and spiritual vision and braces the conflicting heart-strings. It uncurtains the common-place prosaic drapery and the airy shapes apparelled in robes "more real than living" stand revealed under the "mind's internal heaven."

"The poet's eye in a fine frenzy rolling
Doth glance from heaven to earth, from earth to heaven,
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them into shape, gives to airy nothing
A local habitation and a name
Such power hath strong imagination."

Poetry is an imagination of Nature. It is the high swollen tide of harmony that lulls the senses into a deep oblivion of the hums of the "low world," and with its golden cadences and undulations dissolves our whole being into ecstasies. Bacon defines poetry as that "which raises the mind and hurries it into sublimity." A poem is something coming to bloom that enlarges and expands the mind, refines the thought and imparts a health-giving bracing flavour to our whole existence.

"More and more mankind will discover that we have to turn to poetry to sing us a soothing lullaby to console us and to sustain us."

The idea of Poetry is associated with the idea of the beautiful, the pure, the flowery and the glittering. Wherever there is a milky sense of concordant beauty as in the motion of the wave of the sea, the whisper of breezes, the "fair pledge" of a flower bosomed in a bowery bed, the "buds and bells of May," the voluptuous brilliancy of summer, the silvered snow of winter, the "youthful season" of spring—there is poetry. Poetry is our life-stuff, life-blood. He who has no respect for poetry has no music in him. He is out of tune with the rhythmic flow of this external nature. Poetry is the heightened eloquence, the high-raised tone that we can give to our conceptions, vulgar or magisterial, real or fantastic. "The two worlds of reality and fiction are poised on the wings of Fancy."

Thus poetry humanises our conceptions with a glitter of reality. "Poetry," as Wordsworth says, "is the impassioned expression in the face of every science." Poetry interprets Life and Nature. Emerson says

"When the poet sings the world listens with the assurance that now a secret of God is to be spoken." Poetry reconciles by a higher religion the individual heart with the universe. It gives man a "satisfying sense of reality." It reflects in a soft and sober interpretation the subtle complexities and entanglements and unravels the riddles of the universe with a magical felicity of reality. Poetry is an evanescent thing, a fleeting condition of mind, "amenable to submission." We may say with Shelley that poetry is the record of the best and happiest moments of the happiest and best minds. It is a transitory ecstatic inspiration that flows from the sacred spring that "wells beneath the secret inner shrine."

NIHAR RANJAN MUKERJEE.
Third Year Arts.

COLLEGE NEWS AND NOTES

The number of students at present on the College rolls follows:—

H.T.D.	...	...	32	
V.T.D.	...	..	6	
Arts and Science:—				
Inter. Arts	...	100		
Inter. Science	...	136		
B.A.	...	68		
B.Sc.	...	55	359	Total ... 397

University Results for 1926:—

B.A.	...	{	12 Passed out of	18
			2 Honours	
B.Sc.	...	{	18 Passed out of	40
			4 Distinction.	
I.A.	...	24	Passed out of	44
I.Sc.	...	31	" " "	60

The new session and the new year bring us to another land-mark in our life history; we stand at a point where we can contemplate and review by looking forward and backward. It should be our ambition to build on the good that we have done during the past year and at the same time earnestly endeavour to avoid its errors. The staff and the students looked cheerful and fresh after their vacation and it is to us a promise for fresh endeavour to make this year a successful and a prosperous one. Next year we observe the Centenary of our Charter and we hope that at that time we will not be satisfied only with the remembrance of what we got a hundred years ago, but we shall also have the pleasure of celebrating a year marked with the greatest progress and highest achievement in the long course of our history.

There have been a few changes in the College staff since the appearance of our last issue. Rev. J. Drake has left us and Mr. S. N. Roy, who was on leave during the last year returned in the beginning of this session only to go away, after a stay of two months with us, to Dacca University where he is, we hope, in a sphere of greater usefulness, with better prospects. Prof. B. C. Mukerji, M.A., who was appointed a member of the Faculty by the Council in England, joined us in June and we take this opportunity of giving Mr. and Mrs. Mukerji a hearty welcome to the College. We wish Mr. Mukerji long years of useful service in his own *alma mater* and in the place which has become his second home.

Dr. Carey's birth anniversary was celebrated as usual on the 17th August. At 7 o'clock in the morning Mr. Angus conducted the memorial

service in the College chapel. After the service there was a procession to Dr. Carey's tomb accompanied with the singing of Bengali and English hymns. Flowers were laid and prayers offered at the tomb. Later on during the day Mr. Rawson spoke on Dr. Carey's life-work especially dwelling on his educational activities. It was Carey's ambition to set going a system of education in India which not only had all the best out of Western learning and culture but also the cream of Indian thought and learning.

In the evening there was a "social" in the H. T. D. Common Room when there was a large attendance of students and staff. A very interesting programme was followed including speeches from the Christian Staff and students. The Doxology was sung in 19 different languages which is 4 more than last year's.

Among our visitors this session was Mr. Phillip Rala Ram the brother of Rev. A. Rala Ram of Allahabad. He came in connection with the C. E. Society.

In the second week of August we had the privilege of listening to a series of helpful and interesting lectures on "The Quran" by the Rev. L. Bevan Jones of Dacca. Ten days later we had the pleasure of welcoming in our midst Rev. H. M. Angus of Barisal, who is an old member of the H. T. D. and who has recently been devoting his time to Islamic Studies in Cambridge and Cairo. He spoke to us on "The Life of Mohammad." We thank the gentlemen very heartily for the helpful lectures they delivered and hope we shall have the opportunity of listening to some more when they visit us again.

Scouting has begun much earlier this time and the College Rover Troop under the leadership of Mr. Ratnaik are at present engaged in collecting money in aid of the Midnapore Flood Relief Fund. We wish the Scouts a successful year.

Eight new members have joined the Higher Theological Department this year making a total of 32. A social was held in the beginning of the session, under the auspices of the brotherhood to welcome the "Freshers" who as usual come from various parts of India. We extend the Freshers a hearty welcome.

Our hearty congratulations to Mr. K. C. Kar, Lecturer in Physics, on his attainment of a doctorate in Science of the Calcutta University.

M. A. Q. DASKAWIE.
B. D. Second Year.

KING'S HOUSE HOSTEL

Our Hostel started the new session with fifteen members on its rolls and Prof. C. E. Abraham, M.A., B.D., as our Warden. We heartily welcome Mr. and Mrs. Abraham into our midst.

We have been planning to have a series of religious meetings every Saturday evening from the middle of the last month in the hostel. These meetings are open to the members of the other hostels also. The first meeting was held on the 21st August when Professor B. C. Mukerji spoke on the life of St. Francis of Assisi. The next came off on the 28th August and Mr. Samuel Bose, B.A., of Customs House, Calcutta, gave an interesting lecture on "The religious life of England." In the third meeting Dr. Watkins was the speaker and the subject "Martin Luther."

On the 4th September we had our Hostel Social. We staged three scenes from D. L. Roy's "Chandra Gupta," and a comic sketch entitled the "Dumb Show." I am glad to say that Mr. A. Mullick and Mr. A. A. Biswas who took the parts of "Chanakya" and the "Pandit" respectively in the above sketches were highly successful in their performances. We had two speeches, one from Dr. Watkins, our Warden for the last year, and

the other from Dr. Howells, and both were very interesting, entertaining and helpful.

We regret very much to report that one of our members, Mr. Manmatha Biswas, has been laid up with fever for the last two months. He is at present in the Medical College undergoing treatment for Kala-zaar. We are also sorry to say that our Sub-Warden, Mr. J. N. Sircar, has left for home some days back, because of his father's serious illness.

In conclusion I wish to say that though we are passing through misfortunes and difficulties we are, on the whole, cheerful and happy.

P. K. BAROI.

BENGAL S.C.A. CAMP, MIDNAPORE, AUGUST 27th-30th

There were fifteen of us who started for Midnapore on the 26th evening; at Howrah about 35 other students from Calcutta joined us. We reached Midnapore at about 4-20 a.m. After putting our luggage in a big bullock-cart supplied by the Mission there we marched on for "our camp." The American Baptist Mission very generously arranged our stay in their Girls' school which they had got vacated for the purpose.

According to the routine we had meditation from 7-30 to 8-30 a.m. and we had some very valuable lectures by different speakers. On the first day Professor B. C. Mukerjee of our College was in the chair. He reminded us that the success of the camp depended on our co-operation and told us about some past camps. Mr. John Kellas of Scottish Churches' College delivered a very helpful speech on "God's purpose in Jesus."

From 8-30 to 9-30 we had Bible study circles. We had eight groups of 10 members each. We began our readings from Ephesians, Chapter I, and were at liberty to ask any questions which arose in our minds. We dealt with many difficult problems such as, predestination, 'the purpose of God in Jesus,' death and resurrection, etc.

At 9-30 we had united intercession and from 9-30 to 10-30 we had the 'social series,' i.e., discussions, in which one selected speaker read a paper which formed a basis for discussion. On the first day the subject was "Patriotism" and Mr. N. C. Ghose was the speaker. At first the topic was on Indianization of the Church; gradually the subject changed from Indianizing the Church to Christianising India.

At 11 a.m. we took our breakfast all sitting in one line. Then from 11-30 to 3-15, we took rest or read some books borrowed from the book-stall.

From 6-30 to 7-30 in the evening we had devotional services. First night the subject was 'Temptation.' After this we had our dinner and then family prayers at 8-45. At 10-30 the lights were out.

On Saturday in the meditation period Mr. Charles Muthaiya delivered a speech on God and Human Nature. In the 'social series' Mr. N. A. Sircar, M.A., read a valuable essay on 'Friendship' and chiefly emphasised the importance of Christian charity and friendship through and within the Love of Christ. From 6-30 to 7-30 p.m. we had a devotional meeting when Dr. Ewan spoke on 'Victory.'

On Sunday morning almost all of us attended the morning service at the Bengali Chapel there. Professor B. C. Mukerji conducted the service and our Vice-Principal, Rev. J. N. Rawson, delivered the sermon on 'The Diverse Opinions about Christ's Person.' Even to-day Jesus is asking us the same question. What is our answer? Let each one of us be like Peter and acknowledge Him as the Saviour of us all. At 9-30 Mr. Paul Jones delivered a speech on 'The Working of the Spirit.' At 4-30 p.m. that day all the camp members were invited to tea by Mrs. Long where we

had a very enjoyable time. From 6-30 to 7-30 in the evening Mr. Rawson spoke to us on 'The Living Christ.'

Next morning Bishop Pakenham Walsh spoke on the "Call to the Church." After the Bible study circles and prayer a business meeting was held in which reports were read by the officials of the camp and a representative from each College spoke about the work of his College Union.

At night Rev. J. N. Rawson continued his sermon on "The Living Christ." He showed us the connection between the Living Christ and the Living Church. After dinner and prayers we started for the 'down train' which was to bring us back. We were very sad to break up camp and to part from the camp-friends so soon. We look forward to the next camp and hope that we shall all meet again.

JUSTIN PAUL,
1st. Year Class.

SOME IMPRESSIONS OF THE BENGAL CHRISTIAN STUDENTS' CAMP

The 18th Annual Conference of the Christian Students of Bengal was held this year at Midnapore from August 27-30. The choice of the place was a wise one: it was the A.B.M. compound which is situated midway between the Midnapore Railway Station and the town proper. The compound is a very spacious one with many shady trees and turfy green grass, away from the bustle of a city life, forming a really fit spot for quiet meditation and religious exercises of mutual heart to heart fellowship—the sublime and holy fellowship of man with man and of man with God.

Thus assisted and inspired by the natural forces around us, our life over there was greatly enriched. When nature around man seeks to help him, how can man fail to influence and elevate his brother-men! As in previous years, the camp drew its representatives from almost all over the vast country of India and from Ceylon and Burma as well. We were about 70 in number with nearly as many different tastes: but that which is human and Christian in us truly bound us all together into one harmonious body, sinking into nothingness all superficial differences of rank, denomination and colour; and made us feel our oneness with our common Head. The presence of a band of Hindu students and their lively interest in the camp has been a source of inspiration to us. May God work in their hearts more and more! The characteristic feature of the camp has been the active part played by the students themselves in it. Half the meetings were conducted by the students; and they took a prominent part in the business, discussion and Bible-study meetings. This, I believe, is a hopeful sign of the great future of the youth of India that is soon to dawn. The modern College student is not behind the progressive religious thought of these marvellous days. The social life of the camp was throughout enlivening. Our thanks are specially due to those in charge of the Midnapore Baptist Mission field for their pains to make our life thoroughly comfortable and enjoyable.

The religious life of the camp also was very significant. Our general subject was "Our Life." Each one of us had to face his own life afresh. Thus we were thrown back upon ourselves. On the very first day of our camp the mystery of "Our Life" was laid bare before our minds by Mr. R. L. Pelly, who spoke to us on "Temptation." He took us to the very roots of life. In short, he showed us that man is truly alive in God in temptation, when His spirit rules and propels his whole being God-ward. Besides this, we had eleven more talks on diverse aspects of the same theme—Our Life—each contributing its peculiar share towards the up-building and completion of this magnificent edifice of Christ-Life in our own souls. The

last talk on "The Living Christ" by Rev. J. N. Rawson admirably summed up the whole. He drove home to us how Christ is alive in us even now. We all together form His body; He is our Head. True, we live our lives: but it is not we: He lives in us. Thus he finally turned our gaze from ourselves and from our life and fixed it upon Christ and His life in us, and made Him the centre of our attention and affections.

The unity that pervaded the camp-life was one of practical religion. No doubt we feel sometimes that we fight our battles single-handed but it is God Himself who is living in us and giving us the strength for the good fight. And the modern student is very alive to this stupendous fact of life.

K. ASIRVADAM.

B. D. III Year.

THE FOOTBALL SEASON, 1926

As regards the College Team, 1926 cannot be considered a satisfactory year. We started excellently by beating Clty College, last year's League-leaders, 2-0. Then through lack of thrust and cohesion in our attack we lost to Ripon, 0-1, though we had an equal share of the game. We again showed some improvement against the Scottish Churches College and secured a draw 2-2. A weak team just managed to beat St. Paul's in the Elliot Shield. So that by August 7th though we had not found a really satisfactory forward line, things looked promising. Then came a slump, Crosswell, Mullick and Dinanath were all in the casualty list and the rump of a team which remained lost four matches in a fortnight, being well beaten by teams we usually count fairly easy. The one offset was a 3-1 victory against St. Paul's—the first match we have won on their ground for two or three years. Then came a period when it was difficult to secure any League games and we improved our goal average in friendly matches with the Serampore Weaving School and Ripon Law College. September brought two of our best games. The team was once more at its full strength and we had excellent matches with the India Jute Mills and Vidyasagar College. Against India Jute Mills we showed better combination than in any other match and our opponents admit that we ought to have won. Against Vidyasagar the "ought" became actuality. It was hard game fought out to the very end.

The match against Carmichael Medical was played on a big field half covered with high grass. There was no particular reason why we should not have secured six goals except that it was too much exertion to kick the ball through the grass. Still we won easily. Our team was now at its best and we were eagerly looking forward to two matches with the Medical and Presidency Colleges. They had postponed their League fixtures earlier in the season and we had a great deal of trouble in getting them to fix another date and then in the end they disappointed us by scratching. For several years the Medical College have been great sinners as regards keeping their engagements but we had hoped better things of Presidency.

The final match was against the Pelican Club. The impression made by the game was that the present students thought it bad form really to try to beat the past students. Anyhow, they did not succeed. A draw, 1-1, was an appropriate result.

Our record for the year does not read badly but that is because we piled on goals against some rather weak opponents in friendly games; in the League we ended with 13 points instead of the 17 obtained last year,—a distinct falling off. This was partly due to illness and injuries but chiefly to the fact that we never succeeded in finding a centre forward who could both start and hold his wings together. It was very seldom therefore that our forwards showed much combination.

As regards players: Satkori Das in goal continued to be a safe defence.

Hareswar Bardoli and Crosswell, when they played together, were as good a pair of backs as we have ever seen. For part of the season, however, we had to try Crosswell at centre-forward and then Bipul Shaha played back very well. Our full half line was A. L. Mallick, Dinanath Bhattacharyya and either Dwijendra Sircar or Prasanna Dawn, but the two former were absent, hurt or ill, for a good part of the season. A typical forward line was, left: Mr. Angus and Sudhansu Sircar; centre: Crosswell or Dawn; right: Arun Mullick and Vairumuthu (or occasionally Ahiri or Hong Hsain).

The Staff Cup Competition was in many ways the best we have ever had. Nine teams competed and 36 matches were duly played, not one team scratching a single match. The feature of the competition was the success of the Theological team which won all its matches and finished up with the fine goal record of 35-5. The Staff team played up very sportingly and by their example helped to stimulate the other teams. They also showed that football can still be played even in the climate of Bengal when one is "forty years on." The competition ended with a match,—Winners v the Rest of the College, in which the Rest managed to save the Theologicals from the sin of pride. After the match the Staff entertained all players who had taken part in the competition to tea and we sat down over 100 strong. Our Honorary Vice-President, Mr. C. Hamilton Burns, presided and kindly promised to give a Runners-up Cup. Mrs. Burns presented the Staff-Cup to Crosswell, the Theological Captain, and so brought the season to a happy close.

Hareswar Bardoli was Captain and A. L. Mullick, Secretary, and both deserve our warmest thanks.

College Record.

July 24	Home	College	V City College	(L.) Won	2—0
" 26	"	"	V Oxford Mission	(F) "	3—1
" 28	"	"	V Ripon College	(L) Lost	0—1
" 30	"	"	V Scottish Churches	College (L) Draw	2—2
Aug. 7	Away	"	V St. Paul's College (E.S.)	Won	1—0
" 9	"	"	V Bangabasi College (E.S.)	Lost	0—3
" 10	"	"	V St. Xavier's College (L)	"	1—3
" 14	"	"	V St. Paul's College (L)	Won	3—1
" 20	Home	"	V Bangabasi College (L)	Lost	0—2
" 21	"	"	V Asutosh College (L)	"	2—4
" 23	"	"	V Serampore Weaving	School (F) Won	7—0
" 31	"	"	V Ripon Law College (F)	"	6—0
Sept. 11	"	"	V India Jute Mills (F)	Draw	0—0
" 13	"	"	V Vidyasagar College (L)	Won	2—1
" 15	Away	"	V Carmichael Medical	College (L) "	3—0
" 17	Home	"	V Medical College (L)	Opposers scratched.	
" 18	"	"	V Pelican Club (F)	Draw	1—1
" 21	"	"	V Presidency College (L)	Opposers	scratched.
GOALS POINTS					
		Played	Won	Drawn	Lost
RECORD		18	10	3	5
Last Year		21	8	8	5
		For		Against	
		33		19	
		23		17	
				23	
				24	

J. N. RAWSON,
Director of Sports.

আমি কে ।

যুগযুগান্তর চলেছি ছুটিয়া আমার সন্ধানে আমি ।
 না পাই খুঁজিয়া সে আমিরে আমি যে আমি অন্তর্যামী ॥
 কত পারাবার হইল পৰ্ব্বত পৰ্ব্বত হইল সিদ্ধ ।
 কত জনপদ বিজন কানন প্রসূর হইল বিন্দু ॥
 অনিবার শুধু যাই আসি আমি হোল না সন্ধান তাঁর ।
 নয়নের নীর শুকালো না মোর ঘুচিল না হাহাকার ॥
 “(কত) বরষা রজনী বিফলে গিয়াছে বসন্ত গে’ছে চলিয়া ।
 (কত) শরত হেমন্ত কেঁদে ফিরে গেছে আমার সঙ্গ লাগিয়া ॥”
 কে জানে কে আমি দেখিতে কেমন কেমনে পাইব তাঁরে ।
 বারেকের তরে পাইলে তাঁহার রাখিব হৃদয়ে ধরে ॥
 দেহের মাঝেতে আমার বসতি বলেন সাধকদলে ।
 কি জানি কি রূপে আছে সে কোথায় কে দিবে আমারে বলে ?
 কহিছে শ্রবণ “আমি” অহ্ন জন নয়ন নহে ত আমি ।
 ইঞ্জির আমার আমি তাহা নহি কোথা সে ইঞ্জিয়স্বামী ॥
 মন অহঙ্কার প্রকৃতি বিকার সবারে আমার বলি ।
 সকলি আমার আমি তবে কোথা জিজ্ঞাসা কাহারে করি ॥
 রক্ত মাংস আদি সপ্ত ধাতু মোর আমি ত সে সব নই ।
 রূপাদি বিষয় ভোগ্য যে আমার হয় তবে আমি কই ॥
 কি বলিলে অগ্নি অশরীরীণী-বাণী “সেই জন হও তুমি ।”
 আমিই সে জন আমি নিরঞ্জন খুঁজি যারে দিব্যাম্বী !
 যাহার আদেশে উঠয়ে তপন চন্দ্রমা হাসে গগনে ।
 বিটপী শিরেতে আকুল বিহগ যাহার মহিমা গানে ॥
 যাহার ইঞ্জিতে ছুটিছে তটিনী ঢালিয়া পীযুষধারা ।
 বহুরূপে যারে পূজিছে প্রকৃতি হইয়া আপনহারা ॥
 হিমালয় যারে করিতেছে ধ্যান নীরব নিথর হয়ে ।
 অসৌম আকাশ উদাস পরাণে আছে যার পানে চেয়ে ॥
 উদ্দাম তাণ্ডব করিছে জলধি যাহার পরশ আঁশে ।
 অতি অপরূপ অদভূত কথা আমি সে হইছ শেষে ॥
 দূরে চলে যারে ভ্রাস্তি পিশাচিনি ! জেনেছি স্বরূপ মোর ।
 আমি যে অরূপ আমাতেই সব ঘুচিল নয়ন লোর ॥
 রূপ নাম সব ডুবোগল ওই নাদের সিদ্ধ মাঝারে ।
 আনন্দে আনন্দ মিশেগেল আজ অখণ্ডানন্দ সাগরে ॥

Trilochan Mukerji,

* IV Year Arts.

ক্ষুদ্রতা ।

(১)

বিশ্বের সনে সাহস করিয়া
 নিজের যখন তুলনা করি ।
 তখনি আপন ক্ষুদ্রতা হেরি
 লজ্জা সরমে গুমরি মরি ॥
 ক্ষুদ্র আমি গো ক্ষুদ্র বড়ই
 হীন হ'তে অতি হীন ।
 তুচ্ছ বড়ই শক্তি আমার
 দীন হ'তে অতি দীন ॥
 তবু বুঝি মোর আছে প্রয়োজন
 হোক সে তুচ্ছ না করি গণন
 বৃথা বিধাতার আমি কি সৃজন ?
 মানিতে না চাহে মন ।
 ব্যর্থ গরব ব্যথিত বেদনে
 দহে সে অনুরূপ ॥

(২)

ক্ষুদ্রের কিবা নাহি প্রয়োজন
 সৃষ্টির নটমঞ্চ মাঝে ?
 রসালের দেহে স্বর্ণ লতিকা
 এতই কভু কি মন্দ সাজে ?
 সত্য এ কথা নাহি তারকায়
 চন্দ্র দেহের দীপ্তি যথা ।
 তা বলে কি তারা দিবে গলে দড়ি
 কিংবা আপন কাটিবে মাথা ?
 হান্নক চন্দ্র, যেমন শক্তি
 জ্বালাবে তারকা আপন দীপ্তি
 জোনাকিও তার যেটুকু শক্তি
 ছড়াইবে আলো গগন পথে ।
 তুচ্ছেরও আছে সম অধিকার
 সান্নিহে কল্প বড়র সাথে ॥

(৩)

ভাগ্যে যা ছিল হইয়াছে তাই
 ধন্য হউক ইচ্ছা তাঁর ।
 বিধির বিধান বরি লব' তায়
 বরি লব যথা মুক্তা হার ॥

বিশ্ব মেলায় পুতুল নাচে
 আমরা সবাই পুতুল তাঁর ।
 যেমন খুসী নাচাক্ না সে
 রওনা তুমি নির্বিকার ॥
 অগতের এই রঙ্গ মাঝে
 কেউ রাজা কেউ ভৃত্য সাজে
 উচ্চ বা নীচ এসব বাজে
 তাঁহার কাছে তুল্য সব ।
 উচ্চ এ জন তুচ্ছ সে জন
 থামাও এসব মিথ্যা রব ॥

(৪)

যদি বল তুমি মিথ্যা এ কথা
 শক্তি তাঁহার নাই কিছু ।
 সবাই আপন কৰ্ম্মফলে
 কেউ আগু বা কেউ পেছু ॥
 আমি বলি তবে আরও ভাল সেটা
 লজ্জা কিসের ক্ষুদ্রতায় ?
 বাধিয়া কোমর কৰ্ম্মে লাগ হে
 বিজয় লক্ষ্মী বীরেই পায় ॥
 কৰ্ম্মের দোষে হীন যদি আজ
 হয় হোক তাহে কেন কর লাজ ?
 মুঢ় জড়তার শিরে হানি বাজ
 কৰ্ম্ম-যোগের অগ্নি জালো ।
 স্বর্ণের মত হবে যদি খাঁটি
 খাদ মলা সব পুড়িয়ে ফেলো ॥

Monindranath Mukerji,
 III Year Arts.

পল্লী-সন্ধ্যা ।

(১)

সন্ধ্যা নামিছে সেথা সেই দূরে
 তিমির বসন পরিয়া
 ক্লান্ত রবির শেষ আভাটুকু
 ধীরে ধীরে যায় সরিয়া
 রক্তিম রব ধূসর আকাশে
 পরিপ্রাস্ত বেদনা মাথা সে
 যায় সে যে কোন অজানা প্রদেশে
 দিবস সাজ করিয়া ।
 ধরণীর বুক ছেয়েছে রে দুঃখে
 বিবাদে উঠিছে ভরিয়া ॥

(২)

হেথা মাঠে মাঠে হৃদয়ে নিকটে কৃষাণ কণ্ঠ বাজে রে,
 হেথা পাখীর প্রাণের কথাটা পশিছে প্রাণের মাঝে রে ।
 পল্লী বধুরা ফিরিছে কুটীরে
 লাজ-অবনত নয়ন দুটীরে
 উতলা বাতাস বলিছে ছুটি রে হেথা প্রতিদিন সাঁঝে রে ;
 নদী হতে বধু প্রতিদিন ফেরে এমনি নীরব লাজে রে ॥

(৩)

হেথা সন্ধ্যার অন্ধকারেতে রজনীগন্ধা ফুটেছে,
 হেথা কুসুমের কত যে সুসমা কত যে লতিকা নুটেছে ।
 কত অনাদরে কত অবহেলা
 ব্যর্থ, গিয়েছে বসন্তের বেলা
 ছেলেরা ছিঁড়িয়া করেছে সে খেলা কত যে তাদের টুটেছে ;
 তবুও তাহার পল্লী-বনেতে গোপনে গোপনে ফুটেছে ॥

(৪)

সারাদিন পরে যে যাহার ঘরে পাখীরা ফিরিয়া এসেছে,
 কল কাকলীর কোলাহলে তাই পথ ঘাট মাঠ ভেসেছে ।
 বাতাস ভরেছে গোখুলি ধূলিতে
 আকাশে ভরেছে তারকা গুলিতে
 সরসীর তীরে কৃষ্ণ-কলিতে অলিরা আসিয়া বসেছে ;
 চামেলী চম্পা অল্পকম্পায় মহা আনন্দে হেসেছে ॥

(৫)

(হেথা) টাদের আলোকে রাখাল বালকে বাশরী বাজায় ব্যাকুলি'
 হেথা শাখে শাখে বিহগের ডাকে পরাণ উঠে রে আকুলি' ।
 হেথা সন্ধ্যার চন্দ্র কিরণে
 মল্লিকা ফোটে পল্লী-কাননে
 জোছনা পরশে সোহাগে হরষে কুমুদিনী উঠে দোহলি ;
 প্রতিদিন সাঁঝে পল্লীর মাঝে এমনি সাজে রে গোখুলি ॥

Panchanan Basu,
 II Year.

গীত *

চেয়ে দেখে আজি, কত নয়নারী
 গৃহহীন হয়ে পথের পরে;
 চীর পরিধানে যাপে অনশনে,
 বক্ষ ভাসে তাদের নয়নধারে ।
 তাদের এ ছদ্মি, মহা এ প্লাবনে
 দাও ভিক্ষা আজি, তাদের কারণে;
 তারা যে মোদের ভাই ও ভগিনী,
 পাঠাইওনা তাদের শমন সদনে ।
 কত অনাথিনী কত কান্ধালিনী
 (আজি) বিবস্ত্রাষাপিনী, দীনা ভিখারিণী;
 সন্তান বৃকেতে লাজ নিবারিতে,
 তব পানে চেয়ে সহায়কাজিনী ।
 তাই দাও আজি, যত পুরবাসী,
 অঞ্জলি ভরি ধনরত্নরাজি
 বাস, অর্থ দাও, দাও সদাব্রতে,
 আজি হৃষ্ট চিতে, পেয় ভক্ষ্যরাজি ।



* A Song composed by Mr. M. K. Patra, B.A. and used by the students of Serampore College while marching in procession through the streets collecting money, rice, etc., on behalf of the Midnapore Flood Relief Fund.

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No. 13

The Supremacy of God.

'For thine is the Kingdom,' St. Matthew VI. 14.

These words are taken from what is called the *doxology* of the Lord's prayer. If you turn to your Revised Version you will not find the doxology given in the text. In the record of the prayer as given by St. Luke these final words are omitted altogether, while in the record by St. Matthew, in our Revised Version you will find them only in the margin, as occurring in some ancient manuscripts, although with variations. This doxology cannot therefore be certainly regarded as having formed a part of the Lord's prayer as it was first taught by Christ to His disciples.

How it stands here is a question that may be answered satisfactorily. The Early Church evidently did not regard our Lord's prayer as a rigid form, but rather as a general pattern and so it felt justified in extending that pattern by additions which harmonised with the spirit of the prayer. A common response in the temple service of Jewish prayers was in the words "Blessed be the name of the glory of His Kingdom for ever and ever," and when the early Christian disciples came to use the Lord's prayer in public worship, it came natural to them to append to it a doxology, and such a doxology, originally written on the margin of the Gospel, would gradually creep into the text, and once there was naturally retained. Thus while from the point of view of critical scholarship the doxology has no place in the actual texts of the New Testament, yet we rightly use these words in our prayers, believing as we do that they obtain their sanction from the teaching of the Spirit of God in the Early Church, as far back probably as the age of the apostles. They are fitting as a due expression of praise after the seven petitions which we have offered. We have prayed that our Father's name may be hallowed, and we here confess with adoration that His is the glory. We have prayed that His Kingdom may come, and we confess that His is the Kingdom. We have prayed His will may be done on earth as in heaven, and we acknowledge that His is

the power. We have brought to Him our needs, our guilt, our peril; we acknowledge that He alone can supply, can deliver, can forgive.

Thine is the Kingdom.

(1) Our text reminds us that the ground of our confidence is in God's own character. The prayer is addressed to our Father in Heaven, and it is to Him as Father we are able to say with such confidence 'Thine is the Kingdom.' Thus our prayer is not a magic spell, meant to be an attempt to bend His will. Our confidence digs deep down to build on the rock of the ever living Father-God whose character as eternal Love will always be the same, and whose past activity on behalf of his subject children is the type and prophecy for all His future relationship to His people. With confidence grounded in Him we have found bottom and can stand firm in whatever weltering sea of trouble we may be buffeted. Our Father-God is in control, and with joyous confidence, we can as trustful children take a leap in the dark at His command, knowing that we shall fall into His protecting arms. In the wars of the sixteenth century, it is related that the Spaniards were on one occasion besieging Coligny, (Admiral of France and Protestant leader) in a little town in the south of France. With the object of seducing from their allegiance the starving and fever-stricken inhabitants the Spaniards shot over the city walls a shower of arrows to which were attached little strips of parchment with various seductive promises. The sturdy Huguenot leader thought it sufficient to take a piece of parchment, to write on it in Latin the simple words "We have a king" to tie it on a javelin and hurl it into the Spanish camp. The king to whom we give our deathless loyalty is not a weak and changeable monarch like the French king of that day Henry II, but the King Eternal the Ever faithful, clothed in verity and judgment, mercy and tenderness, compassion and love. The enemies of God within us and without are ever seeking to seduce us from our allegiance and to undermine our confidence and loving trust. It is for us with a confidence begotten of an experience that is life-long to attach to the javelin of our faith the exulting challenge "We have a king," and hurl it into the serried ranks of the enemies of God. To hesitate is to be lost. We rely on a king who merits our unwavering trust the Eternal Father, strong to save.

(2) Further the words of our text 'For Thine is the Kingdom,' express in no uncertain way for Christian faith that the power directing the universe and all the details of our individual lives is a personal power. We are not in the hands of some dark shapeless thing which men call Destiny. Millions of our fellow-men feel themselves confronted at every step in the pathway of

life by that grim solitary spectre of fate dominating all issues as the Lord of all. Fatalism as we see it at work in some systems of theology and philosophy withers like an atrophy every nerve of life, and tends to drown men in the bottomless pit of a hopeless apathy. To such the power above us is a silent power, and all talk of prayer to and personal fellowship with the Divine is so much folly. In the despairing words of Omar Khayam.

"The moving finger writes, and having writ
Moves on; nor all thy piety nor wit,
Shall lure it back to cancel half a line,
Nor all thy tears wash out a word of it,
And that inverted Bowl we call the sky
Where under crawling coop't we live and die.
Lift not thy hands to It for help—for It
Rolls impotently on as thou or I."

On the other hand, with many, chance holds sway over all things, and every thing happens as good or ill luck would have it. Notwithstanding all the evidences of order, harmony and adaptation we see around us in the universe and in the soul of man many are content to permit a stultification of the intellect and an ignoring of the conscience in submitting to the domination of the great god Chance.

"For in and out, above, about, below,
'Tis nothing but a magic shadow-show,
Played in a box whose candle is the Sun,
Round which we Phantom Figures come and go."

But when we say in our prayers 'For Thine is the Kingdom,' we are giving expression to the conviction based on reason, conscience and experience that life is governed by the Eternal Power who is ever transmuting evil into good, or educing good out of evil, and who desires and loves the happiness of His creatures. All human history, all human experience, all the dictates of reason and conscience teach us that the realities of life and its permanent satisfactions lie not in the wine cup or the garden of passing pleasures, but in a frank recognition of the Eternal distinctions between justice and injustice, truth and falsehood, selfishness and generosity, courage and cowardice, licentiousness and purity. In submitting body, soul and spirit to the fatherly guidance of a God of righteousness, holiness and love, we are only submitting to the inescapable demands of the best that is within us, and of all good men and true through the ages.

(3) Finally when we say 'For Thine is the Kingdom,' we mean, if we mean anything, that in the long run, righteousness will justify itself, that goodness only is Divine and Eternal, that injustice and wickedness may be long-lived, but Doomsday comes to them at last. Our prayer 'Thy Kingdom come' is a prayer that all earthly things, the whole fates of men here, may

be ruled by God. In this doxology we express our faith that this is so already. 'Thy Kingdom is an everlasting kingdom,' is a conviction inseparable from our Christianity. Our temptation is to think that the kingdom belongs to men, and the affairs of our common world often seem so far from God, that we are apt to think that He is remote from it, that nations and their rulers and the field of politics are void of Him. From time to time we see craft and force and villainy holding sway in the councils of men, and we see kingdoms great and small far from any dominant perception that society and the foundation of all our social and political fabric is *for* man and *from* God. We see long tracks of godless crime and mean and selfish intrigue, with here and there a divine gleam falling from some heroic deed of sacrifice. In the course of history we have seen too, often men of great power playing into each other's hands, and the people destroyed, whatever be the feud. So it happens that an Almighty Devil is the God of many minds. Yet notwithstanding all temporary triumphs of the Evil one over and over again colossal human tyrannies have been dashed to pieces by the stone cut without hands, and have proved that no Kingdom which is not based on God's righteousness can ever stand. Egypt threatened to exterminate the people of God, and lo! "The Red Sea waves o'erthrew Busiris and his Memphian Chivalry." Assyria terrified the nations with a tyranny the most colossal and the most horrifying which the world has ever seen, and the humble prophet of Israel, strong in God's protection, in the very zenith of Assyria's pride, exclaimed "The virgin, the daughter of Sion, hath despised thee; the daughter of Zion hath shaken her head at thee." Babylon mightily oppressed the nations, and Babylon has become a mound of rubbish. Greece seduced and bewitched the world with the enchantment of her fascination, and Greece perished in the enervation and decrepitude of her own vices. Rome stamped upon her subject dependencies her iron impress, and Rome in her turn, infected by the corruption she had learned fell before the barbarian hordes from the north. Napoleon, intoxicated with the dream of empire, and flushed with uncounted victories, cynically proclaimed to a trembling Europe "I have observed that God is always on the side of the biggest battalions." For a time he scattered kingdoms among his brothers and his generals, and but for the unbending resistance of England and other lovers of liberty might have made French Satrapies of all the continent. But it was the beginning of the end when the soft snows of God began to fall upon the Grand Army in the famous Russian retreat, and the despot of the world ultimately ended his life in the prison solitude of a small island in the midst of the Atlantic. In our own day the world has been face to face with the peril of a military tyranny that might, if its plans had not been brought to

thought, dominated Europe and the world, on a scale corresponding to the domination of Napoleon a century ago. 'But the Lord sitteth upon the flood,' and in the thickest of the night, when we lift our wearied eyes, we see Him coming to us across the storm and at his voice the surges smooth themselves to rest and the waves subside. We know that One abides, the Same One remains ours and is ever with us. The Grand Army of the forces of God is ever marching on. We are all members of a divine Kingdom and our citizenship is in heaven. We owe our allegiance to the King Eternal who loved us and died for us and we can in invincible faith roll forth in thunders of music,

'Crown Him with many crowns,
The Lamb upon His throne,
Hark how the heavenly anthem drowns
All music but its own,'

and it is for us with no timid hand to join in the great spiritual conflict against sin and evil in all its forms, to stand up for the interests of truth and right and progress, against all the sneers of cynicism and the forces of greed, for the Kingdom, or life in all its relationships in Him and Him alone.

GEORGE HOWELLS.



Francis of Assisi.*

By the Reverend J. P. Lilley, D.D., Edinburgh.

Whatever shortcomings may be found in the Italy of to-day, it cannot be said that the people forget to honour the memory of the great souls that have made her name famous amongst the nations of the world. This devotion was seen on a great scale in the month of September 1921, the sex-centenary of Dante's death. Then every municipality of the country, aided by the services of the Church and the publications of the press, joined in paying tribute to the poet of the *Divina Commedia*. In the latter half of the present year, a similar recognition is being made of the life and service of Francis of Assisi.

Dante and Francis.

There is a link between these two names that is not always noted. It is clear that Francis' *Song of the Creatures* and other hymns encouraged Dante to choose the vernacular as the medium of his own work. It is plain also that the poet's sensitive heart was filled with admiration of the stand that Francis made against

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the worldliness and pagan corruption of the Church in the age in which he was born. To discern this, we have only to turn to the eleventh canto of the *Paradiso* and read the glowing eulogium of the saint which Dante puts into the mouth of Thomas of Aquino. There were two princes, says Aquinas, whom God in His mercy raised up to guide His cause amidst the troubles that beset it. One was the seraphic saint of Assisi; the other, Dominic, the cherubic light of Sp̄n̄. Confining his own words to Francis, the speaker likens him to a sun, that, rising through a darkening sky, brought with his beams an orientation which was speedily felt in all the world. After a brilliant poetic outline of his career, Aquinas' only regret is that the Order of the Franciscans did not keep to its original pastures, but, straying over diverse meadows came back to the fold emptier of milk for the souls of men.

Chief Sources.

The chief sources of our knowledge of Francis are, first of all his *Life* by Thomas of Celano, published three years after his death; then the *Mirror of Perfection* by his three chief companions; still later the *Life* by Bonaventura; and last of all the charming collection known as *The Little Flowers* of Saint Francis (the *Fioretti*). All of these writings have been utilized in many biographies of the saint during the last and the present century. They have also been subject to keen criticism, notably by Nino Tamassia, the Professor of Law at the University of Padua; but in spite of such thorns the story of the saint's life and work still retains its roseate symmetry and beauty and fragrance, and yields both inspiration and guidance to all who study it in the right spirit.

In the limited space allotted to the present essay, I can attempt no more than a brief outline of Francis' early career and, after showing the later form it assumed, point out the spiritual forces by which it was moulded.

I.

Boyhood and Youth.

Francis' parents were natives of Assisi, in the province of Umbria. His father, Pietro Bernadone, was a cloth merchant of good repute, who carried on a prosperous business in a shop of the town, but often left it in charge of others to go in search of attractive fabrics in others countries. He seems to have been specially fond of the goods manufactured in France, and was travelling there at the time when Francis was born in 1182. His mother, Pica, was in favour of calling him John; but when her husband returned home, he insisted that the child should bear the French name which in Italian was Francesco. The son grew

up under his mother's tender care and exhibited a disposition full of bright humour and gaiety of heart. His mother was his teacher in music and the practice of song. From his earlier days, he was fond of his companions and drew out from them a deep and lasting affection. After the years of education under the priests of San Georgio were over, he entered into the business of his father and sold pieces of cloth in smaller or larger portions to the many customers that flocked in from the town and the country districts around. Apparently his father never stinted him in money to meet his personal needs, and set him free to join in all the amusements of the place. In the midst of this liberty, the lad fell into the company of youth of higher social standing than his own, but less strictly and devoutly nurtured than he had been. The result was that playing with them the part of a troubadour in the streets and even serenading far into the night, he spent both his money and his strength in a style of living that was sure to leave on heart and life the stains of self-indulgence and sin.

Even through this riotous career, however, while spending like a prince and reaping the harvest of folly, conscience was often sending its stings into his heart, reminding him that in spite of the fair show in the flesh with which he was fascinated, he had a nature that neither the world nor any of the things that were in it could ever satisfy.

It was to have this experience deepened in him that he was led to think of entering on a military career. The calling of a soldier lay close to the heart of every young man in the days when the inhabitants of one town had so often to fight for freedom and independence against the invasions of another. Francis was never slow in trying to respond to the summons for this warfare. But, as often as he did so, he was struck down with attacks of illness that prevented his carrying out the project to the desired end.

In the enforced retirement of these occasions, the gay young man had by the grace of God the opportunity of reviewing the course of his past life. Conscience renewed its accusations with such pungency that he began to feel the fair clothing he had been wearing and selling was of no more worth than rags, and that the money he had been receiving for it was the root of all the evil he had ever done.

The Turning-point.

Strangely enough, too, there sprang up in his heart a growing sympathy with the poor and the sick of the population in which he was so well-known. Always himself unusually attractive to those that knew him, he felt awakened a still deeper and stronger interest in others. It was in full harmony with this new impulse that one day while he was serving a wealthy custo-

mer at his stall in the market-place, and a beggar approached him asking for alms, the moment the purchaser departed and the beggar himself was gone, he ran after the poor man and heaped upon him every part of his own garments he could spare.

Visions or dreams also came to him in the silent hours of the night. He had been eager to build up for himself a great reputation as a military leader ; but he seemed to hear a voice charging him to think of a grander edifice. The walls of the church of St. Damian lay in utter ruin : if he would prove true to God and himself and his fellowmen, let him arise and rebuild this waste house of worship.

It was in connection with the project thus borne in upon him that the turning-point of his whole career at last emerged. Having received a large sum of money in the transaction of business, he suddenly gathered it all up and tendered it to the priest of the church for the expense of rebuilding. When his father discovered what had been done, he was so incensed at the young man that he struck and scourged him and had him shut up at home as in a prison : he even went on to have his son arrested and brought before the civil authorities as a thief and robber. Francis stood the trial, but appealed for protection to the Bishop of Assisi. Advised by him to restore the money which still lay unused amidst the stones of the church, Francis allowed the claim of his father to it and laid the whole sum before his face. The very clothing also that he had received as part of his allowance for service, he stripped off and flung down in his presence. Then at last came the final and irrevocable decision of his life. Speaking to the crowd at the door of the Bishop's palace, he stood forth and cried : 'Listen all of you and understand. Until now I have called Pietro Bernadone my father ; but since I have determined to be a servant of the Lord Jesus, I return him the money concerning which he was aggrieved and all the garments I have had from him, desiring henceforth to say, not Pietro Bernadone, but "our Father, which art in heaven."'

Many of us who read this poignant story hardly know whether the greater blame is to be attached to the father or the son. Both were far in the wrong, especially, I think, Pietro the father ; for he showed the unrelenting bitterness of his spirit by cursing Francis in the street long after the rupture had taken place. The only palliation we can think of is that all this happened more than seven centuries ago, when paternal authority was more absolute than it is now ; and that when the members of a family were apt to cast off the bonds of allegiance and affection more abruptly than in our own days.

The only thing of which we have any certitude was that the outcast was then led by the hand of Christ as an orphan child of the world into the household of the Heavenly Father ; and

that, receiving there the best robe of a righteous inner life, with the ring of the Spirit of filial emancipation, and having his feet shod with the preparedness of the gospel of peace, he was thereafter constantly sustained by a rich and joyous banquet of all the grace and truth wrapt up in fellowship with the Father and His Son Jesus Christ.

II.

The subsequent events of Francis' career are so much a matter of ordinary historical narration that a short summary of them is all that is needed here. The walls of St. Damian were duly rebuilt as far as was possible at that time; but the self-imposed task at which he laboured, led him into such an utter dependence on the charity of the inhabitants of the town as to suggest an entirely new and lasting method of life. In short, Francis felt justified in trying to win his daily bread by asking for it at the hands of his neighbours. He does not seem to have thought that this step involved any loss of manly independence. By spending his strength in daily intercession for souls and in visiting and helping, if not healing, the lepers and the sick as no one else dared to do, was he not ministering to men in spiritual things? Why, then, should not they minister to him of the plain food they had in abundance for their own households? Such a return in carnal things was only a fair recompense in the sight of heaven. It humbled him before God and it blessed those that gave.

A Mendicant.

So deeply did this view of his place and calling in the world sink into his spirit that it formed in him a settled habit of obtaining support. He took up the lot of a mendicant; and adopting the garment of a peasant in the shape of a coarse greyish-brown cloak kept around his body by a thick rope girdle, he became a marked figure in the streets of Assisi and the surrounding country and was everywhere recognized as one who was content with the poorest fare and yet was bent on doing good to all as he found opportunity. Meeting one of his early companions on the street one day, while walking in a quiet fashion, he was asked if he was in love and was going to be married that he was so meditative. 'Yes!' was the instant reply: 'I am already wedded to Poverty'. This was only his vivid expression of a simple fact. As Dante put it, Poverty became the lady-love of Francis' heart, and his affection for her increased day by day.

But an invisible companion, however precious, cannot fully satisfy the human heart. It was not good for Francis to be alone; and in His kind providence God speedily raised up for him friends who should be with him and carry out his beneficent

projects on a larger scale than he ever asked or imagined. First came to join him in his cell Bernard, the wealthy merchant who left all to share his toil; then the humbler but worthy Peter, followed by Egidio, Ginepro, and Masseo and others, till Francis found himself surrounded by no less than twelve comrades, all bent like himself on a life stamped with the spirit of Poverty and Chastity and Obedience. Preaching the gospel of repentance and faith was to be their main task, but with this was to be combined utter diligence in caring for all the poor degraded fragments of humanity for whom the religionists of the day had no thought.

The Little Brothers.

In the experience of this toil Francis had visions of a vast access of followers ready to enlist under his standard and spread his work; and so vivid was the impression left on his mind that along with chosen companions he went on an embassy to the Pope in Rome to seek at his hands the formal recognition and institution of a new Order of lay brethren, who should be under the Papal sway and work for the glory of God and the revival of true religion in the Church. After many a cold reception and even hard rebuff at the court, Pope Innocent III saw his way to accede to Francis' petition. Returning home in triumph, he found hundreds ready to join his cause. Thus was laid the foundation of the Friars Minor, or, as the title might be rendered, the Little Brothers.

How this Order was welcomed and increased not only through all the cities and towns of Italy, but in France, in Spain, in Germany, and the Netherlands, may be seen in any manual of Church History worthy of the name. No more fascinating record could be put into the hands of the readers and students of the Church. So enthusiastic was the reception accorded to the movement that a second Order, initiated by the daughter of a noble family of Assisi named Clare, had to be formed for the inclusion of women. To this was, in course of time, added a Third Order, which embraced multitude that were not indeed expected or pledged to leave their homes or ordinary avocations, but were none the less bound to yield unfailing sympathy and co-operation in all the work the higher grades had at heart.

That Francis was able to guide this vast organization without sore travail of spirit cannot be imagined. It was too vast and varied to remain in every respect true to his ideal. He made many mistakes and suffered bitterly for them. One of the most grievous proved to be his reluctance to take for himself the place of the acting superintendent of the Orders. Instead of this, he favoured the appointment of one of his intimate friends, named Elias, who, able and devoted as he was, turned

out to be too compliant with the less scrupulous leaders of the Church in erecting buildings, accumulating property, and even receiving money gifts from the rich, in ways out of harmony with the original aims of the saintly Founder of the Orders.

The Stigmata and Death.

At last the time drew nigh when, worn out by fatigue and disappointment at home and missionary effort abroad in Syria and Egypt, Francis felt that his days on earth were speedily coming to an end. The mountain of Alverna was selected as the scene of a long retreat; and it was there that, according to his three chief companions, in the midst of intense concentration of thought on the Cross and actual vision of Him as the Lamb of God on the throne, he received from the Lord the Stigmata or reproduction of the five wounds in His own body made by the hands of those who hung Him on the accursed tree. This supernatural sign was the climax of his earthly experience before returning home to die. Dante, I think, evidently accepted the current belief concerning these tokens as based on well-attested evidence. For in the Canto already quoted from, Aquinas is represented as saying :

On the rough rock 'twixt Tiber and the Arno,
From Christ did he obtain the final seal
Which during two long years his members bore.
(*Paradiso*, xi. 106-108; tr. J.P.L.)

The first seal of his mission as a man of God was given by the Pope; the second and last came from the Lord on high. All that was left to him after prolonged suffering was to be carried home, to give his benediction to Assisi, and to affix his own seal by asking to be laid on the consecrated soil of the little hut of the Porziuncola and to die with his arms outstretched in the form of the Cross. The sad event took place on October 3rd, 1226.

III.

The vital forces of Francis' life.

But what now shall be said of the vital forces that animated the whole career of Francis? It is necessary to note these carefully, for here the soul of this great servant of the Lord issues its challenge to us all and summons us to follow him even as he followed the Master.

Study of the Bible.

First of all comes into play the saint's study of the Bible. At the outset of his career he probably knew little more of it than what he had read in the Roman manuals of devotion.

After the first three companions joined him, he began to feel the necessity of consulting the words of the Lord as recorded in the Gospels; and it is told how amazed he was when, opening the great Book that lay near the altar in the Church of St. Nicolo, he came in succession on the passages in which Jesus exhorts His followers to part with all they had and give to the poor; to take up their cross and follow Him; and finally to take nothing for the journey. From that day onwards Francis began to study the Bible as a whole. To him it was the supreme source of the Word of life. He pondered it and, like Jeremiah, ate it, till it became the joy and the rejoicing of his heart.

Conception of God.

The effect of this sustenance is seen in the conception he formed of God and the relation in which he stood to Him. In spite of the intimate fellowship with God into which many of the earlier saints had entered, their ideas of Him as expressed in their doctrinal teaching are often very defective. They did not recognise and proclaim the truth of the Divine Fatherhood as they should have done. Even to Augustine, God was more the Sovereign Creator than the Heavenly Father. But, as we have seen, this view did not satisfy the heart of Francis. Jesus had taken him by the hand and led him as an orphan into the household of God; and tasting there the fulness of the heavenly grace, Francis took at once the position of a little child in his chosen home and found the love of God pervading all His relations to mankind not only as Creator but as Parent and Possessor; as Redeemer and King; as Father and Friend. To him Jesus was the Word made flesh, the eternal Child; and in union with Him Francis was delighted to be absolutely dependent on God for continued life and growth and feeling, and no less also for thought and speech and service. What could the fruit of this experience be but a life of self-forgetfulness, spending its energy in buoyant activity on behalf of all around him, and receiving in turn a joy the world could neither give nor take away?

Interest in Men.

It was in this way that Francis was led to cherish and show such a deep sympathetic interest in his fellow-men. Even by nature, they were his fellow-offspring and the objects of God's parental affection. He felt that God was yearning towards every one of them, however sinful or degraded they might be, thirsting for their love, as men thirst for water in a parched and desert land. Why should he stand aloof from any of them? With the love of God brimming his own soul, was it not for him to love every man with the love that was in the heart of God, the very love that God Himself was and is and shall be for evermore?

Kinship with Nature.

It is therefore no surprise to us to find that Francis looked upon the world of Nature around with a sense of kinship far above what was commonly felt in his day. The objects of the outer world were to his eye not merely the works of God's creative hand, but in themselves the expression of His eternal love and the channels by which it might reach and attract the heart and mind of man. Coming from the essential life and love of the Most High and intended to enrich and beautify the souls of His creatures, the orbs of heaven, the elemental forces of the world, and even the experience of men in the midst of earthly existence, might be regarded as in a real sense the fellow-offspring of every true child of God.

It is this sense of the intimate union and communion with Nature into which the human soul may enter that constitutes the charm of Francis' *Canticle of the Sun*. In this respect, it rises higher than the Hebrew Psalm 148, on which it is based. Several literal prose translations of it have been made by eminent writers like Mrs. Oliphant, Matthew Arnold, and Father Cuthbert. The following rendering, while not forgetful of its primary simplicity, aims at bringing out by means of rhymed couplets the feeling of victory and jubilation that pervades the poem :

O dearest Lord, Almighty and Supreme,
Of glory, laud and honour be the theme
With every richest blessing
Thou Maker aye confessing
Who among men is worthy even to name Thee ?
By all Thy works adored,
Praised be Thy name, my Lord,
Chiefly for Master Brother Sun,
Who lights the moon by night when day is done.
Radiant and fair is he, Thy Name addressing,
With glowing power and glee Thy love expressing.

Praised be Thy name for Sister Moon,
And for the Stars which ever hid at noon,
Are yet around us here by night ;
And lit by Thee make the blue vault both clear and bright

Praised be Thy Name, O Lord, for Brother Wind,
With Air and Cloud in calm and storm designed
To quicken life in souls where Thou art shrined.

For Sister Water, too, Thy Name be praised,
Precious and pure is she, and has been raised
To meet our many needs,
While to the Well of truth she humbly leads.

Praised be Thy Name, my Lord, for Brother Fire,
Who lights the darkening sky and can inspire
The fainting heart with strength and lift us higher.

Praised be Thy Name for Earth, our Sister-Mother dear,
Who takes and guides our life each growing year,
And yields the varied fruit our mouth and eyes to cheer.

Praised be the Lord for those who pardon give,
All for Thy Love, while weak and tried they live:
Happy the souls that thus in peace endure:
For them, Most High, Thy Crown awaiteth sure.

Praised be my Lord for our sweet Sister Death,
Whom none escape that live by air and breath.
Who die in mortal sin reap endless woe.
Blest those alone who ne'er Thy will forego:
On them, the second death shall strike no blow.

To my dear Lord praise, thanks, and blessing be,
O serve Him all with deep humility.

(Tr. J. P. L.)

It is not to be assumed, of course, that the *Canticle* was written in this complete form at first. It seems to have been often sung by Francis and his companions in the privacy of the cells, and thus perhaps gradually revised and expanded.

At this point it ought to be said that there was one class of animate objects in which, though not mentioned in the poem, the saintly singer was deeply interested, namely, the birds of the air. A story, partly legendary yet entirely characteristic, is told that, walking in the woods one day he heard a large flock of birds, singing and chattering in the trees. Approaching, he began to speak to them, while they kept silence and listened to his words: 'Ye are much cared for by God, Ye birds my sisters, and ye ought to praise Him ever and everywhere; because ye have freedom to fly everywhere: because ye have plumage painted and adorned; because ye have food prepared without your labour; because song has been taught you by your Creator..... Wherefore the Creator loveth you much. Therefore take heed, little birds, my sisters, lest ye be ungrateful, and study always to give praise unto God.'

Delighted, however, as Francis was with the freedom and joy of the realm of Nature, he found his deepest longings satisfied only in the practical work of the Church in his own city and country first, and then amongst the nations of the world.

Social Service.

Much has often been said of the wide sympathy he showed in the ordinary social life of men around him. He was keenly awake to the charms of music: for he who had sung as a troubadour in the streets of Assisi in the company of his young friends had a voice both rich and sweet, but now he used it in leading the praise of the crowds to which he preached. He had a great aptitude for dramatic art: for he influenced those he met by his

manner and gestures as much as by his speech ; but this gift too he learned to consecrate by arranging scenic reproductions of the Nativity for the delight and instruction of the people. He who thought so little of his own physical comfort was also ever diligent in caring for the sick and the suffering, even though many of them were lepers. It is indubitable also, I think, that what could be truly called miracles of healing were not seldom granted to him in answer to faith in Christ and prayer at His footstool.

Preaching the Gospel.

But, after all, the greatest work he tried to do on behalf of the Church was the preaching of the gospel for the salvation of souls. Sometimes he would have been content to give himself to contemplation and study and intercession. But when, after renewed conference with his most trusted friends and companions, Clare and Sylvester, he became persuaded that the Lord called him to continue as a lay preacher of the Word of truth, he gave himself to this service with the utmost alacrity and zeal. 'Then,' he cried after the deliberation, 'let us go forth in the name of the Lord.'

In the varied records of his career, there is ample evidence that as an evangelist Francis wielded a deep and lasting influence 'A man most eloquent ; one of his biographers testifies, 'cheerful in face, in demeanour benign...tongue peaceful, ardent and eager ...voice strong, sweet, and sonorous,' wherever he went, he found the people hanging upon his lips. Peer and peasant, rich and poor, flocked and listened to him as a messenger sent by God : and the result was a revival of religion in Umbria such as never been seen before.

But while thus proving himself a Christian patriot, Francis was also a lover of his fellow-men in every land under the Sun. As we have seen, he discerned the unity of the missionary enterprise whether at home or abroad. They were but two aspects of the same work : as the one flourished, so would the other. Therefore like the Apostles of our Lord and the saints of earlier centuries before him, Francis became a precursor of all who have counted not their life dear unto them, if by any means they could fulfil the Masters' commission to make disciples out of every nation on the face of the earth.

The lesson for us.

This is the crown of spiritual revival in every age. Many hearts in Britain, and not least in Scotland, are longing to see it laid on the head of the Church in these days. But if it is to be vouchsafed to us, it will only be, when the ministers of every Christian denomination, under the encouragement of the people as a whole, shall engage in the preaching of the gospel of the

grace of God with the Holy Spirit sent down from heaven and shall follow up their testimony by living a life marked by the self-sacrificing suffering love and childlike abandonment to the will of the Lord Jesus shown seven centuries ago in the career of Francis of Assisi.

In the light of these facts, we ought not to be surprised at the reverent enthusiasm with which the memory of this saint of the older days is now being hailed in the land of his birth. If he was a mystic, he was at least a very practical one. If he was eccentric, he was still more Christocentric. If in the independence and freedom he claimed in his methods of dealing with men, he seemed sometimes to be almost beside himself, it was only because, like the Apostle Paul, he understood the people of his age better than we can do now. And if at other times, especially in the conciliar assemblies of the Church, he seemed too sober, it was simply because, again like Paul, the love of Christ for the souls of men constrained him and all who joined his side, to live not to themselves but to the glorified Lord, so that, living or dying, they should be the Lord's.



As Others See Us.

We have much pleasure in reproducing below the 'Impressions' about our College contributed by Mr. T. Edmund Harvey to *The Baptist Layman* for October to December 1926,—the result of a visit to Serampore in January last, in course of his Indian tour. Mr. Harvey happens to be a liberal M.P. and a distinguished member of the Society of Friends. The account, though brief, is a sympathetic and appreciative one, and will, we hope, prove interesting reading to all our readers; its emphasis on the glories of the past and the promise of the future is calculated to afford inspiration and encouragement to all the members of the College as well as its many friends and well-wishers both here and abroad.

"Serampore College, thanks to the Royal Charter granted by the king of Denmark and confirmed when Serampore was ceded by the Danes to Great Britain, is the only non-Governmental university institution in India with authority to grant degrees. At present the College wisely limits these to theological degrees, and for other subjects accepts affiliation with the University of Calcutta. But the day may come when it may be right for the College to make wider use of its ancient powers. In the meantime, under the scholarly statesmanship of the Principal, Dr. Howells, it has made remarkable progress towards fulfilling the great ideal of its founder, after an interval in which it had slipped back into a lower level and was in danger of becoming a sort of higher secondary school with a small theological department for the training of Indian evangelists. To-day there are about 400 students in the College, with some 70 Indian Christians

among them, of whom less than half are Baptists, while of the thirty theological students, three-fourths come from other denominations. Thus Serampore is serving not only the Baptist Missionary Society but the whole Christian Church in India, and for the purposes of theological examinations other mission colleges and theological schools in different parts of India are affiliated to it. Among its theological students are men from the ancient Syrian Church of Southern India, who trace their origin back over fifteen hundred years of Indian history, even if they do not owe it to the missionary labours of the Apostle Thomas. Dr. Howells believes that there is a great future in India for this indigenous Indian Church, with its sense of mystic worship, and its Indian outlook upon life. In Serampore some of its future leaders may come in contact, not only with modern scholarship and with the treasures of Biblical research, but with the living streams of religious influence of which the Reformers drank and which East and West alike need if the thirst of the Spirit is to be satisfied.

And what a noble group of buildings Serampore possesses, fragrant with memories of a great past! The stately trees and grassy swards and the mellow and dignified buildings of Carey's day remind one of the eighteenth century courts of some Cambridge College. The library is a fine one, worthily housed, and it contains many valuable books and manuscripts, though there are gaps in it which call for some generous donor's help. One of the features of the College is the great staircase, with its wrought iron balustrade, the gift of the king of Denmark, which forms the centre of the great main building looking out over the river, towards the park on the further bank where the Governor of Bengal has his country residence. Near by, across another court stands the house where Carey died, while a few minutes' walk away is the ruined temple known as Martyn's Pagoda, where some of the pioneer missionaries used to meet for prayer. An integral part of the College are the hostels, which provide accommodation for a hundred and fifty students, who have simple but well-planned quarters, most of them sharing a bed-sitting room with another student, and thus having the opportunity of joining in the corporate collegiate life which most Indian students are unable to enjoy."

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Extracts from the Inspection Report for 1925-27, submitted to the University by Dr. H. C. Mukerji, Inspector of Colleges and Rev. J. Watt, Principal, Scottish Churches College, Calcutta, who inspected the College on the 13th August 1926.

Tutorial Work.

Tutorial work is done in English only from July to December in the 2nd and 4th Year Classes and from January to

April in the 1st and 3rd Year Classes. No batch consists of more than four students which we regard as an ideal arrangement. Each batch in the 3rd and 4th Year Classes meets the tutor once a week while intermediate batches meet the tutor once a fortnight. Each tutorial period consists of 45 minutes. We were glad to learn that this work is done with great regularity.

Science Department.

The laboratories and Science lecture rooms, physical and Chemical, are very well lighted and are otherwise well adapted for the work carried on in them. There is sufficient room for the work at the benches for the members in the sections. It is a pleasure to see some of the old physical apparatus, still in excellent repair, with which the early missionaries demonstrated about a hundred years ago.

Athletics.

There is no Gymnasium, covered or open, connected with the College. The authorities recognise it as one of the urgent needs of the College, but they have no funds for the purpose and would much appreciate a grant either from the Government or from the University. There are no facilities for the physical examination of the students by competent medical men. The authorities are in favour of compulsory physical exercise, but they are unable to introduce it for want of funds. We were told that about 150 students who mostly reside in the Hostels take part in different games organised under the auspices of the College.



Physical Education.*

GENTLEMEN,

I take this opportunity to thank the authorities of this institution for the honour they have conferred on me by asking me to meet the students and give a start to the Physical Education Scheme, which they have prepared. This request came on me as a great surprise for the members of the profession to which I belong are phenomenally bad speakers. I am afraid that the lecture, which I am about to inflict on my patient listeners will not attain that standard of literary beauty and excellence to which they are accustomed, it will often be irksome and halting, but I have great hopes that the intrinsic interest of the subject chosen will make ample amends for my deficiencies.

* A lecture delivered in Serampore College by Dr. A. Chatterji, Honorary Secretary of the Students' Welfare Section in the University of Calcutta on Friday, the 17th December 1926, with the Principal Dr. Howells in the chair.

Student's Welfare Scheme Reports.

The reports of the Students' Welfare Scheme have brought to light the deplorable state of nutrition and general health of the students, and have demonstrated that *two out of every three students have got some defect or other*. The general standard of physical development compares unfavourably with that of students in other parts of the world. While the measurements of students at Cambridge clearly demonstrated their superiority in height, weight, chest expansion, strength of grip etc., over the average Englishman, I am deeply grieved to confess, that the measurements of the University students of Calcutta, which are now available, point to exactly the opposite direction. In fact, the University students are shorter, less heavy and weaker than the average Bengali chosen at random. I would like to bring home this point to the authorities of every educational institution in this Province. This state of affairs indicates that they have failed to evolve a scheme of education, which is wholesome and good for the nation. Therefore one of the most urgent needs of Bengal is a drastic reform of the conditions under which many of the students live and work. If the present conditions continue, other reforms in University education will be inefficacious. It is true that certain conditions of livelihood and of social outlook affect the circumstances of student life in Bengal, and must be kept in mind in the consideration of any plans for the improvement of the present unhappy state of affairs. Most conspicuous among the social conditions which affect this side of university organisation is the widespread poverty among educated families in Bengal. The industrial and commercial development of the Presidency, by enhancing the wealth of the whole population, can alone provide the resources which will be needed for the provision of facilities adequate to the aspirations of the people. But the University, though it cannot by itself prevail over the time-honoured predilection for professional and clerical callings, can play an important part in this period, in encouraging the educated class to take a wider view of the opportunities which lie before the younger generation. It can insist less exclusively upon bookish courses of training and by the implications of the teaching which it authorises place before students ideas other than those which now too exclusively prevail.

Defects in the Current Educational System.

Apart from this condition there are others which the University can easily tackle and soon set right. These are (1) the disproportionate and undue stress which is laid by the authorities on attendance at lectures and the imparting of instructions in a foreign language. (2) The non-insistence of attendance by

the authorities in a systematic course of physical training. (3) The highly unbalanced nature of the diet supplied to students living in the hostels and messes attached to the University.

Though grave in many mofussil centres, the evil is most patent and is seen on the largest scale in Calcutta.

Gentlemen, I am certain that the views of a layman on such a subject as the value of lectures to the students will not be readily accepted by the teachers and professors. To speak from personal experience, I must admit, that the lectures which I was forced to attend, especially during my college career, both general and professional, helped me very little in my attempts to master the subjects prescribed for study. In fact the tedious task of mastering highly technical and scientific subjects would have been considerably lessened if I had been spared attendance at these lectures, which I could neither understand nor follow and I am certain that the majority of my friends will agree with me, and would be delighted and relieved beyond expression if by some miracle we could induce the University authorities to make attendance at lectures optional. I ask the authorities this question—are they really satisfied with the present state of affairs? Do they really believe that attendance at lectures, from 10-30 in the morning to 5-30 in the evening, with no interval to speak of, as is insisted on by many of the colleges, conducive to proper mental and physical development? Every year we have a sad tale to hear of promising young students from the various institutions falling easy preys to death or fell disease. The authorities of most of the colleges agree with me on this point but it is strange to relate that the greatest opposition which the Students' Welfare Committee has yet met with, is from these self-same people, in their attempts to induce the authorities to considerably lessen the the percentage of attendance at lectures. I appeal to these people for a change in their angle of vision and I am sure that if the Colleges combined and asked for such a reduction, it will be easily granted. The time thus set free could with great advantage be utilised for compulsory physical training, attendance at drills, games, sports etc.

This brings me to the main topic of my lecture to-day *viz.*, "Physical Education," the part it should occupy in a scheme of General Education.

Need of Exercise.

The necessity of exercise for the preservation of health cannot be overestimated, yet only a few realise the importance of the changes it involves. Exercise is essential for the different organs of the body to work easily and effectively. It is also necessary to excite the demand for oxygen required for utilization of food and to prompt the repair and formation of tissues. It is.

extremely important for old age not to lapse into habits of inactivity; there is the temptation for a man well on in years to give up walking to a great extent, to ride in carriages and to sit in the house a great deal. Recent advances in our knowledge about the working of the heart show very clearly that unless it gets a certain definite amount of exercise it does not do its work as well as it otherwise would.

Physiological exercises are useful in the following ways:—

1. To develop the weakly and the overgrown.
2. To restore the convalescent.
3. To correct during youth various deformities.
4. To relieve certain conditions such as debility and obesity.
5. To relieve certain local conditions after disease of the lungs.
6. To preserve the healthy tone of the body of those who by necessity or habit, virtue or vice, cannot do so in their ordinary life.
7. To enable the body to counteract the baneful effects of educational efforts focussed on the mind.
8. As an educational measure for the backward.

Amount of Exercise Necessary.

It is rather difficult to determine even in the case of an average man the amount of exercise that should be taken to maintain health. By "unit of work" is meant the quantity of work which is done by lifting one pound through a height of one foot. According to Parkes an ordinary day's physical work for a healthy man is equivalent to raising 250 to 350 tons one foot high; this is a moderate amount, 400 tons being a hard day's work. The amount of muscular energy involved in this may be easily known by remembering that a walk of 20 miles on a level road is equivalent to about 353 tons lifted one foot high, and that a walk of 10 miles while carrying 60 lbs. is equivalent to about 250 tons lifted one foot.

Excessive exercise causes either nervous or muscular fatigue, mental fatigue is an important factor with the young, the weak and the invalid. For those with a sedentary habit it is best to have recourse to graduated exercise which requires some effort of the mind and will in its execution. Running, rowing, swimming etc., may with advantage be undertaken by them.

The following rules should be observed with regard to exercise.

1. Exercise should be taken in the open air, repeated daily about the same hour, and never taken just after or before a meal.

2. Every part of the body should share in the exercise.
3. Exercise should be regular and systematic.
4. Chills should be avoided after exercise.
5. The amount of exercise should be regulated according to the age and physical development of the person.

Physical Training Exercises—Their Object.

The object of physical training exercises is to develop the students' strength, agility and capacity for work, and in the case of trained men to maintain them at the proper level. There are various methods by means of which the above results can be obtained. In the recommending or the choosing of a system, it must be remembered that the youth of sixteen is no longer so plastic as the boy. His physique will be injured rather than improved by too rapid and vigorous attempts to alter the shape and carriage of his body. The principle of progress from easy exercises of short duration to longer and more difficult exercises must always be insisted on. It must also be remembered that the performance of the various exercises is only a means to an end and that the training is not merely for the sake of the exercises themselves but for their ultimate effects. The value of active games and sports as adjuncts to physical training cannot be overestimated.

Training should be so arranged as to begin with about six hours work per week, gradually increasing to about ten hours per week. The daily work should be arranged with as much variety as possible, and must be suited to the aptitude of the individual. Every endeavour must be made to avoid monotony with its consequent loss of interest. Keeping these general principles in view I shall now pass on to the points which should guide us in preparing a scheme suited to the needs of the colleges. These are :—

1. The needs of the students.
2. The wide variance in the facilities offered for physical training at the different colleges.
3. The need for economy.
4. The present lack of trained leadership in physical education.
5. The time available for exercise.
6. The wide variance in the condition of and desire for exercise amongst the students.
7. The real value of physical education in a programme of general education.

Suggestions towards a Scheme.

In every institution there are three groups of students to be cared for (a) The totally unfit—this is a very small group and

they should be exempted from all physical training upon the advice of the examining physician. (b) The remedially unfit, such as those with spinal curvatures, weak hearts, weak lungs, flat foot etc. These should be cared for under special instruction. (c) The normally sound *i.e.* those who are able to take ordinary class exercise without injury. The majority of the students come in this class and it is for these that chief provision should be made.

Next we must remember that there are two classes of physically normal students, the sportsman and the sedentary.

The sportsman loves play, games and exercise and we should recognise this fact in preparing the requirements. It is not necessary to force him to take exercise but he should be given credit for what he does.

For the sedentary student, exercise classes should be held under the instruction of a qualified instructor and the type of exercise given shall be that which will bring into play all the muscles of the body and should include group games. Time should be set apart to allow each man to have at least two periods of one hour, each week, for physical exercise under instruction and finally every student should be required to attend these training classes each week unless being a sportsman he is exempted by the Director because he is playing regularly on one of the college teams.

Coming to my second and third points I would suggest to the colleges to so lay out the ground as to provide playing courts for such games as require the minimum of space for the maximum of use, such games as basket-ball, volley-ball, hand-ball, badminton can be played by large numbers on quite small courts. Provision should be made for a gymnasium with apparatus that will be attractive and usable and need not be necessarily costly.

The present lack of trained leadership in physical education could be got over if each college employed on its staff an adequately trained man as Professor of Physical Education or Physical Director. Such an adequately trained man would be an asset to the college from the standpoint of the health of the students and of the promotion and direction of their games.

The old style drill master should on no account be employed, nor any one whose moral character is the least under suspicion. I do not favour trying to promote an adequate and comprehensive programme of physical education in a college by means of volunteer leadership, either professorial or student. If it is worth doing it, it is worth the employment of a man who shall give the major portion of his time to it alone. Right leadership is the foundation of the whole problem.

A varied, interesting and attracting programme of physical training will be an absolute necessity to overcome the lack of

interest and desire of the students for physical culture. A certain amount of compulsion might become necessary but I would suggest that every possible means to induce the students should first be tried before any strong measures are adopted.

I have said enough I hope to prove the value of physical education in a programme of general education. Never yet did an ill-starred youth waste his afternoons cramming lessons in his room without living to repent it in his maturity. "These little saints wither away like plants in a cellar, and then comes some vigorous youth from his outdoor work or play and grasps the rudder of age as he grasped the oar, the bat or the plough."

Wisely said Horace Mann—"All through the life of a pure-minded but feeble-bodied man, his path is lined with memory's grave-stones, which mark the spots where noble enterprises perished, for lack of physical vigour to embody them in deeds." We must not ignore the play-impulse in human nature, which according to Schiller, is the foundation of all act. Meet nature on the cricket ground or at the regatta, swim with her, ride with her, run with her, and she gladly takes you back once more within the horizon of her magic, and your heart of manhood is born again into more than the fresh happiness of the boy.

The Different Systems of Physical Training.

I shall now pass on to the different systems of physical training now in vogue. For many years past students attending schools on the Continent, particularly in Germany and Switzerland have received regular and systematic physical training. In order to make the work as attractive as possible, but at the same time to treat it strictly as an educational subject various modes of instruction have been introduced. Free movements, followed by the use of dumb-bells have been the prevailing feature for many years, but in comparatively recent times another kind of exercise has been introduced, which has proved popular not only with school children but even with adults. I allude to the use of wands or short sticks. This form of apparatus, almost the cheapest that can be devised is well worthy of introduction into our schools and colleges, and would be found a very useful adjunct to the free movements and subsequent dumb-bell exercises now almost universally adopted. The cheapness of this form of apparatus, and the simplicity of the majority of the movements performed with it, are two important points in favour of its introduction, while its use will afford variety to the elder scholars, thus dispelling the monotony of the usual exercises.

It is not for me to enter into a discussion on the merits and demerits of the various systems advocated by different experts such as Sandow, Muller, Maxick to mention only a few of the

many systems now in vogue. I leave it to men better qualified than I am. The Students' Welfare Committee have already made arrangements with Mr. H. G. Beall, Physical Director, Y.M.C.A., and Captain P. K. Gupta I.M.S., two well-known physical culture experts to go round the different colleges and give their opinions on the best method of physical exercises suited to the Indian students, and they with their wide experience, and specialised knowledge will be able to give much better advice. But while on this point I would like to point out two serious obstacles which threaten to arrest the advancement of physical education in this province, viz:—

(1) The disproportionate promotion of athletic sports, precluding devotion of the requisite time and attention to thorough and symmetrical development, and (2) the failure of school and college authorities to recognise and encourage systematic gymnastic training.

Therefore I would like to point out again that while athletic sports and drills are highly desirable, the introduction and support of gymnastic instruction in our city and mofussil schools and colleges are of too great importance to be precluded by sports and drills, and I would urge that a prominent place in the curriculum be given to systematic gymnastic training. And to this end I would like that every physical director should have control of gymnastics, drills and athletics in schools and colleges.

Health Instruction.

Finally no scheme of physical education is complete without Health Instruction and arrangements should be made to impart instruction in personal, public and social hygiene, Anatomy, Physiology, Indian household customs, Dietary and home sanitation either by lectures or printed leaflets or both. Lantern lectures are a good means of imparting such instructions.

Throughout all stages of training emphasis should be laid on the importance of sanitation. This term implies to the practical application of certain well established laws with regard to the preservation of health and the prevention of disease. The efficiency of a society depends largely upon its general health. The preservation of health and the prevention of disease is therefore incumbent on every member. This can be secured by strict adherence to the laws of sanitation. The idea that sanitation is the province of the medical service alone is entirely erroneous and must be strongly combated, as also the tendency to overlook its broader application and to regard it as dealing with the scavenging, disposal of refuse and arrangements for conservancy. Though much of the work of disease prevention is of a technical nature which must be left to experts, all ranks should appreciate the reasons for the various sanitary measures taken and should realise

that they are personally responsible for whole-hearted co-operation in these methods, and that a low percentage of sick in a society is a sign of its efficiency.

Ill-balanced Bengali Diet.

I would be failing in my duty if I refrained from pointing out to my audience the badly balanced nature of the Bengali diet. To this cause is mainly due the thinness of the Bengali students' muscle as contrasted with the powerful and sinewy development of a student of Europe and America. To this is due his inferiority to combat disease, and work as hard as a foreigner to earn his living. This unbalanced diet retards his growth and he never attains the full measure of physical and mental capacity. For the last two years I have been carrying out investigations on the dietary of the students, and the Students' Welfare Committee has drawn up a model dietary and has distributed it to the different authorities in charge of hostels. Unfortunately our attempts in this direction have been misconstrued as an undue interference on the personal liberty of the students, we have been abused, and called madmen. I can assure you that the quantity of protein ($2\frac{1}{2}$ ozs.) in the diet of the Bengali is the lowest, as compared with the diet of any other nation, save the Ooriyas and that the average caloric value, 2,400 units is barely sufficient to replace the wastage of a man doing ordinary work. The food value should be raised by at least a third to meet the wastage incurred by the student, even by a moderate day's work. *Would it interest you to know that the addition of two eggs or a glass of milk or 4 ozs. of fish would bring the diet up to the standard and give a protein value sufficient to make good all drain caused by even a hard day's work?*

Under the circumstances it is surprising that such diseases as Malaria and Kala-azar are fast spreading, that Tuberculosis is claiming a victim every minute in Bengal and that the nation as a whole is fast deteriorating.

You will no doubt reply that there is at present in Bengal not a milk shortage but a regular milk famine and it has become quite a luxury in most districts; that economic condition of the greater number of the inhabitants precludes any extra expenditure on additional articles of diet. Even then there is a way out of this difficulty, namely the substitution of wheat for rice in our evening meals and the taking in of larger quantities of *Dal*, *pulse* and *beans*. This change would make up the deficit and check to a very great extent the effects of semi-starvation now apparent everywhere.

I appeal to you to ponder over this problem. Our aim is not curtailment of the liberty of the students, but the upbuilding of the nation and of a sturdier future generation. Society will

benefit by this change and greater earning power will develop in the student, with better ability to combat the onset of disease; and the economic condition of the society will ultimately be vastly improved by the change.

COLLEGE NEWS AND NOTES.

Visitors: Among our visitors this session was Dr. Appaswamy whose book "Christianity as Bhakti Marga" has been so favourably welcomed by lovers of Indian Christianity and we hope that Dr. Appaswamy will go on with this new aspect of thought which has made so great an appeal to the Indian mind.

We also had the pleasure of seeing Mr. A. A. Paul address the College Brotherhood on the work of the S.C.A. of which he is the General Secretary for India, Burma and Ceylon.

Mr. E. C. Dewick who is the Literary Secretary to the National Y.M.C.A. visited us on the 4th of December. He had been attending the World Students' Christian Federation Conference which was held in Denmark and it was very interesting to hear him after his meeting with so many students especially those from Germany and Russia, nations which were able to send their representatives for the first time since the Great War.

More recently we had a visit from our S.C.A. Secretary, Mr. R. F. Maccune B.A. He spoke to the College Union on Tuesday the 14th December on "Some student problems in the West."

Athletics: Cricket and Tennis are in full progress this season, and though not in Tennis, we have had some very interesting matches in Cricket.

Thanks to the efforts of Mr. Rawson, the Director of sports, the Tennis Club has got three excellently equipped courts. I am told on authority that they are the best ones in Serampore. Mrs. Burns kindly performed the opening ceremony on November 26th, in the presence of the Staff, the Athletic Committee and the Tennis Club.

Examinations: The half yearly examinations for the H.T.D. and the First and Third year classes and the Test examination for the Second and Fourth years began in the 3rd week of December.

We hope that there will be no "Unfortunates."

Engine Room: Under the supervision of Mr. Rawson an Engine Room has been erected near the students' Common Room, to house a 5 H. P. engine, which is meant to supply water to the Science Laboratories. The engine will commence its operations by the beginning of the next session.

Hostels: The River View Hostel which was opened last year has had to be abandoned on expert advice as being unsafe and the stranded inmates have been accommodated in the Main Hostel.

General health has been good inspite of the untimely Cholera in the town.

H. T. D. Two of our old students Dn. K. T. Vergese and M. S. Joseph who appeared for the M.A. Examination in English of the Calcutta University have passed that examination. We have great pleasure in congratulating them on their success.

Mr. Benjamin Pradhan who took his B.D. degree at the last convocation has been blest with a son and heir. Our hearty congratulations go to him.

Until November it was the custom of the H.T.D. members to have their Tiffin in their respective messes but in December a combined H.T.D. Tiffin Club was organized and it seems to work very well.* We wish the Club a long life and closer fellowship.

Physical Education : Elsewhere will be found the paper which Dr. Chatterji of the Calcutta University read before a meeting of the College Union Society held on December 17th in which he deals with the need of a greater emphasis on Physical Education. Dr. Howells who presided over the meeting sympathised with most of what the speaker said and promised to give the proposal his hearty support. In most Western Countries and especially in America, to be kept back from the games is considered a severe punishment but in India the students think such an exemption to be a special privilege. We hope that the students of our College will realize the great importance and urgent need of physical culture and will gladly co-operate with the authorities in building up a healthy manhood in Bengal.

Union Social : After the above lecture the Union Society had their social gathering. A very varied and interesting programme was followed including a spirited recitation by Mr. Rawson and a violin-solo by Dr. Kar. The success of the occasion was due to the efforts of Mr. Guha, who in the absence of the Union Secretary helped to make the evening a great success.

V.T.D. On the 23rd December the Staff, members of the H.T.D. and the Christian students met to bid farewell to the out-going members of the V.T.D. After the refreshments we had a valedictory sermon by the Rev. A. L. Sircar, Secretary of the Department. Dr. Howells in his concluding remarks dwelt on the cardinal Christian virtues of Faith, Hope and Love. We wish these friends farewell and success in their ministry. They shall be greatly missed by the H.T.D. whose constant allies they were especially in the sphere of sports.

Christmas Day : It is a special feature of the College to celebrate the Birthday of Our Lord on a grand scale and this year the event was marked with even greater success than in the past. After the Morning Service in Bengali and English in the Mission Chapel the College Staff and the Christian students had Breakfast together. In the afternoon there was a Tea-Party on the Leechman House Lawn attended by many guests. In the College Hall a beautifully decorated Christmas-tree had been set up; all the guests after the Tea witnessed the distribution of the presents among the children by Father Christmas. A new feature of this year's celebrations was the Sing-Song and the games at 8-30 P.M. in the College Hall introduced by Mr. and Mrs. Rawson. It was a great success throughout and we heartily congratulate all whose efforts made the Day so full of joy and good cheer.

M. A. Q. D.

TOWARDS THE MAKING OF A NEW INDIA.

In these days of national awakening when there is so much talk in the air about 'Swaraj,' Home-rule, and self-government and when so many of our country-men are endeavouring to unite the different elements into one body, only to find that all this huge volume of effort has but little effect on our people and when even the greatest among them, who came in the spirit of Elijah to revive their enthusiasm, has gone back shocked at the irresponsiveness of his land, let us consider where the chief cause of all this callousness and indifference lies.

Different people have suggested different remedies and the most plausible of them which a few years ago made a tremendous appeal to most of our people, and is still largely held to be true, was that as the nation was under foreign supremacy. The one thing needed under these circumstances was to cut off all connections with everybody outside India and to declare "Independence." A nation, it was urged, which had to acknowledge a foreign power as her suzerain, could never make any progress worth the name, consequently the only thing which could be done was to drive away the foreigner. But this suggestion appears to aim at outward change in order to achieve an inward reformation. The present writer however, believes that the only way to obtain Independence is to fit ourselves for it. We must be worthy of the thing we want. So long as India was fit to govern herself she was independant but when through degeneracy of national virtues and lack of discipline, through moral laxity and intrigue, through ignorance and sin, national life began to decay, as a just punishment for these offences, foreign invasions began, from the North and the South, the East and the West. Now, the only remedy is to rise once again from the ashes of our own kindling and to repair the weak places and thus show our fitness for what we desire. Our nation lies groaning in misery and disease, ignorance, superstition and vice, there is oppression and violence, hatred, bloodshed and murder. The rich have lifted themselves to the skies the poor have literally mingled with the dust. The aristocrat is a superman. But who will bear with my darkening these pages with these dark pictures, when the question is 'what are we to do under these circumstances'?

The first and foremost thing to be done is to bring the people to a realization of their true aim and purpose in life,—to make them see that they are meant for higher things. The lack of response to the national cause is due to the fact that the people have never had that broad outlook which is so essential to arouse them from this lethargy and self-complacency. This we need to gain through giving them a good and liberal education. There is no nation which has been great and not learned and it can safely be added that there never shall be.

The question of national education is a very vast one and without going into detailed considerations of its many aspects we propose to plunge into one aspect which has never received any adequate attention although it is of the utmost importance, namely, the education of a child by educating its mother first. As we have it at present the conditions are fairly distressing, there is only a very small number of really educated women in our country. Our Schools and Colleges are not very good but they are not really as bad as we take them to be and they do impart something worthwhile to the student. The difference which seems to exist between our educated people and those of other countries lies in the fact that the home-education which is so necessary and even is indispensable, is wholly lacking in our land. Whatever the school may do, the home also has to bring its quota to the knowledge of the growing child. In our case all that the school does is undone by the conservative, unenlightened and unimaginative home. The belief in gross superstitions as realities and scientific facts as mythology by the average young man or at least their co-existence in the same person is ample testimony for it.

The child has a great desire for possessions—a desire to call every thing its own—it is an instinct and if rightly developed can be turned to good account. "Whose is this coat, mother?" asks the child and the answer is "your brother's." "The book is your sister's." The house belongs to its father and that other thing to its mother. The only thing which the child can safely call its own is the one legged tin-soldier bought for an anna from the local fair. The street outside belongs to the Corporation and the country to the Government. It is not that the answers are wrong, but just imagine the results they produce especially when there is nothing to counter-balance those effects,—

there is nothing positive. The child grows up with the firm conviction that nothing belongs to him and as a consequence he is of no importance,—he does not possess anything which the others are so proud of. The grown-up man is only this child magnified. How many of us looking across to Barrackpore have ever thought of its having any serious relationship with us? How many of us have ever thought that the Grand Trunk Road is ours? The hiring spirit of which we complain so much as existing in the services is due to this very absence of personal relationship with the country or its government. "The country is not mine; what does it matter to me if it goes to rack and ruin?" He steals because it is not his, he steals because it belongs to another. Why is it so? because from his childhood he has never thought of himself as a proprietor or owner. The mother has passed her slave mentality on to her son.

On the other hand, consider the condition of a child whose mother tells him that he is of some consequence. "Whose is this room, mother?" asks the child and the mother replies "It is yours." No peacock can strut about more majestically than that child who finds out that the whole room belongs to him. More than that, the whole house is his. The street outside, the city and the country also. Yet more, Europe, Asia, Africa, America and Australia, all are his. A revelation indeed! The spirit that results from this is that of pioneers, leaders, explorers, and navigators, reformers and thinkers. These are men of vision and responsibility; no mere frogs of the well, but masters of the sea. They discover new worlds, and conquer new domains; they unearth the hidden treasures of the ages, and claim all Nature as their own, demanding of her the secrets she holds in trust for them. They are not mere visionaries, but men of action who have a vast realm of mystery to explore and a great goal to achieve.

Our nation needs education and real education if she is ever to do anything in the world and that we shall never attain so long as the home remains an unenlightened den of superstition. We have long sought to attain our object by indirect methods, but we have neglected the very people who need that education sorely. Let us get at enlightening those who can so genuinely make us or mar us. In the past few centuries they have been a hampering factor, because we would not consider their needs and because we kept them in subjection to man-made rules and denied them all opportunities of self-development and education. Let us even now break these bars of prejudice and selfishness, for they have had a long day and now it is high time for us to take our stand in the world with the other nations so that the whole may become one community of brothers, where Righteousness and Justice, Truth and Liberty will prevail.

M. A. QAYYUM DASKAWIE,
B.D. II Year.

বিদ্রোহী সাধক

(১)

বিশ্বের মাঝে চলে কত লোক নিত্য আপন পথে ।

বঞ্চিত শুধু করেছ আমার চলিতে তাদের সাথে ॥

যখনি হে আমি উঠিয়া দাঁড়াই

চলিবারে পদ স'মুখে বাড়াই

অমনি পিছনে কি যে বাধা পাই

জানি না কাহার রোষে ।

যেতে চাই যত বাধা পাই তত

আমার কপাল দোষে ॥

(২)

সঙ্গীরা মোর সুবে গেছে চ'লে যে যার আপন কাজে ।

বাছিয়া লয়েছে 'আপনার তরে যে কাজ যাহারে সাজে ॥

আমি শুধু একা রয়েছি বসিয়া

হতাশ কাতর গালে হাত দিয়া

পরিজনহান গৃহেতে রহিয়া

উদাস আতুর মনে ।

ব্যর্থ-যতন চিন্তা-মগন

ক্লান্ত বিফল রণে ॥

(৩)

যখনি চেয়েছি খুঁজিয়া লইতে বিশ্বে আমার স্থান ।

বিষ বিপদ দানিয়া তখনি করিয়াছ অপমান ॥

কেন ত ইহার বুঝি না কারণ ;

কে তুমি দেবতা মিছা চাহ রণ ?

ভাল ভাল তাই করিলাম পণ

দানিব শিক্ষা জগৎ-জনে ॥

কর্মী ভক্ত জিনিতে শক্ত

ভাগ্য করম-রণে ॥

(৪)

আর না সহিব সহিছি অনেক হৃদয় হয়েছে তিক্ত ।

কাতর অশ্রু পারিবে না আর গণ্ড করিতে সিক্ত ॥

বিদ্রোহী হব বিদ্রোহী হব

শক্তির তব পরিচয় লব

প্রলয় ডঙ্কা বিশ্বে বাজাব

দম যদি থাকে শক্তি ।

কাঁদিয়া যাচিয়া ভিক্ষা করিয়া

আসিবেনা কভু যুক্তি ॥

(৫)

পদে পদে আর বিষয় বিপদে শক্তি না যাবে টুটে।
গিরি ভটিনোর প্রবাহের মত সাগরে যাইব ছুটে ॥

মত্ত গরবে বিদ্রোহী হ'য়ে

ধাইব বিশ্বে নিজপথ ব'য়ে

একটানা মহা উত্তম লয়ে

রুধিবে কাহার সাধা ?

ছোক সে ইন্দ্র ছোক সে চন্দ্র

হ'বনা কাহারও বাধ্য ॥

শ্রীমন্মালিনাথ মুখোপাধ্যায়,

আটম তৃতীয় বার্ষিক শ্রেণী।

লুকোচুরি

তুমি, বুকের মাঝে লুকিয়ে থাক অজানা কোন্ কোণে,
আমি, নয়ন মেলে খুঁজে বেড়াই কেবল বাহির পানে।
আমার, প্রাণের বীণা বাজাও যখন আকুল করা সুরে,
আমি, কাণ পেতে গো শুনতে যে চাই ভাবি অনেক দূরে।
তুমি, আপনি এসে ধরা যে দাও আপন মায়া জালে,
আমি, তোমার পূজার উপকরণ সাজাই সোণার থালে।
তুমি, চিরদিন যে বসে আছ হৃদয়-সিংহাসনে,
তবু, তোমার আশায় আসনখানি সাজাই সযতনে।
তোমায় আমি ধরু বলে যে পথেতে চলি,
তুমিই যে গো চালিয়ে নে যাও সেই কথাটাই ভুলি।
যখন, আঁধার মাঝে খুঁজে বেড়াই তোমার উজ্জল আলো,
তুমি, নয়ন আমার আঁধিয়ে উঠে এমনি শিখা জালো।
তোমার সাথে এই যে আমার লুকোচুরি খেলা,
সেই মিলনে সাদ্ধ হবে সেই বিদায়ের বেলা ॥

৬ই ভাদ্র;
১৩৩৩। }

শ্রী পঞ্চানন বসু,
২য় বার্ষিক শ্রেণী।

তুমি কত বড়

গগন যেমন	গগনের প্রায়	সাগর সাগর সম ।
তোমারই মত	তেমতি তুমি হে	নিরাধার নিরুপম ॥
ভাষার স্বভাব	নীরব সেধায়	যেথায় তোমার স্থান ।
চপলা প্রকৃতি	শাস্ত তথায়	গাহেনা একটা গান ॥ ১
আমার আধার	অতীব ক্ষুদ্র	ওহে নিখিলের স্বামি ।
পারিনা ধরিতে	অথবা বুঝিতে	কত বড় প্রভু তুমি ॥
এই চতুর্দশ	ভুবন গঠিত	অনন্ত ব্রহ্মাণ্ডের ।
অণুকাণ্ডসম	নথকোণে তব	তাহাতেই হয় লয় ॥
যে জন তোমায়	জানিয়াছি বলে	সেই জন নাহি জানে ।
জানিনা তোমায়	দেই জন কয়	সেই ত তোমারে জানে ॥
তোমার স্বরূপ	ভাষিবার ভাষা	আজিও হয় নি সৃষ্টি ।
সে জন তোমায়	পারে গো বুঝিতে	যার প্রতি কর দৃষ্টি ॥
লভে মহাসিদ্ধি	সাধক প্রবর	ভেদিয়া যে দিন বিন্দু ।
ফিরিয়া আসিয়া	পারে না বলিতে	কত বড় তুমি সিদ্ধ ॥
মুক মধু পিয়ে	না পারে বলিতে	যেমন নীরব রয় ।
যে জন তোমাকে	জানিবারে পারে	তারও সেরূপ হয় ॥
মহৎ হইতে	তুমি মহীয়ান্	অণু হ'তে অণু হও ।
অখিল ব্রহ্মাণ্ড	ভিতরে বাহিরে	নিরন্তর ভাবে রও ॥
বস্ত্রেতে সূত্র	গন্ধ কুসুমে	যেমন বিরাজ করে ।
সেই মত তুমি	বিরাজিছ প্রভু	সকলের অগোচরে ॥
হৃদয়-আসন	রেখেছি পাতিয়া	এস হে আকার ধ'রে ।
মলিনা বুদ্ধি	বিশ্বরূপ তব	ধরিয়া ধরিতে নাহে ॥
এস এস তুমি	সদয় হইয়া	হৃদয়-কদম্ব মূলে ।
ধোয়াব চরণ	নয়নের জলে	মুছাব মাথার চুলে ॥
পরাণের ডোরে	রাখিব বাঁধিয়া	হৃদয়ে হৃদয়স্বামী ।
দেখি কত দিন	না বুঝাও মোরে	‘কত বড় মোর তুমি’ ॥

শ্রীজিলোচন মুখোপাধ্যায়,

৪র্থ বার্ষিক শ্রেণী ।



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Renunciation in Hinduism—Its Value for us.

The spirit and purpose of our enquiry.

My intention in the present enquiry is to deal with the subject under review in a spirit of frank appreciation of all that is good and valuable in the Hindu ideal of Renunciation recognising that there are elements of permanent worth in the Hindu religious heritage that need to be taken up with and conserved in the Indian Christianity of the future. I am in full sympathy with this method of procedure provided we proceed with open eyes, and recognise from the outset that the interests of Truth must be paramount. In studying a problem of this character we are on a platform in which geographical boundaries do not count. To us nothing can be true or false because of its origin in a particular area. Through the ages, God has never left Himself without witness wherever his children, seeking Him in humble trust, have worshipped and prayed, and lived and died. India has been a land rich in religious aspirations, and there is in the Hindu ideal of Renunciation, notwithstanding some of its extravagances, much that we dare not ignore, in the interests of truth itself, and in loyalty to Him whom we regard as the divine embodiment of all Truth and Life. A frank recognition of the value of our Hindu heritage, therefore must be thought of not as a concession but a plain elementary duty.

Review of the general problem.

A brief review of the general problem involved in the ideal of renunciation may be helpful at this stage. The question has everywhere and always been asked: Is the true ideal for man self-repression or self-assertion? Is it my paramount duty to seek my own interests or the interests of others. Ought I to be egoistic or altruistic?

The doctrine of self-abnegation has had wide currency in the sphere both of religion and ethics. In a sense the entire religious and ethical history of man may be said to turn on the question of renunciation. The necessity of some degree of renunciation is admitted by all. At the one end we have renun-

ciation pushed to its utmost limit in some forms of Brahminism, later Buddhism, and in certain varieties of Christianity such as Roman Catholic monasticism in some of its aspects, and the more rigid forms of Puritanism. Renunciation too is dominant in Stoicism and Cynicism. From the Stoic standpoint man must surrender once for all every clinging to the goods of circumstance. The mere consciousness of duty done was held to be enough to support man and give him happiness. A modern parallel may be found in Kant that there is nothing in the world or out of it, absolutely good except a goodwill, and that moral action consists in following the imperative of Duty without regard to personal wishes.

On the other hand the doctrine that the great aim of life consists in self-development and self-assertion has never lacked adherents. From the earliest times, there have been extreme individualists, both in theory and practice, like the Charvakas in India and the Epicureans in Greece who have claimed the right to develop and cultivate themselves at whatever cost to others. In our own age, the German Philosopher, Nietzsche has given forceful expression to the claim to unlimited self-assertion, the claim to be mighty. He has expressed an intense hatred for any subordination of the one to the many, the best good of life lying in the free development of the most splendid and forceful individual at whatever cost to the masses. The spirit of extreme individualism has undoubtedly pervaded much of our modern life and literature, West and East. On every hand individual men and women, and groups of men and women are asserting themselves and clamouring for their rights, with little or no thought of renunciation in the interests of the larger whole. Our temptation to-day everywhere is in the direction of self-assertion rather than self-repression.

In the history of ethical and religious thought there have not been wanting efforts to mediate between these two tendencies. The teaching of the *Gita* with its inculcation of the doctrine of action without any desire for the rewards thereof is significant in this direction. Greek Ethics in particular, always kept in view the conception of a fundamental harmony. Socrates and Plato demanded renunciation only of those illusory pleasures which an enlightened man would recognise as not what was really wanted, and Aristotle was at one with Plato and Socrates in conceiving that the vast majority of our desires were reasonable and in part at least to be satisfied. The work of renunciation lay not in killing them out, but in taming and putting them to use, since use could be found for them in no way at variance with the highest good. Christianity by its definite recognition of love and service as the basis of all conduct moved in the same direction. Many modern thinkers have laid emphasis on the view that the self is essentially social; it is the whole man, considered not as an isolated unity,

but as part of a family, an organ in a body politic and a member of a religious community. While retaining his own individuality, man identifies himself with the community of which he is a part. Certain aspects of the self he may or must deny, but it is for the sake of the highest and most comprehensive self, the social political or religious community with which his self is wholly identified. From this point of view my own private self is but a fragment whose interests are not worth considering when they come into conflict with the good of the comprehensive self as a whole. From this standpoint the conflict between self-assertion and self-repression disappears. I repress my lower self and assert my true self.

Renunciation in Hinduism.

After this brief survey of the general problem, we are perhaps in a better position to view the origin and growth of the renunciation ideal in India. At the outset we need to bear in mind that to the Hindu, the term Renunciation (*Sannyasa*) conveys a meaning very different from the Western idea. Renunciation, to a Westerner, involves the suppression of selfish desires or purposes, the abandonment of a cherished ideal of life, and the diversion of activities into new channels rather than their cessation. Renunciation to the Hindu on the other hand involves the abandonment of home and friends and all worldly ties, and the adoption of a mode of life, absolutely destitute of all possessions, so that undisturbed by worldly conditions or claims he may cultivate communion with God. As Dr. Geden says, "To break all the ties that bind to this world, to withdraw as far as possible from all worldly association and intercourse, to be dependent for daily support upon the charity of others, a charity in India never withheld—that no interruption may be offered by worldly cares or interests, to meditation and the concentration of all thought and desire upon God is the avowed ideal and purpose of the Hindu who adopts the life of renunciation and poverty."

Abandonment of all earthly affections thus becomes the final condition of supreme felicity. "If a man though well-enlightened is still pierced by passion and darkness and attached to his children, wife and home, then perfect *yoga* is never accomplished." All ordinary human ties are broken by a spiritual principle which puts everything belonging to this world into a secondary plane. An inward state of mind, union with the Divine, is set forth as the highest goal, supreme above all conduct, the one element in conduct of vital importance being in fact merely the self-repression required in order that this inward state may come into being. The world with its attractions and cares, and its varied human relations, is regarded not as a fitting sphere for the activity and discipline of the spirit, but as a supreme obstacle which must be cast aside wholly and for ever.

This ideal of the renunciation of the world as a supreme

religious duty is of very ancient date and origin in India. The ascetic tendency and the cult of pain are deeply rooted in human nature, and play an important part in savage life. Painful initiations as tests of virility are one of the commonest of savage institutions. The men worthy of honour are those who can endure, but it is with the rise of spiritual religion that asceticism takes rank as the supreme law of salvation. In general it may be said that the thought that essentially underlies the Indian conception of asceticism and prompts the adoption of the ascetic life, is the desire to escape from the *sumsara*, the never-ending cycle or round of successive existences, in which all created beings are involved and which brings in its train the suffering and misery to which all such beings are subject. Asceticism offers a means of escape from an otherwise hopeless procession, without beginning and without end. It is noteworthy that the ordinary Sanskrit term for religious penance, *viz.*, *Tapas* or *Tapasya* is not found in the ancient hymns of the *Rig Veda*. To the bright and joyous spirit of the Aryans, the sad and despairing outlook which is the motive power and inspiration of ascetic practice was repugnant. To them the gods were open-handed, and did not need to be propitiated by human suffering, and life was not yet clouded by the pessimistic tendencies of a later age. The conception of *Tapas* as a ruling religious principle appears only in the late tenth book. From this it has been often assumed that the practice of *Tapas* was in great part at least adopted from the aboriginal and other tribes among whom the newcomers settled. Theirs may have been the darker, gloomier view of religion and of life to which austerity was congenial. In the *Upanishads* the existence and widespread influence of ascetic ideals are taken for granted, though the writers claim that there is a better way by which to reach the supreme goal. *Tapas* is depreciated in comparison with knowledge as an inferior secondary way to the highest bliss, the Brahman. In the *Upanishads*, *tapas* is more particularly associated with the third *ashrama*, the life of the anchorite in the forest. On him the practice of asceticism is especially obligatory, but even he must add to it faith, or the mere out-word observances and self-mortification will be in vain. But it is in the Law Book of Manu and the later *Dharma sastras* that the formal conditions and rules of the ascetic life are set forth. Perhaps the essential nobility of the Hindu ascetic ideal, viewed in its bearing on life as a whole, may best be illustrated by a brief survey of the four *ashramas* as set forth in such works as the Laws of Manu and in the parallel passages of the *Maha Bharata*. According to this system every Brahmin and Arya had to be (1) a *Brahmachari* in the house of a teacher; (2) *Grihastha* performing the duty of founding a family; (3) *Vanaprastha* or hermit in the woods, devoting himself to gradually increasing austerities; (4) a *Sannyasin* or *Parivrajaka* roaming about without house or property free from all earthly ties and awaiting his end.

I. The Brahmacharin is to reside with his preceptor until he has gained thorough knowledge of the three Vedas, the period of his residence to be decided according to his capacity for acquiring the requisite instruction; though a period of twelve years is sometimes spoken of. During these years, he is to abstain from vain gaiety and impurity of all kinds, and to show the most profound respect to his religious teacher as well as to his parents and to all persons older than himself. At the close of his period of studentship, he was dismissed with the admonition, "speak the truth, do your duty, forsake not the study of the Vedas; after you have presented the appropriate gifts to the teacher, take care that the thread of your race be not broken."

II. The Grihastha or Householder must, as his most imperative duty, establish a family and beget a son to continue his father's works. He is expected to fulfil the regular duties inseparable from family life. He must also satisfy the gods by sacrificing, the Rishis by studying the Vedas, the fathers by offering funeral oblations, men by alms-giving and animals by feeding birds, antelopes, and other denizens of the forest.

III. The third stage (*Vanaprastha*) is that of the anchorite or hermit. When the householder perceives his hair to be turning grey or, as soon as his first grandchild is born and after he has paid his three debts to the gods, the fathers and the Rishis, he is to retire to the forest and there as a hermit practise austerities though still maintaining some relationship with the world he has left.

IV. The fourth stage (sometimes regarded as part of the third) is that of the *Parivrajaka* or *Sannyasi*, the wandering ascetic who abandons all worldly interest, and surrenders every fetter of affection, desire and passion. He has no fixed abode, he lives as it happens, subsists as he may, desiring neither death nor life, indifferent to all but the realisation that he is the Brahma. With this realisation the phantom world of joy and sorrow sinks out of sight and he awaits his appointed time as a servant awaits his command. The ascetic discipline enjoined for the two final stages of existence is sometimes rigorous in the extreme. "In summer let him expose himself to the heat of five fires; during the rainy season, live under the open sky; and in winter be dressed in wet clothes, gradually increasing his austerities. Practising harsher and harsher austerities let him dry up his bodily frame. Carrying an alms-bowl, a staff, a water-pot, let him continually wander about controlling himself and not hurting any creature." "Let him go to beg once a day, let him not be eager to beg a large quantity. When no smoke ascends from the kitchen, when the pestle lies motionless, when the embers have been extinguished, when the people have finished their meals, when the remnants in the dishes have been removed, let the ascetic always go to beg." Let him not be sorry when he obtains nothing nor rejoice when he obtains something. Let him accept

only so much as will sustain life free from attachment to material things. "In order to preserve living creatures, let him always by day and by night, even with pain to his body walk carefully, examining the ground. By the restraining of his senses, by the destruction of love and hatred, and by the abstention from injuring the creatures, he becomes fit for immortality." Such is the general view of renunciation in Hindu orthodoxy. In the thought and teaching of the Bhagavad Gita the essence of ascetic practice is not painful mortification of the body, but the abnegation of selfish desires and the sacrifice of selfish inclination and love of ease, in the cause of right and devotion to the supreme God. "Those who restraining the group of the senses, meditate on the indescribable, indestructible, unperceived, they intent on the good of all beings necessarily attain to me. Alike to friend and foe, in pleasure and pain, praise and blame, cold and heat, he is dear to me."

ELEMENTS OF VALUE IN THE HINDU IDEAL OF RENUNCIATION.

I. Hindu renunciation is a notable testimony to the supremacy of the spiritual over the material. Material splendour and worldly pleasure are placed in complete subordination to the higher life of the spirit. In no country in the world has the principle of renunciation been applied with such fearlessness, devotion, courage and constancy, as they have in India. The genuine Indian ascetic (I say nothing of the many frauds we meet in modern India) has not hesitated to surrender every earthly privilege and pleasure and his strong endurance of so many forms of suffering remains still an inspiration to the Indian people. Indians whether in a lowly or exalted position of life are still capable of making the great renunciation. There is a capacity of surrender and patient suffering in the Indian temperament, from which Europe with her devotion to the active rather than the passive virtues has much to learn.

II. Hindu renunciation has exalted and dignified poverty and remains a standing rebuke to the modern worship of wealth and worldly position. It still remains true that poverty in India is not necessarily regarded as a source of humiliation and shame to a man. This conviction has been worked into the common mind of the country far more than is usually the case in Western lands that poverty is no barrier to general honour and esteem. It still remains true that the man of learning and religious devotion even though he has to depend on a bare pittance for his support has no difficulty in maintaining a dignified position in the social life of the country.

III. Hindu renunciation remains a standing protest against an elaborate civilization and a testimony in favour of the simple life. The advance of civilisation in ancient and modern times has

always moved in the direction of elaborating supposed necessities and artificial supplies, multiplying when there is no call to multiply, refining when there is no need to refine, continually on the hunt for the artificial, the ostentatious, the abnormal and the feverishly exacting new forms of sensation, new titillations of pleasure. The renunciation ideal in India has done service in keeping alive the ideal of simplicity. Few things are needful. The simple mode of life of many millions of healthy people in India is a reminder to the civilised world that health and happiness are not dependent on the multiplicity of the luxuries, or supposed necessities we enjoy but on the wise use we make of things that are few, simple and natural.

IV. Hindu renunciation helps to keep alive the truth that the ultimate strength, influence and efficiency of our life depend on our capacity for quiet sustained thought and patient meditation rather than on a feverish rush after a maximum output of masterly efficiency. The modern world seems bent on the worship of a new God, the God of masterful energy and the modern man is tempted to go about with a watch in his hand or at any rate on his wrist, with motor-car always ready, measuring the minutes as they fly and judging his own life and the life of others by the concrete things accomplished in the minimum of time. Quiet thought and meditation is so much waste of valuable energy. This is rank materialism in a subtle form and there is danger of its penetrating our religious life and activities. Is our life and influence as religious men to be measured by the number of engagements we manage to crowd into a day, by the number of meetings that we have attended, by the interviews we have granted, the accounts we have checked and the size of the houses and schools we have built? It is possible to be immersed in all these things from morning till night and yet hardly touch the fringe of things that permanently count the life of the spirit within, because our own inner life is impoverished through want of quiet thought and patient meditation. But it may be said 'yet these things are necessary according to our programme and must be done or the machine will stop.' It is pathetic the way in which some of us can convince ourselves that we are indispensable in the sphere in which we are placed and that everything depends on our machinery. Each man has his importance in the social organisation. But for anyone to think of himself as an indispensable part of this working world of ours is so much arrogant nonsense. You or I can become a hermit of the forest from to-day, and thank God for it, the little world in which we live will still manage to go on, after it has had a little time to adjust itself, perhaps quite as well without us, as with us, and sometimes perhaps, so the greatest have to recognise, it may be better as a result of our absence, for there is such a thing as hanging on after our real work has been done. I trust the Indian Christianity of

the future will not be unduly moved by the clamour of statistical Christianity so dominant in the West. A few days ago, I read the following paragraph in a religious weekly, "The Great Baptist Temple of fourteen storeys in Rochester, New York, is approaching completion, and is then to be worth three million dollars. A week of opening services beginning on September 27th is announced. The Church has recently adopted a budget of more than £20,000 for the current year. A director of religious education and social worker have been added to the paid staff, which now numbers nine. All matters of business are to be in charge of a business manager". After reading this, I began to wonder whether it was my duty to admire or to pity. The Western element in my spirit said, 'admire.' My Eastern temperament said 'pity.' The Indian ideal of retiring to the woods in the closing years of life has been much criticised. Many Western Christians have a tendency to glory in the thought of dying in harness perhaps in such capacity as the business manager of the great Fourteen Storey Temple in New York State. I confess I have little sympathy with this aspiration. More attractive to me, and I think equally Christian, is the Indian ideal of spending the closing years of life in silent retirement and preparation for the great eternity beyond.

V. The Hindu ideal of renunciation rests on the conviction that there is no limit to the power of self-mortification, that all things are possible to *Tapas*. The greatest saints and heroes of old and the gods themselves are represented as engaged in severe austerities, to secure dominion for themselves, or to confound their foes. The Supreme Being Himself engaged in age-long austerities in order to create. And Siva, in the character of a naked austere *Sannyasin* practising austerities of almost unimaginable severity for thousands of years, is the type and patron of the ascetic who, by the grace of Siva and by the virtue of *Tapas* hopes to attain all his desires. There is a kernel of truth in this conviction. Through the centuries ascetic life has been able to overcome tyranny of caste in India like every other institution of the mundane life has been surpassed and left behind. So far as the ascetic is concerned, the ascetic is casteless not because he is below but because he is above caste. *Tapas* by its omnipotent strength has thus been able to bridge the gulf dividing caste from caste and perhaps there is no figure more powerful in India to-day than the man who has renounced all in the pursuit of a great ideal. Chittaranjan Das in his life of renunciation and poverty on behalf of a great ideal exercised authority far transcending anything he was able to wield as the wealthy and honoured Barrister of the Calcutta High Court. So it is that Buddha is a more commanding figure than any of the Kings and Princes of his day, that Carey is greater than Clive. It was the crucifixion of Jesus

that opened to Him the pathway of spiritual power and world dominion.

RENUNCIATION IN HINDUISM AND THE CHRISTIAN IDEAL.

Though it is not included in my present task, I may be permitted in conclusion to indicate in a very brief form the relation of Hindu renunciation to the Christian ideal. The Christian ideal of life may be regarded as self-surrender from one point of view or self-development from another for by the surrender of self-will the higher self is realised.

“Our wills are ours, we know not how,
Our wills are ours to make them thine.”

Our self-surrender is the condition of the divine co-operation. Through losing our life we find it. As Paulson says, “Every real sacrifice is at the same time, self-preservation namely, preservation of the ideal self.” In the profound words of St. Paul “I have been crucified with Christ and it is no longer I that live but Christ liveth in me.” The following points are worthy of note.

1. Underlying the Hindu renunciation is the thought that the material body is inherently evil and the spiritual element is alone good. The object of ascetic exercise is not the training of the body but its ultimate extinction, that the soul may be free. In the Christian ideal, soul and body, spiritual and material, are not sharply contrasted realities. Christian redemption and sanctification includes the physical with the spiritual.

2. The Hindu ideal of renunciation is bound up with the Hindu conception of God as actionless and if ultimate union with an actionless God is our goal, the human spirit too, must become actionless. Absorption in the abstract absolute involves the renunciation of all life's activities. In the Christian ideal God is Love, Holy Fatherly Love, and to be One with God, is to dwell in eternal love. So it is that in the New Testament Christ is represented as coming into the world that man might have life and might have it more abundantly. So it is that Christianity seeks to develop all the grand possibilities of our nature; suppression of evil and development of the good is the watchword of our faith; not everlasting sleep but everlasting life is its goal.

3. While Jesus demands that we shall make inner surrender of everything he does not demand that we shall actually abandon everything. He wishes us to remain in the world but not of the world. The family and community are spheres of discipline for the life of the spirit and we are to subordinate all the goods, pleasures, and relationships of life to the paramount interest of the Kingdom of God. In Hinduism, on the other hand, “there is evident” to quote Dr. Urquhart, “a tendency to spread

renunciation to the whole of existence, to think that the world is altogether evil, because it gives us the opportunity of doing evil, to wish to destroy all our human impulses because some of them are the occasions of temptation. The axe is laid in the root of a tree which would yet be capable of bearing fruit if only its unduly luxuriant branches were pruned. But the mistake of this extreme statement must not blind us to the necessity of pruning. It is in the thought of this necessity when transferred from the region of metaphor to the life of the spirit, that the value of negation lies."

4. I will conclude with the following quotation from Dr. Farquhar, an illustration of the character of Christian renunciation "The convert from Hinduism to Christianity is the true modern *Sannyasi*. For the sake of spiritual religion which he recognizes to be the truth, he renounces the whole Brahminical system precisely as the ancient monk did, giving up home, property, father, mother, sister, brother and often wife and child as well. This act of world-surrender is appallingly real. It springs from self-surrender to Christ. An educated young Brahmin on the verge of Baptism was offered Rs. 50,000 if he remained a Hindu but he chose the eternal riches. If the convert is a man of high class, the funeral ceremony is performed over him in accordance with ancient law precisely as was the rule for the ancient *Sannyasi*. He usually passes through bitter persecution and like the ancient monk, he is required by his religion to bear every insult and injury with patient meekness. The writer knows a Brahmin convert, who one day, sometime after baptism was going through a bazaar of his native town. His father met him and spat in his face. The Christian son walked on without a word. Thus the correspondence is most remarkable; indeed the chief difference between the ancient monk and the convert is this, that the latter is bound by his religion to become a servant of India. Is not that precisely the kind of *Sannyasi* that India needs? Christ Jesus makes His followers servants of humanity and in so doing He completes and consummates the ideal of the Hindu monk."

GEORGE HOWELLS.

TENNYSON'S ULYSSES.

"O brothers!" I began, "who to the west
Through perils without number now have reach'd;
To this the short remaining watch, that yet
Our senses have to wake, refuse not proof
Of the unpeopled world, following the track
Of Phoebus. Call to mind from whence ye sprang:
Ye were not form'd to live the lives of brutes,
But virtue to pursue and knowledge high."

These lines (from Dante's "Inferno") serve as the keynote of that wonderful poem by Tennyson—"Ulysses." He has thrown into it all the vigour and ardour of his youth with which in his old age he pursued new subjects and new ways of poetry, strong in will "to strive, to seek, to find and not to yield."

But both "Ulysses" and "Milton" are, by no means, typical poems from which we can form an estimate of the poetic power of Tennyson. Both were written in his early career and in them we do not notice that spontaneity, that self-forgetfulness, that lyric rapture which characterize some of his famous poems. "Milton," however, is an "Experiment" as the poet himself confessed—an experiment in the laboured though dignified style of the classical writers, introduced, perhaps, to serve as an echo of the "God-gifted organ-voice of England"—the author of "the Paradise Lost."

"Ulysses" is a dramatic monologue written in Homeric style. Such epithets as 'Windy Troy' 'Rainy Hyades' 'Sunset and baths of Stars' 'Happy Isles,' hope to 'Meet Achilles' and 'Fate,' are distinctly Greek in their spirit. But though the version of the story is based on Dante yet the spirit of heroic adventure in the primitive world is preserved throughout the poem. Tennyson imbibed the true Greek spirit—that love of nature, that beauty of the sky, that romance about life which is always hoped for but never realized.

..... the slow moon
Climbs: the deep
Moans rounds with many voices.....

and the restless spirit of Ulysses pines for more experience, for fresh adventure. Standing on the shore of the vast limitless ocean of Time he seest the vision of yet unexplored regions whose margin fades in the distant horizon as onward he moves. Undaunted by age and defying the hands of Fate he would venture out beyond the utmost bound of human thought, yea' beyond the grave.

"Ah! but a man's reach must exceed his grasp
Or what's a heaven for?"

Life, to him, is a thing, dashing to be used, cheerfully to be hazarded, for every hour saved from that eternal silence is a bringer of new things. In the flaming forge of life he learnt one great truth—life is not enjoyment but achievement.

Here we touch upon another important feature of the poem—Tennyson's departure from the original story as found in Homer. He could not reconcile the hero's restless spirit of adventure with the peaceful life of easeful sloth in the island kingdom of Ithaca. It would have been a waste of life, a falling back from the ideal. How can the poet conceive of the hero "to rust unburnished and not to shine in use"—the hero whose whole life is spent in adventure, in acquiring experience, in discovering unexplored regions in search for knowledge? Tennyson had to bring back to life the comrades of Ulysses who had perished, to start on a fresh voyage under the leadership of their captain and their master.

"Ulysses" can best be treated as an allegory and it was intended to be such, as the Poet himself tells us that in it he expressed his "feeling about the need of going forward and braving the struggles of life." Its allegorical interest, however, is three-fold.

- (i) It is an allegory of human soul that in its thirst for spiritual knowledge cannot rest satisfied with the things of the earth.
- (ii) It is an embodiment of "the modern passion for knowledge, for the limitless fields, for the annexations of new kingdoms of science and thought."
- (iii) It has an autobiographical interest which is linked up with the story in-as-much as the poem is a vivid portrait of Tennyson's own mind. A mighty explorer in the heavenly region of poetry, he would take up new subjects and try new ways in poetry, even in his old age. His is a life of action—a life to be spent not in sloth and ease, but in expecting and attempting great things.

Finally, in this poem, Tennyson strikes a note of optimism when he says—

Old age hath yet his honour and his toil.....
and it reminds the reader of the old Rābī, Ben Ezra, of Browning

"Grow old along with me
The best is yet to be....."

The highest attainment of age is knowledge won by experience and even in age our knowledge is not complete. Life then is a persistent struggle towards an ideal never completely attained, never even to be completely attained. The whole worth of life lies not in perfection ("What's come to perfection perishes"), but in the effort to become perfect; not in accomplishment, but in the strife to accomplish.

In the voyage of life, in every adventure "brave and new," "it may be that the gulfs will wash us down" but such calamities and failures are our glory. Judgment is passed not on the thing accomplished but upon the impulse, the determination, the nobility of soul which prompts the attempt.

A man may set before himself some small aim and accomplish it: and this may be called success. Another man may set before himself some immensely greater aim, and may just fall below it; and this may be called failure. But there can be no question as to which is the nobler achievement.

"That low man seeks a little thing to do,
Sees it and does it:
This high man, with a great thing to pursue,
Dies ere he knows it."

Thus the hero of the ancient epic—this high man—sets before us an example and tells us that ardour, and not lethargy, progress, and not decline, are the characteristics of age. He has the indomitable spirit to venture forth even in old age, for he and his comrades are,

One equal temper of heroic hearts
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

B. C. MUKERJI.

REPORT OF SERAMPORE COLLEGE FOR 1926.*

Changes in Staff.—A few staff changes have to be recorded. Mr. Drake's resignation took effect in July and this necessitated certain readjustments of Executive responsibilities. Mr. Rawson has become Vice-Principal, Mr. Angus Registrar of the Senate, Dr. Watkins Bursar and Faculty Secretary and Mr. Abraham Librarian. We are also glad to report that the appointment of Mr. B. C. Mukerji, M.A., as an addition to the Christian staff of the College took effect in April last.

Departmental Activities.

(a) *Higher Theological Department.*—We have thirty-two higher theological students in residence the largest number in our history—and we are maintaining our tradition for variety in denominations, languages and races among the members of the department. Our students hail from many parts, including Ceylon, Travancore, the Telugu Country, Chota Nagpur, Western India, Northern India, Bengal and Assam; and several religious communions are represented: Baptists, Congregationalists, Lutherans, Presbyterians, Syrians, (Orthodox and Mar Thoma) and Welsh Calvinistic Methodists. Baptists among them number 16—one-half of the whole. Five Baptist theologians are connected with the B.M.S., and the remainder came to us from the American, Australian, and Canadian Baptist Mission, and one from an indigenous church, the Malabar Baptist Association. One of the American Baptists is the first Santhal representative in the Department. Our theological students coming from so many areas speak many different languages as their vernacular—Bengali, Hindi, Urdu, Tamil, Telugu, Malayalam, Singalese, Assamese, Khasi, Garo, Oiaon and Santhali—twelve languages in all being represented. Under such circumstances English is of course from necessity the common language of daily intercourse and the medium of instruction. Notwithstanding the stringent financial conditions that prevail, we have a somewhat larger number in residence than usual, as students in increasing numbers are being supported by the churches or communities to which they belong. A satisfactory feature is the high proportion taking the B.D. course—20; of the other 12, 2 are taking a special course, 5 are in the preliminary year, and 5 in L.Th. 2nd and 3rd. years. At the Convocation in January, 1926, one B.M.S. student graduated B.D., who is now on the staff of the Theological College, Cuttack. Another B.M.S. student qualified for the B.D. in the April Examination, and is in charge of B.M.S. work at Ratnapura, Ceylon. At the April Examination, 105 students were registered from all parts of the country, including one who having taken his pass B.D. six years ago, was now successful in obtaining Honours in Theology—the first to obtain Honours Distinction.

One of our five affiliated theological Colleges—Ahmednagar—has temporarily withdrawn owing to lack of students up to the required standard; but they hope to re-affiliate later. The list of students, however,—external and internal—continues to grow very satisfactorily, and every important Christian body in India—excepting the Roman Catholic—is represented. In all we have now on our registers 120 students (64 internal, 56 external) taking our theological courses, Licentiate or Bachelor. The great majority of these sat for the 1926 examinations. For the 1927 Examinations 80 papers have to be prepared, running into 13 languages, and the examinations have to be conducted at 14 different centres. We are utilizing the services of 50 honorary examiners. We have received during the past year generous gifts for the department from the American Baptist Missionary and the Danish Missionary

* Report submitted by the Principal to the Baptist Missionary Society. December, 1926.

Society, £100 in the former case, and Rs. 1000/- in the latter—while the local representatives in India of the English Presbyterian Mission have contributed their annual donation of Rs. 100/-. The affiliated Colleges also make annual contributions towards our Senate Funds. We have not as yet succeeded in inducing other missionary organisations to co-operate with us at Serampore in the form of maintaining their own representatives on our teaching staff, though we are far from abandoning hope that this will in due time be a realised ideal. What we have done during the past sixteen years through our Interdenominational Senate in the way of unifying Indian theological education and raising its standard is a signal triumph of the co-operative spirit in Christian missionary enterprise. In all 28 have qualified for the Diploma, and 63 for the B.D. Several of our Divinity graduates have also qualified for the M.A. of the University of Calcutta. Others are pursuing advanced studies in some special branch of theological learning, and practically all are engaged in one form or another—evangelistic, educational, or social—in advancing the Christian movement in this land of need.

(b) *Arts and Science Departments.*—There have been a few changes in our Arts and Science teaching staff through resignation or otherwise. The interests of economy have in the past year been so paramount, that one or two vacancies we have for the time being retained from filling, having distributed the work among other members of the staff. This of course is something that can only be done to a very limited degree in an institution with such obligations as we have to our students and staff, the University and the outside world, but we have felt it to be our duty and privilege throughout the year to economise rigidly in every possible direction, and so share in some measure the difficulties that our generous supporters at home have been passing through on account of the Coal Strike and other reasons, particularly affecting the churches interested in the Baptist Missionary Society and its work.

Our enrolment for the present session is as follows :—

Intermediate Arts	100
Intermediate Science	136
Bachelor of Arts	68
Bachelor of Science	55

359

Adding the 32 in the Higher Theological and the 6 in the Vernacular Department, our total enrolment in all departments is 397, some twenty-five less than last year. More than one-third reside in College hostels. So far as numbers are concerned we have lost heavily in Science (the Bachelor course) but gained a little in Arts as a whole, though like practically all other Colleges in Bengal the First Year admissions are considerably below the average, as a result of the Matriculation Examination being made more stringent. When we bear in mind that Calcutta—so near to us—has strong attractions for some of the best students and so generally speaking we have to be content with students of very average ability, we cannot be surprised that our University results are not brilliant. As usual however, our percentage of passes is above that of the University as a whole. Thirty of our students graduated during the year, 12 in Arts (out of 18 sent up) and 18 in Science (out of 40 sent up). Two of the Arts graduates took Second Class Honours, and four of the Science men passed with the mark of 'distinction.' In Intermediate Arts and Science 55 passed (out of 104 sent up). In all departments we have this session 75 Christian students. Thirty-five are taking Arts or Science, and of these 24 are Baptists, mostly from the Churches of East Bengal.

(c) *Vernacular Theological Department.*—During the session we have had six students only, and they are now all leaving us for work in various missions. On account of financial difficulties the B.M.S. has been able to take

on no new workers this year, nor are any new candidates being sent to us for training. A representative Conference held recently in Calcutta recommended the transference of this department of our work to some centre like Khulna or Barisal, with the prospect of co-operation with the Australian and American Baptists. The recommendation is now receiving the consideration of the Missions and Churches concerned, and final action in the matter is for the present postponed.

It seems clear that in the last resort, the Churches in Bengal, as distinct from the Mission, must decide this issue so far as the Baptist Communion is concerned. In future, the men receiving vernacular theological training, whether at Serampore or any other centre, will serve as church pastors, rather than mission evangelists, and it is for the churches to decide the kind of training they wish them to receive. So far as Serampore as a College is concerned our one object in all our theological training is to serve Church and Mission in Bengal, and if any final action is taken in the direction now definitely proposed, we shall as a College regret the severance of the long standing relationship of the department with the Baptist Churches of Bengal, as we believe that the relationship has been a mutually helpful one, and good for the students concerned. *

General Activities.

The spirit of social service has been a marked feature of our student life during the past few years, as exemplified in various associations connected with the College, such as the Christian Brotherhood, the Union Poor Fund, the Rover Troop of Scouts. The splendid work recently done by these bodies to help forward the Midnapore Relief Fund needs special mention. Processions of students went through the town and neighbouring villages pleading for help, and more than Rs. 500 were received in cash, and 250 pieces of cloth, mostly from poor and straggling people—a signal proof how widely spread is the spirit of sympathy and benevolence among the masses of the people. Our special thanks in this connection are due to Mr. M. K. Patra, B.A., Assistant Warden of Mack House, and a student in our theological department, as it was mainly through his well directed and organised enthusiasm that the result was achieved.

The Christian Brotherhood has during the year been maintaining an evangelist for work among the South Indian Coolies in the Mills. Athletic activities have been as strong as ever, such as football, cricket, tennis, volley ball, hockey, badminton, basket ball and general sports, and especially considering our size, we hold a high position in sports among the Calcutta Colleges. Our Union has met almost weekly during full term, and owe a debt of gratitude to a goodly number of distinguished visitors who have come to address us. Our Library has been made good use of, and here we are certainly in advance of the average College.

Serampore Problems, Immediate and Remote.

(1) The problem of the vernacular theological department affects the churches, even more than it does the College. Men trained in the seclusion of rural life, and in the narrow conditions and cramped outlook prevalent in Bengal villages, will be very different from those trained at Serampore with opportunities for general culture, and the broadening of mind and spirit through intimate contact with students, Christian and non-Christian of such varied types. We have not done all we might have done for our vernacular students, but we have at any rate made them feel at home among us, and if those who have been trained here are consulted, practically to a man they will vote for continuing at Serampore.

(2) Students trained in our higher theological department have so far been readily absorbed by the Missions and Churches interested in them, and

by various interdenominational organisations, like the Y.M.C.A. The problem of the relations of Churches and Missions has an important bearing on this department. Some foreign missions shew a tendency to employ only foreign agents, leaving to the Church the responsibility of employing workers of Indian nationality. If such a tendency becomes a fixed general policy—I hardly think this is probable—it is bound to affect the future of the department to a vital degree.

(3) The big rush after Scientific education which set in a few years ago, shews signs of decreasing, and the adjustment of Arts and Science raises serious problems of finance for most of our Colleges, Serampore among the number. There is likely also, as the Matriculation standard is raised, to be a large decrease in the number of students in Bengal Colleges, followed by a serious decrease in available funds. The future of many institutions, especially as first grade Colleges is already seriously imperilled, and Government is not likely to come to the rescue as its definitely formed policy for the future is to concentrate on elementary rather than higher education. Serampore is watching these developments with anxiety.

(4) The problem of the relations of the College Council and the Faculty with the Baptist Missionary Conference and Home Committee has caused us no small degree of anxiety in the course of the year. The serious financial stringency prevailing at home has made it impossible for the Baptist Missionary Society to vote for the College the sum it was hoping to give under more favourable conditions. In addition to the reduction made at Headquarters at home, it looked for a time as if we should also be obliged to suffer further reductions due to a certain percentage deducted here on the field from all B.M.S. allocations. Our Home authorities however, have, we are glad to report taken the view of the College Faculty, in maintaining that an institution like Serampore, with its obligations and responsibilities both internal and external is entitled to a fixed grant without any liability to reduction by a vote of the Mission Conference on the field, and though we fear that for some time, until conditions distinctly improve, we shall have to continue our work with a reduced income, the grant will be a fixed one, for a period of years and we shall be in a position to plan with a certain measure of confidence. We are greatly indebted to our Home authorities, the B.M.S. Committee, and the College Council for coming to our rescue in this matter.

GEORGE HOWELLS.

COLLEGE NEWS AND NOTES.

Special Lectures.—This term we have been very fortunate indeed in having had the opportunity of listening to a number of interesting lectures on subjects which are of great importance and interest. In January the Revs. H. M. Angus and L. Bevan Jones spoke to us on the "Faith of Islam" and "the Traditions of Islam" respectively. These lectures are specially meant to furnish a working knowledge of this great subject which is studied so little in this part of India.

Another series of lectures was jointly delivered by Mr. and Mrs. E. A. Annett of the India Sunday School Union on the vital subject of "the Religious Education of the Young." Mr. and Mrs. Annett have been studying first hand this very important and difficult problem for the last sixteen years and whatever they had to say was at once fresh, vivid and interesting to the last degree. We earnestly hope that we shall again have the privilege of listening to some more lectures on this very important subject. Mr. and Mrs. Annett have also produced a very useful set of books dealing with the same subject and all of them have been added to the College Library.

Our thanks are due to all these our visitors for the great help their lectures have given us in our study and thinking.

Athletics.—The College Sports Meet came off on the 7th of February under the presidentship of Mr. C. H. Burns, Manager of the India Jute Mill. The Championship Cup was won by Mr. C. S. Topono who secured the highest number of points in the different events. Our hearty congratulations to Mr. Topono. Mr. S. V. Vairamuttu who stood second also deserves our congratulations. Our thanks are due to Mr. Rawson, the Director of Sports, Mr. Singanayagam, the General Secretary, and others who so ably arranged the field and made the Sports Day a great success.

H.T.D. Elocution Test.—This was held on Thursday the 17th February and March 2nd. The prize-winners in order of merit are Messrs. C. H. Ratnaik, H. R. Ghosh, N. D. Samuel and K. N. Oommen.

Rev. and Mrs. Rawson.—Mrs. Rawson, Joan and Peter are leaving for Home on the 2nd April. Mr. Rawson, however, will stay in India for another few months, partly in Serampore and partly elsewhere. He will resume his work in the College most probably in July 1928, but Mrs. Rawson will stay in England for a number of years more. Mr. and Mrs. Rawson have greatly endeared themselves to all of us here and we are indeed very sorry to lose them. We wish them 'bon-voyage' while we commit them to the tender keeping of our Almighty Father.

Welcome to Matric Examinees.—Under the auspices of the Union a social gathering was held on the 8th March to welcome the Matriculation students of the Serampore Centre. An interesting programme was gone through including an address by Dr. Howells who presided over the function. We hope this function will become an annual fixture.

The Hon'ble Mr. B. Chakrabarty.—We are glad to report that the Hon'ble Mr. B. Chakrabarty, Minister for Education, Bengal, happens to be an 'old boy' of the College and that the Union Society recently sent him a message of congratulation and good wishes, which has been kindly responded to. We are looking forward to the Hon'ble Mr. Chakrabarty's visiting Serampore in the course of the year.

Scouting.—The College Rover Troop had its Annual Camp this time at Bhagalpur in the Bihar Province. We are very thankful to the Rev. Canon Tarafdar of Bhagalpur who helped so greatly in making the undertaking a success.

On the 18th March we had the Annual Rally of the Local Association. Mr. B. R. Sen, I.C.S., S.D.O., Serampore presided, while the investiture ceremony was conducted by Major Burns, the Chairman of the Local Association. More than 200 scouts took part in the Rally.

M. A. Q. D.

TO NAWADWIP BY BOAT.

A visit to Nawadwip was a long cherished dream with us. So ten of our hostellers got together early in March and made the necessary arrangements for the trip. The permission of the Wardens was obtained; a boat secured and everything else made ready. The fire and fervour of Sri Chaitanya Dev and Mahasin, the vanished glories of Ballal Sen and Duplex, and similar visions of our destination and the places on the way, floated before our minds' eye in quick succession. Oh! what a joy even to think of them!

The appointed day (March 4th) came and we were in a state of feverish excitement. The party consisted of the following:—Amulya Ray, Uma Sadhu, Ram Chowdhury, Amar Dutta, Tara Mukherji, Gouri Chatterji, Swarup

Banerji, Krishna Mukherji, Protul Mukherji and Indu Sadhu. Bidding adieu to the hostel we got into the boat at 3 p.m. We then thought that we were Ulysses and the voice of Tennyson rang in our ears.

"Push off and sitting well in order, smite
The sounding furrows; for my purpose holds
To sail beyond the sunset and the baths
Of all the western stars"

Our first stoppage was at Garulia on the opposite bank of Bhadreswar. As we had to wait as long as the ebb-tide remained we prepared our evening meal there, our friend Umapado proving himself an expert in cooking.

Next morning the day dawned in an unknown world, under an unknown sky. The morning was gracious and beautiful and the pleasant landscape of the vast island near Tribeni filled our mind with wonder. About 9 a.m. we found the extensive bank covered with milk-white sand where we alighted. From the very beginning we had to face various difficulties in this place. We were in great need of a water-vessel and I went to secure one. The first house that was discovered was of a Zamindar. He was an U. P. man and would not give anything to us at first but when I said that there was no such hospitable man like him in the three worlds and that we were Brahmins come from Calcutta he was kind enough (though reluctantly) to lend us one. There was no good grocer's shop; that too put us in some inconvenience. Above all Nature stood against us. The stoves that were with us were put out incessantly by the wind. But our heroes—Gouri and Amar—successfully baffled the attack of Nature, while myself and Swarup together with Indu and Krishna started in search of some food. I must confess we stole some plums which tempted us very much. I said "stole" because there was none near by to take permission from. We returned and enjoyed our meal.

We started from Jeerut at about 3 p.m. after breakfast and stopped at Kalna to stay there for the night. Typical Bengalees, as we were, we had to search for the evening meal again, as the breakfast had been digested in course of some few minutes following. Here we first took something as tiffin and then prepared "Khichuri" and mutton-chop.

About 2 p.m. the following morning our meal was made ready on board the boat. We were anxious to take our baths in the river, but the boatmen did not agree to stop the boat as they got a favourable breeze. To spite the boatmen we jumped into the river while the boat was "tearing through" the waves. That evening we reached our destination, and when the spires of the temples of Nawadwip peeped through the sky our joy knew no bounds. I do not think Columbus was a prouder man when he discovered the New World than any of us. After about a quarter of an hour we managed to land and marched like so many "conquering heroes" into the town. The music of the *Sankritan* and the hurry and bustle of men hailed us on the "Charing Cross" of Nawadwip. That night we took complete rest.

We woke up very early. The beauty of the place at that time was a 'joy for ever' and I thought "Earth had nothing to show more fair." Wordsworth was in my mind and I could not but repeat his words with admiration

"The beauty of the morning : Silent, bare,
Ships, towers, domes, theatres and temples lie
Open unto the fields and to the sky
All bright and glittering in the smokeless air."

After tea we started to visit the historic spots. There were numberless images all relating to the deeds and figures of Sri Krishna and Chaitanya. There is a shrine of the goddess Kali in a seated posture and there is another celebrated place known as "Pora Ma'r Talla" or the place of the burnt mother. A strange story is connected with this shrine. Two hundred years ago an earthen pot came up of itself on this spot from the subterranean region. Latter on the place was ignited with fire, I know not how. Even now, it is said, that very earthen pot is placed there in the heart of a huge banian tree.

From Nawadwip we started off for Mayapur. Here we crossed the confluence of the Bhagirathi and the Khare. The mingling of the Ganges water with the blue waters of the Khare reminded me of the charming verses of immortal Kalidas. We landed on the island—Mayapur—and visited the magnificent temple of the Gouriya Matt and the relics of Ballal Sen's palace. Gradually the day began to wane and it was evening—"a beauteous evening," as the one which Wordsworth paints :

" Calm and free
The holy time is quiet as a run
Breathless with adoration; the broad sun
Is sinking down in its tranquillity."

The next day we reached Kalna which lies on the margin of the two districts, Hooghly and Burdwan. This town is a place of importance. The 'Samadhi Mandir' of the family members of the Raja of Burdwan is a building worth seeing. By the evening we came to Santipur. After a mile or two we anchored at Phulia—a petty village yet glorified with the birth of Krittibas and a seat of Brahmins, the Phulias. The next day dawned near Tribeni. The hanging bridge by the side of the B. K. Ry. bridge crossing the Kunti river presented a beautiful spectacle.

From Tribeni we came to Hooghly. The splendid engineering skill of the Hooghly bridge is too well-known to need any description. Also an evening walk along the Strand of Chandernagore cannot easily be forgotten. Very soon Serampore with its glimmering lights greeted us. We alighted at our College ghat and came to the hostel at about 2 a.m. on the 11th of March. Though there was no myrtle leaf to wreath us yet the hostellers received us even at that unearthly hour with simple joy and admiration.

Our trip ended; all these days though, belonging to different sects and classes, we were all of one spirit and one mind. In every vacant mood even now the pleasant sights and sceneries, the sweet thoughts and charming deeds of this happy past 'will flash upon that inward eye' and 'our hearts with pleasure fill.' The beautiful panorama of the villages, the majestic trees, the quiet murmuring stream that runs through the open wood pleased with its own chatter, the low sandy banks, the merry-throated singing birds, all these coupled with the calm serenity and tranquillity of the villages, and the unmasked simplicity of the villagers will fill our minds with joy and help us to love and adore that skilful Artist who painted them.

TARANANDA MUKERJI,
Third Year B.A. Class.

PANDITA RAMABAI

The Y.M.C.A. has recently published two books under the "Builders of India" series, one on Mahadev Govinda Ranade and the other on Pandita Ramabai. Of the many things these two worthies had in common the greatest was perhaps their zeal for social reform. In this short essay it is only intended to tell very briefly the story of the Pandita Ramabai and to call attention to her spirit of heroism and self-sacrifice in the cause of social reform. Both these books are added to our Library and students will find both alike instructive and inspiring.

Ramabai was born in the forest of Gangamula in the year 1858. Her father Ananta Sastri was a Brahmin vastly learned in Sanskrit, her mother too was proficient in the same language. This Brahmin family lived a wandering life of pilgrimage visiting different places of religious importance.

In the year 1876-77 a famine broke out in the Madras Presidency and the father, mother and an elder sister of Ramabai died of starvation one after another. Thus she was left in the world with only a brother who, too, died in the course of the year. These successive tragedies left a lasting mark of melancholy in Ramabai's heart.

Now she married a Bengali gentleman, Babu Bipin Behari Das whose company she was able to enjoy only for a year and a half. On the death of her husband she found herself quite alone in the world with a newly born girl whom she named Monoramabai.

We come now to the turning point in her life. Her faith in Hinduism was shaken and she began to grope in the dark for the light that would set her free. In her anxiety she went through all the religious books of the world and at last found to her unending joy that salvation might be attained through Jesus Christ. Fortunately she came in touch with the Christian Missionaries and felt admiration for work done by them for the uplift of the neglected and the down-trodden. She then went to Poona and lived for sometime with the missionaries and learnt a little English. After a year, with the aid of the missionaries she went to England for the study of the language and medical science. There she embraced the religion of Christ on the 29th Sept. 1883. The next stage in her career was her visit to America in 1886, taking with her, little Monorama. She came back to India in 1888.

Here begins her public career. She went to Bombay where she established *Sarada Sadan* or the Home of Wisdom for the moral and spiritual training of the girl-widows.

A great number of oppressed widows found a happy shelter in the haven of her home. Her winsome appearance combined with a motherly love won the hearts of her "spiritual daughters" who without any hesitation accepted the religion which their spiritual mother had already embraced. The orthodox people in the country rose against her and determined to thwart her purposes. But none was able to do her any harm nor obstruct her in her path of social reform. She was drawing upon the sympathy and co-operation of England, America, Australia and Japan. Her want of money and demand of volunteers had been lavishly supplied by the sympathisers from abroad.

She now shifted her *Sarada Sadan* to Poona and established another centre for the protection of the sick and helpless people, giving it a separate name *Mukti Sadan*.

There, numberless pupils came to her and were taught to have the knowledge of fine arts for earning their livelihood. In this way she began to save the society which was so deadly opposed to her purpose. Her daughter, on her return, joined her in her social work.

The fifth day of April 1922 saw this lady of wonderful energy which she cheerfully engaged for bringing harmony and peace over the poor neglected widowed ladies, lying cold and dead on the delightful scene of her mortal existence.

Born in an atmosphere of Hindu religion of the Bhakti Sect and brought up by a father and a mother whose life's mission was to adore the gods of their faith at different places, Pandita Ramabai was taught to sacrifice her own pleasures in the service of God. She devoted her life, her talents, her energy, her all to the reconstruction of the social life and the advance of the moral and physical welfare of the miserable Hindu widows. It must be acknowledged on all hands that she was a saintly lady with a heart always soft with a mother's kindness and a sister's love. Let us, in conclusion, thank God with our heart for the eternal bliss of that immortal soul which has passed into the higher regions of the departed spirits!

NARAYAN CHANDRA DAS,
Third Year Arts Class.

• SERAMPORE COLLEGE ATHLETIC CLUB.

General Secretary's Report,

Session 1926—27.

My predecessor, Mr. Jayatunga, described last session as the most successful on record. This year I shall not be far wrong in saying that we have not had the least successful on record. By the end of last session we had to say "Good-bye" to many of our most prominent sportsmen. This partly accounted for our not obtaining a high place in Intercollegiate competitions, though we may also plead a certain amount of ill-luck, especially during the Football season. Still, while we could not equal last year, we have fairly maintained the general good record of the past four years.

Before I give an account of the year's games I should like to say something about two branches of the Club's activities which the Committee found it desirable to close down.

Basketball: This game was introduced into the College only last year with the main object of providing convenient exercise to those who are not able to take an active part in games that absorb much time,—particularly for day-students who come from a distance. To our great disappointment, however, we found that the game did not serve the purpose for which it was started and so we had to close it.

Rowing: Rowing is an excellent sport, and one which a college like ours, situated on the banks of a noble river, ought to have and be proud of. For many years we saved money to buy a good boat, and enthusiasm ran high when at last we were able to buy it. The Director and the Athletic Committee gave all encouragement and tried their best to run an efficient Boat Club but the response of the students has been very discouraging. Each year there was considerable enthusiasm for a week or two but it never lasted. Again the boat crews showed a lack of responsibility which resulted in the damage of the boat and a heavy annual bill for repairs. This year the Committee notified the members that the boat would be repaired (cost Rs. 150 to 200) if 30 members would pay a special Boat Club fee of Re. 1. As only six members were sufficiently interested to pay, the Committee have decided to sell the boat and devote the money to ground improvement or to providing the nucleus for a gymnasium.

FOOTBALL.

Football is easily the most popular of our games. The Director of Sports in the Football Report, already printed in the "Chronicle," has said that "As regards the College team 1926 cannot be considered a satisfactory year." In my opinion, however, his statement is only partially true. It is true that in the Intercollegiate League we could not equal last year's record, but the fact that more than 100 students regularly took part in the game and the great keenness displayed were most encouraging. The Director writes, "Our record for the year does not read badly but that is because we piled on goals against some rather weak opponents in friendly games: in the League we ended with 13 points instead of 17 obtained last year,—a distinct falling off. This was partly due to illness and injuries, but partly due to the fact that we never succeeded in finding a good centre-forward."

The Staff Cup Competition was played through with great interest, though Theology had such a formidable team that they could find no rival except the combined team of the Rest of the College, who beat them 4-2 in the final match. As the Staff Cup cable was omitted from the Football report we insert it here.

FOOTBALL: STAFF CUP TABLE.

	Played	Won	Drawn	Lost	Goals For	Against	Points
Theology	8	8	0	0	35	5	16
Science II	8	6	1	1	16	6	13
Arts II	8	4	2	2	12	15	10
Arts IV	8	4	1	3	15	11	9
Staff	8	2	1	5	11	14	5
Science IV	8	1	3	4	11	18	5
Third Year	8	0	5	3	6	13	5
Science I	8	2	1	5	7	19	5
Arts I	8	1	2	5	6	18	4

Mr. C. Hamilton Burns, our Hon. Vice-President has presented a beautiful Challenge Shield, to be given to the Runners-up in the Staff Cup Competition. Our sincere thanks are due to him for this generous gift as well as for all his other help to the Club.

Record of College Matches—

	Played	Won	Drawn	Lost	Goals For	Against	Points
<i>This Year</i>	18	10	3	5	33	19	23
<i>Last Year</i>	21	8	8	5	25	17	24
1924-5	20	11	2	7	22	18	24
1923-4	20	10	5	5	25	18	25
1922-3	3	0	1	2	2	6	1

The Director has asked me to insert in the report what some will regard as ancient, not to say stale history, in order to emphasise the fact that our recent Athletic successes are not in the order of nature but have been mainly due to keenness expressed through careful organisation. Most of our Football team are leaving us at the end of the session and it might seem as though we were in for a lean time next year. But we have a number of promising players in the First Year who will develop if only they start practice keenly at the very beginning of the next season. Experience has shown that we can command success if only we work hard enough for it.

CRICKET

Cricket was at its best this year, the acquiring of the matting pitch being probably one of the chief causes of the improvement of the game. When some of our skilled veterans left us at the end of last session there was much pessimism as to the possibility of success this year. But real keenness on the part of the players, coupled with a thorough training by our indefatigable captain, made this year's team as efficient as any we have had. Most of our players have not touched a bat before coming to College, yet even so they do not start with virgin innocence but badly handicapped by "hockey strokes." Yet through sheer determination and patient endeavour the whole team has for the first time learned to play with a straight bat. We were distinctly short of bowlers, nearly all the work falling on Mr. Biswas and D. L. David; but our fielding showed distinct improvement.

May I appeal to the Athletic Club for a greater number of members who will persevere with patience to learn the game scientifically and thoroughly? I appeal specially to the first year students and ask them not to be disappointed because cricket is not a game that can be learned in one year only. There were a number of students who attended practice for a few weeks and then, finding that they had no chance this year of playing for the College, stayed away from practice altogether. Not in this way is cricket acquired.

Details of the matches and the scores will be found in the special Cricket report, but again at the Director's request I review a quinquennium of Cricket as follows:

	Played	Won	Drawn	Lost	Points
<i>This Year</i>	10	6	1	3	13
<i>Last Year</i>	10	7	0	3	14
1924-5	9	6	0	3	12
1923-4	7	3	2	2	8
1922-3	2	1	0	1	2

TENNIS.

The Tennis Club was singularly fortunate in opening three fully equipped new courts early in November. The Club has gone to considerable trouble and expense in laying out these courts, so that our provision for Tennis is now probably better than any other College in Bengal. It has been rather a disappointment therefore that there has been a falling off rather than an increase in the number of students playing Tennis. (35 regular players as against 40 last year.) It is true as the Tennis Secretary says that students would flock to the courts if it were not for the special Tennis subscription and the high cost of racquets. Still, in spite of these obstacles, when our courts were poor we saw more "flocking."

The standard of tennis at the beginning of the season was very poor, but as the year progressed there was considerable improvement. The improvement might have been more marked if the Secretary had arranged more matches. Also if he had arranged the Singles Tournament earlier in the session. The "Deaf and Crack" Tournament also was omitted altogether. The Singles should be held in December, the Deaf and Crack or some sort of handicap Doubles Tournament in January and the Robinson Cup matches in February. Also there should be about 8 matches with college and other teams.

The Robinson Cup was won by K. I. Eapen and Chit Tin for the Second Year Class. The Singles Tournament was won by Bardoloi, the other finalist being Prasad Rao, both Theologicals.

The following is a list of matches :

College	V	Bishop's College	W.	96	games to 80.
"	V	St. Paul's College	W.	54	" " 40.
"	V	St. Paul's College	L.	29	" " 31.
"	V	Staff	W.	3	matches to 1.

<i>Record</i>	Played	Won	Drawn	Lost	Points
<i>This Year</i>	4	3	0	1	6.
<i>Last Year</i>	6	5	0	1	10.
1924-5	4	3	1	0	7.
1923-4	6	2	0	4	4.
1922-3	4	1	2	1	3.

HOCKEY.

The Hockey team, while not so strong as last year, has given a fairly good account of itself. Hockey is unfortunately handicapped year after year for want of time, being pressed by Cricket and Athletic Sports at the beginning of its season and by the Exams. at the end. It might be well next year to obtain the loan of the Sporting Club ground for matches in January. It is impossible to arrange for all the games that ought to be played in that month on our own single ground.

It would also add to interest in Hockey if an Inter-Class knock out competition were arranged (provided that the novices who would take part did not interpret the "knock out" too literally.)

Record of matches :

College	V Bengal Technical College,	W.	3	2
"	V Scottish Churches College,	D.	2	2.
"	V St. Paul's College	W.	2	1.
"	V Hooghly College	L.	0	1.
"	V St. Paul's College	W.	2	1.

Quinquennial Record :

	Played	Wo	Drawn	Lost	Points
<i>This Year</i>	5	3	1	1	7
<i>Last Year</i>	10	4	4	2	12
1924-5	6	3	2	1	8
1923-4	5	3	2	0	8
1922-3	3	1	2	0	4

VOLLEY BALL.

This year, as for several years past, we joined in the Burman Cup Tournament, and without very much difficulty came to the final. This year also as last our opponents in the final were St. Luke's, but the result was reversed, our opponents winning the cup. Although the Burman Cup is interesting to those who take part, we have pointed out several times that our Volley Ball activities should not be so exclusively limited to it. This year the competition was held in September and after that the Volley Ball team went out of action. Also all matches as usual were in Calcutta. It is true that there was a second court at King's House where activities were carried on rather longer. But while we are proud of our Volley team which for several years has had a very good record, the general feeling in the College is that we do not get sufficient value for our money. This need not be. Volley Ball is a game which could be played throughout the year and provides very good exercise without much expenditure of time. Here also why should we not have an Inter-class competition. To the new secretary, *Verbum sat sapienti.*

Record of matches :

College	V College Branch, Y.M.C.A.	W.	2	0
"	V St. Luke's	L.	0	2
"	V St. Paul's	W.	2	0
"	V Oxford Mission	W.	2	0
"	V Y.M.C.A.	W.	2	0
"	V Shambazar	W.	2	0
"	V St. Luke's (final)	L.	0	2

Quinquennial Record :

	Played	W	Drawn	Lost	Points
<i>This Year</i>	7	5	0	2	10
<i>Last Year</i>	8	6	1	1	13
1924-5	5	4	1	0	9
1923-4	7	4	2	1	10
1922-3	3	3	0	0	6

BADMINTON (BALL and SHUTTLECOCK)

These games have no outside matches to record, but they have been fairly well patronised and serve a very useful function in providing exercise for a number of students who find other games too vigorous. The South Indian variety of the game with a ball and large court has been specially well maintained under the care of Mr. Asirvadam. It is the least expensive game we play, and gives quite good exercise. It should certainly be maintained.

ATHLETIC SPORTS.

The finals of the Annual Athletic Sports came off on February 7th. The field has been arranged well beforehand and there was a fair amount of practice, though still not so much as there ought to be. The Steeplechase came off on January 26, and there was quite a good entry. Vairamuthu won easily, but was 10 seconds over his last year's record. When he proceeded to win the mile and the half mile and started the final day with 11 points to his credit it looked as though he would certainly carry off the championship. He had very hard luck however through being blocked in the 220 and in the end Tapanno carried off the Championship Medal and Burns Cup by one point. Tapanno created a new College record for the Long Jump and 220 and Vairamuthu lowered the record for the Quarter by $1/5''$, but on the whole the performances were distinctly inferior to last year. One disappointing feature was the poor entry of first year students. Mr. Rawson offered a Novices Championship Medal so that they should not be discouraged by having to compete against tried athletes, but the entry of novices was so poor the medal could not be given. Still, on the whole, there was very keen competition and we were greatly encouraged by the good turn out of spectators. Mr. C. Hamilton Burns presided and Mrs. Burns gave away the prizes, chief among which was the handsome Hamilton Burns Championship Cup, instituted by the club in honour of her husband, as a mark of gratitude for his great services.

In the Calcutta Intercollegiate Sports we were rather disappointed. Last year we obtained the second place scoring 62 points, whereas this year we sank to fifth place, scoring only 18 points. Vaira was 2nd in the mile, Bardoli 2nd in the Cricket Ball throw, and Tapanno 3rd in the 220. Even granting that our best athletes left College at the end of last session we ought to have done better. Our athletes did not take regular training between the College and the University Sports, and so could not even maintain their own records made a fortnight before. Better luck next year,—but to get it we must deserve it. One word of advice,—there is no reason why the 220 running track should not be marked in November, or at the latest December, and more use should be made of stop-watches.

In conclusion, I think we may say that while on the whole the year was not so successful as last year, yet the results are such as to give the Officers and Members of the Club no cause for shame. On the whole we have worked honestly and whole-heartedly and the result has not been unsatisfactory. I hope that every member of the Club will co-operate with the Secretaries and Captains in every way so that next year's General Secretary may have a still better story to tell.

Countersigned:

J. N. RAWSON,
Chairman and Director.

J. M. SINGANAYAGAM,
General Secretary

SERAMPORE COLLEGE CRICKET CLUB.

1926—1927.

We started our cricket season early in the winter with regular daily practices. Finding it very difficult in previous years to maintain a decent turf-pitch, we introduced a matting-wicket with very satisfactory results. It made the game much more enjoyable, and in consequence of the change there has been marked improvement in the standard of the batting this year.

The visit of the M.C.C. team was another factor which put more life and spirit into the game. We had the privilege through the generosity of our Captain, of witnessing one of the matches played in Calcutta, and as a result the team gained considerable knowledge of the game.

It is no exaggeration to say that our fielding also has been of a high standard. As we played some of our matches in the early part of the season without much practice, we were not able to do as well as we should have liked, but we improved considerably in the latter half of the season.

The general feeling of the members of the cricket team, and mine too, was that we had been nipped in the bud: at a time when we were improving and reaching our proper form, we had to close our cricketing season.

Mr. Angus was consistent in his scores this year, and he saved us from many a defeat. His first knock of 54 runs in the first match of the season against Carmichael Medical College, and the able and solid defence put up by Bijon Ghose in the same match, scoring 21 during his stay of about an hour and a quarter at the wickets by patient cricket, were very encouraging, especially as we thus started the season with a victory. The highest score of 79 put up against Sealdah Imperial is another of the many instances of the Captain's consistent scoring. J. M. Singanayagam was very often successful with the bat and came to the rescue of his side at a critical time. His highest score of 79 against the Calcutta Professors' eleven was compiled by dashing and attractive cricket, and gave us another win. Occasionally he was very successful with the ball also, and on one occasion he captured 5 wickets for 8 runs against the Sealdah Imperial Club, taking the ball just when the first two batsmen seemed set for a large score.

S. V. Vairamuttu did not find his true form at first, but as the season advanced and he went in 4th or 5th wicket down instead of as one of the opening pair, he could always be relied upon for some useful runs, his highest score being 41 against Sealdah Imperial. He was also a useful change bowler, though an injury to his shoulder prevented him from helping much with the ball. J. Crosswell's 32 against the Staff was one of his best batting performances for the season: but he was at his best in fielding. He saved many a boundary and was one of our surest 'catches'.

Mr. Biswas was of immense service as a destructive force. Though expensive at times, he was often very effective, and he closed the season with the excellent average of 7 runs a wicket. His best performance was against St. Paul's School, when he captured 9 wickets for 20 runs. D. L. David shared the bowling responsibility and honours with him, coming out second with an average of 7.8 runs per wicket. He was less expensive, but failed to capture so many wickets. His best performance was when he captured 6 of the Calcutta Professors' wickets for 9 runs.

The best performance of the team was in our last match of the season against Law College, when we scored 181 for 6 wickets, our highest total for this year. They replied with 74 for 3 wickets.

Our record for the year reads as follows:—

Matches played 10: won 6 (all by a wide margin): lost 3 (against St. Paul's College on their ground, Vidyasagar College, and an Old Students' team): and drawn 1; in addition to which we played 5 keenly-contested "Home and Home" matches.

We should have liked a still better record, but there is no doubt that the team as a whole reached a much higher standard of cricket than in previous years. J. Crosswell, Bijon Ghosh and James Smith showed remarkable improvement in batting; Ghose did useful work behind the wickets; and those who could not be relied on for bowling or batting,—S. A. Sircar, H. Bardoloi, C. S. Topono, D. N. Bhattacharyya and S. Banerji,—all contributed their share to the success of the team by consistently keen fielding and accurate catching.

RESULTS OF COLLEGE MATCHES : SESSION 1926-27.

Nov. 13.	Serampore	101	Carmichael Medical	57	Won by 44 runs.
15.	"	47	St. Paul's College	79	Lost by 32 runs.
	"	51	"	32	Won by 19 runs.
20.	"	70	St. Paul's School	47	Won by 23 runs.
	" (4 wickets)	90	" (4 wickets)	45	Won on 1st inns.
27.	"	161	Calcutta Professors'	57	Won by 104 runs.
Dec. 4.	Vidyasagar	145	Serampore College	70	Lost by 75 runs.
11.	St. Paul's College,		scratched.		
18.	Serampore	159	Sealdah Imperial	54	Won by 105 runs.
28.	Y.M.C.A. College		Branch, scratched.		
30.	Old Students'	117	Serampore College	63	Lost by 44 runs.
Jan. 7.	Staff	59	Students	179	Won by 120 runs
	Serampore College	129	Hooghly College	56	Won by 73 runs.
22.	Serampore (for 6)	181	Law College (for 3)	74	Drawn.

SERAMPORE COLLEGE CRICKET CLUB.

Team Averages: Season 1926-1927.

BATTING.

		Runs.	No. of Inns.	Not out.	Highest Score.	Average.	Catches held.
1.	G. H. C. Angus	319	10	0	79	31'9	5
2.	J. M. Singanayagam	231	13	2	79*	21	4
3.	S. V. Vairamuttu	165	12	0	41	13'7	7
4.	J. Crosswell	94	12	3	32*	10'4	5
5.	Bijon K. Ghose	99	11	1	21	9'9	1
6.	H. Bardoloi	49	7	0	21	7	0
7.	S. A. Sarcar	73	11	0	34	6'6	4
8.	S. Banerji	13	3	1	8	6'6	6
9.	C. S. Topono	22	5	1	15*	5'5	1
10.	James Smith	65	12	0	21	5'4	4
11.	D. L. David'	16	10	6	9*	4	2
12.	M. M. Biswas	27	11	1	6	2'7	3
13.	D. N. Bhattacharyya	19	8	0	8	2'3	6

BOWLING.

		Runs.	Overs.	Maidens.	Wkts.	Average
1.	M. M. Biswas	294	107'3	24	42	7'0
2.	D. L. David	243	114'3	41	31	7'8
3.	S. V. Vairamuttu	81	39'2	10	10	8'1
4.	J. M. Singanayagam	138	53	11	13	10'6
Also bowled—	S. Banerji	11	4	2	4	2'75

G. H. C. ANGUS.
Captain.

S. V. VAIRAMUTTU,
Secretary

* Not out.

SERAMPORE COLLEGE ATHLETIC SPORTS.

Jan. 26, 29, 31, Feb. 2, 3, and 7, 1927.

President.—C. HAMILTON BURNS, ESQ.

RESULTS.

1. *Steeplechase.* 4 miles 1 furlong. (*Record : 24' 40" Vairamuthu 1926.*)
 1. S. V. Vairamuthu. 24 mts. 50 secs.
 2. K. I. Pothén.
 3. B. P. Ghoshal.
 4. S. Hussain.
 5. A. C. Mukherji.
2. *One Mile.* (*Record : 5' 22" M. J. Phillip 1926.*)
 1. S. V. Vairamuthu. 5 mts. 29 secs.
 2. Hone Shain.
 3. K. I. Pothén.
3. *Half Mile.* (*Record : 2' 20", V. Verghese, 1926.*)
 1. S. V. Vairamuthu. 2 mts. 20 secs. (*equal record.*)
 2. Hone Shain.
 3. C. S. Tapanno.
4. *Quarter Mile.*
 1. S. V. Vairamuthu. 59 2-5 secs. (*record.*)
 2. S. Hossain.
 3. Hone Shain.
5. *220 Yards.*
 1. C. S. Tapanno. 25 1-5 secs. (*record.*)
 2. S. Hossain.
 3. Hone Shain.
6. *Hundred Yards.* (*Record : 10 secs. V. Verghese, 1926.*)
 1. C. S. Tapanno. 10 2-5 secs.
 2. S. Hossain.
 3. P. C. Nath.
7. *120 Yards Hurdles.* 10, 3' 6" hurdles. (*Record : 17, V. Verghese, 1926.*)
 1. C. S. Tapanno. 20 secs.
 2. H. Bardoloi.
 3. M. A. Matthew.
8. *High Jump.* (*Record : 5' 5" P. J. Phillip 1925-6.*)
 1. G. S. Dey. 5' 4"
 2. S. Hossain. 5' 2"
 3. H. Bardoloi 5' 0"
9. *Long Jump.*
 1. C. S. Tapanno. 19' 0" (*Record.*)
 2. H. Bardoloi. 18' 5½"
 3. A. P. Ahiri.
10. *Pole Jump.* (*Record : 8' 5" P. J. Phillip, 1926.*)
 1. Saroj Ray. 7' 9"
 2. Maung Tin. 7' 8"
 3. B. P. Dey. 7' 8"

11. *Putting the Shot.* (12 lbs.) (16 lbs. previously used.)
 1. H. S. Das. 32' 2 $\frac{1}{2}$ "
 2. H. Bardoloi 31' 2 $\frac{1}{2}$ "
 3. J. Crosswell. 31' 0 $\frac{1}{2}$ "
12. *Cricket Ball Throw.* (Record: 96 Yards, Chacko, 1924.)
 1. C. S. Tapanno. 89 yds. 0' 10"
 2. H. Bardoloi. 86 " 0' 1"
 3. P. Eeka.
13. *Pillow fight.*
 1. Dinanath Bhattacharyya. 2. Maung Tin.
14. *Obstacle Race.*
 2. D. N. Bhattacharyya. 2. Bikas Basu 3. P. C. Nath.
15. *Relay Race.*
 1. Theology: Vaira, J. Smith, Tiga, Crosswell.
16. *Tug of War.*
 1. Third Year. 2.
17. *220 Yards.* (First Year Students only)
 1. P. C. Nath (26 1-5"), 2. S. C. Neogi. 3. P. Gossain.
18. *Fancy Dress.*
 1. Susil Bhaduri (*Chinese pedlar*). 2. I. Samuel (*Rearer*).
Championship. (Events 1-12.)
 1. C. S. Tapanno, 15 points; 2. S. V. Vairamuthu, 14 points; 3. S. Hussain, 10 points; 4. H. Bardoloi, 7 points; 5. Hone Shain, 6 points.
- Past Champions:* 1919, 1920, 1921, Niranjan Shaw; 1922, Nagendranath Dutt; 1923, 1924, V. E. Chacko; 1925, Sudhir Dutt; 1926, V. Verghese.

STUDENTS' CHRISTIAN BROTHERHOOD

July 1926—April 1927.

Officers for the Session.—Prof. B. C. Mukerji (Patron), Mr. M. K. Patra (President), Mr. N. D. Samuel (Vice-President), Mr. J. J. P. Tiga (Secretary), Mr. B. K. Ghosh (Treasurer), Messrs. I. Samuel, B. K. Tikey, P. K. Baroi, N. C. Sircar and J. Paul (Class Representatives.)

Meetings.—The meetings held during the session were:

SPEAKER:		SUBJECT:
Aug. 1	Prof. B. C. Mukherji.	"Practical Work."
Sept. 5		"Impressions of the Midnapore Camp."
" 12	Mr. Sam Bose.	"My Experience in England."
Nov. 13	" A. A. Paul.	"S.C.A."
" 14	" N. K. Bose.	"N.M.S."
" 28		"Bengal Inter-Collegiate Fellowship Gathering."
Dec. 4	Rev. E. C. Dewick.	"The Student World."
" 12		"The W.S.C.F. and the Day of Prayer for Students."
Jan. 1	Mr. Boville.	"Vacation School."
Feb. 2		"S.C.A. Day and the Day of Prayer."
" 20	Mr. W. I. Gairdner.	"God as Creator."
" 26 and		
" 27		Brotherhood Retreat led by Bishop Pakenham Walsh.
March 6	Mr. J. N. Chakrabarty.	"Our Common Humanity."

The attendance in our meetings showed marked interest on the part of the members. Out of 62 Christian students, we had at least 30 members on an average attending the meetings. We were also pleased to see some of our non-Christian friends sitting by our sides in some of these meetings. In this connection we take the opportunity to thank the Bengal Students' Christian Inter-Collegiate Committee, firstly, for rendering financial help to some of our campers, and secondly, for coming to our College for the Fellowship Gathering for the first time in its history.

Evangelistic Work.—Further, we rejoice and praise our Father for He has heard our prayers and has helped us to open an evangelistic work among the Telugu coolies here in the Jute Mills. Our members have shown special interest in fostering this work by subscribing very heartily, if not abundantly, towards the payment of the evangelist. We employed this evangelist in August 1926. He is a graduate of the Ramapatnam Theological Seminary. At the beginning there was great opposition from the coolies. They in fact did not like to hear the word 'Jesus.' But by slow, steady and tactful dealing he made friends with them before long. Some of them have already given up their old 'gods' and have begun to fix their attention upon the one Supreme God. We have given them a few tracts and one copy of the Holy Bible in Telugu. It will be of interest to note particularly about one of them who is a goldsmith by profession. He is very much interested in reading and hearing about Christ. He is attending our Services with some of his friends. Using his own words, he is in search of the 'Paramatma.' He is very anxious to hear about Christ. May we all remember these coolies in our prayers that they may turn to the True Light and find God manifested in Jesus Christ.

We render our heartfelt thanks to all the Speakers in our meetings especially Bishop Walsh who conducted the Retreat, the hostel authorities who have given free lodging to our worker, the students and staff who have contributed towards the support of the evangelistic work and all others who have helped us in any way.

J. J. P. TIGA,
Secretary.

“গ্রাস্ত”

থামিয়াছে বসন্তের উৎসবের মেলা
নাহি কোলাহল।

শোক মোন বসন্তের স্রিয়মান কায়।
বিদায় বিহ্বল ॥

করি পান কুশুমের শেষমধুটুকু
কুণ্ঠ মধুকর।
অশ্রু-ধারা-শিক্ত দেহে বিরহীর মত
ফিরিতেছে ঘর ॥

কাঁদে দূরে পাহাড়ের কোন্ অঙ্গপরে
মলয় বাতাস।
কোকিল বসিয়া শাথে সিক্ত অক্লান্তীয়ে
পর্যণ উদাস ॥

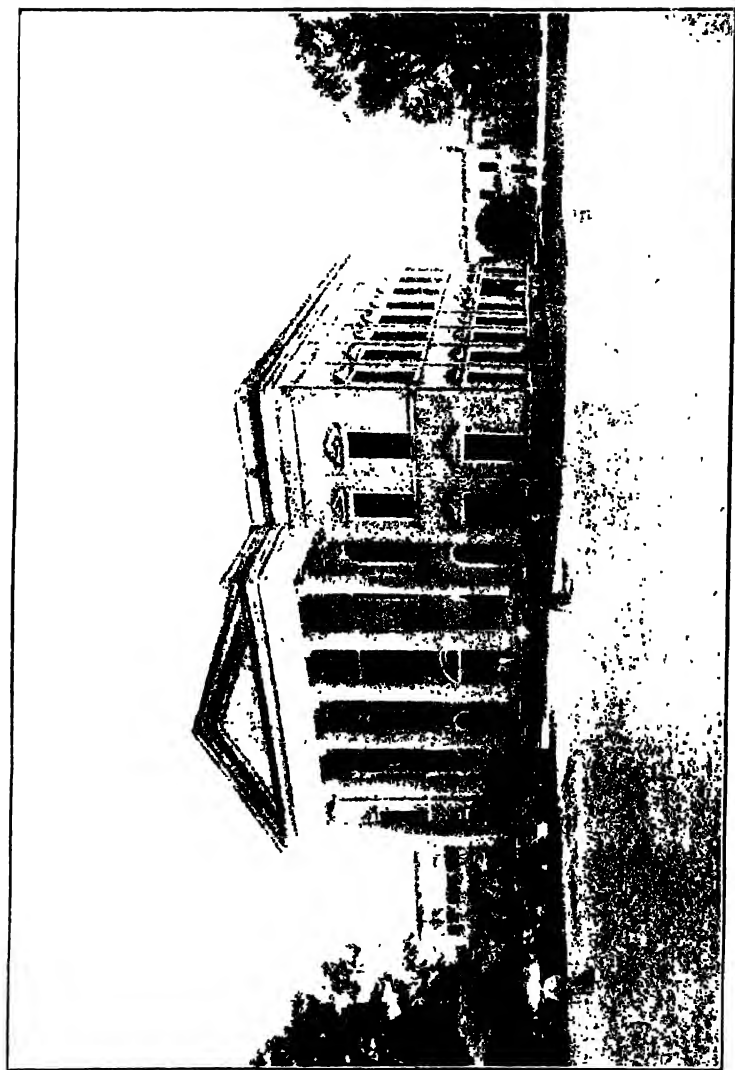
ঝঞ্ঝার উদ্দাম হাসি প্রলয় ঝঞ্ঝার
 মরণের সাথী ।
 মহাতেজে ভঙ্গ করি ধরণীর স্তূপের স্বপন
 উঠিয়াছে মাতি ॥
 রহি রহি বৈশাখীর মাতাল পরাগ
 হাসে থল থল ।
 মেঘের আড়ালে থাকি সোদামিনী-বালা
 আকুল চঞ্চল ॥
 হৃদয়ে হৃদয়ে পশে পিপাসা আকুল
 নাহি মিলে জল ।
 রোদ্রক্লিষ্ট পথিকের দল খুঁজি ফিরে
 বনানী শীতল ॥
 শূন্যমনা রাখালের দল বৃক্ষতলে বসি
 নাহি শুনি গান ।
 কান্তির গাভীর দল দূরে বনছায়ে ।
 খুঁজিতেছে স্থান ॥
 তপন কিরণে ডরি বালকের দল
 ভুলিয়াছে খেলা ।
 বনছায়ে বটশাখে বসিয়াছে হেথা
 পাখীদের মেলা ॥
 হাহা হাহা করে বায়ু ধু-ধু করে মাঠ
 বিকট চাৎকার ।
 চঞ্চল ধূলির জালে ভরিয়াছে দিক্
 তরল আঁধার ॥
 নয়ন ঝলসে হেরি রবির কিরণ
 আকুল হৃদয় ।
 স্তম্ভ হেথা কাঁদি ফিরে ভবনে ভবনে
 অশ্রুস্রবী বয় ॥
 নিষ্ঠুর রবির তাপে মেলিয়াছে হেথা
 প্রলয়ের পাখা ।
 উত্তপ্ত ধরণী ধূলি শুষ্ক নদী জলে
 পত্রহীন শাখা ॥
 শত শত শতাব্দীর বন্ধ অগ্নিজালা
 উঠিয়াছে জলি ।
 মুচ্ছিত সমার ঘেন পড়িয়াছে ঢলি
 শুষ্ক বনস্থলী ॥

বলকে বলকে নাচে তপ্ত অগ্নি ধারা
 বাহিরায় প্রাণ ।
 যেই দিকে অঁখি মেলি বেদনার ছায়া
 নাহি পরিত্রাণ ॥

শুধু হেথা আম্রকুঞ্জ মেলিয়াছে শাখা
 সুশীতল ছায়া ।
 প্রাণ চাহে ওই খানে জড়াইতে মোর
 শ্রান্ত ক্লান্ত কায়া ॥

। নারায়ণ চন্দ্র দাস





The College, Serampore.

The

Serampore College Magazine.

New Series

December, 1927

No. 15.

The Serampore Mission and its Founders.

We may fairly claim for Serampore the place of a pioneer in the history of Christianity and modern Indian civilization, and any service, however insignificant in the light of subsequent developments, that is pioneer in its character has in it an element of distinction worthy of the remembrance of mankind. The name of Serampore will always be associated with the activities of the pioneer missionaries, Carey, Marshman and Ward. Up to Carey's time practically all foreign missionary enterprise had been more or less connected with the state, and regarded as a branch of state administration. "The era of modern missions, based on associate organizations," says the *Encyclopaedia Britannica*, "begins with William Carey." The great evangelical revival of the eighteenth century associated with the names of Whitefield and Wesley had intensified the idea of the worth of the individual soul, and to snatch even one brand from the burning became a dominant impulse in so far as it had reference to one's own kith and kin. To Carey belongs the honour of bringing home to the Western Church as a whole the idea that Christianity involved a spirit of universal brotherhood, and the right of every man without distinction of race, colour or creed, to know the highest, and to realise his divine sonship and the noblest possibilities of his soul in union with the Eternal Son of God. In this connection the publication of Carey's booklet *An Enquiry into the Obligations of Christians*, to quote again the *Encyclopaedia Britannica*, "marks a distinct point of departure in the history of Christianity." The fact that this ideal in its fundamental features is now generally accepted by all friends of human progress, Christian and non-Christian, in no way lessens the greatness of Carey's contribution to modern religious thinking and educational and social ideals.

Carey landed in Calcutta on November 11th 1793. The officials of the British East India Company of those days were generally unfriendly to all missionary work. They were convinced that every attempt to promote missionary enterprise and educational enlightenment would result in universal unrest and the ultimate overthrow of British rule in India. For several years

Carey was obliged to carry on his mission work in the capacity of an indigo planter in the retired and unhealthy district of Malda in North Bengal. In October 1799 four other missionaries, among them Joshua Marshman and William Ward, reached India in an American ship with the intention of joining Carey at Mudnabatty, his North Bengal station. On the friendly advice given them in England by Charles Grant, an influential Director of the Company, they proceeded straight to the Danish Settlement at Serampore, some fourteen miles distant from Calcutta, and placed themselves under the protection of the Danish flag. For many years the Danish authorities in India, especially in their South Indian colony, Tranquebar, had been in contact with and had extended their patronage and support to men of missionary spirit and apostolic zeal, such as the Moravians (who for some years prior to 1791 had worked, though apparently without any special results, at Serampore), and men like Ziegenbalg, Schultze, Fabricius, and above all Schwartz, German pietists from Halle who devoted themselves with considerable success to the evangelization of Tranquebar, Tanjore, and other stations in the Tamil country. British officials on the other hand had no personal knowledge of missionary enterprise and aims apart from the restricted activities of a few evangelical chaplains like Kiernander and David Brown. Another circumstance helps us to understand the vigilance of Lord Wellesley's Government on the arrival of Marshman and Ward. The Calcutta journals of the day, probably confusing the terms Baptist and Papist, announced that four Papist missionaries had arrived in Bengal. Just at this period emissaries of Napoleon were known to be in India in the guise of Roman Catholic priests, and so those in authority may have feared that these so-called Papist missionaries landing in a foreign settlement were French spies. The captain of the vessel was ordered to take the missionaries back to England. But David Brown, who enjoyed the confidence of the Governor-General, interviewed him on their behalf, and explained that the four new arrivals were not French spies but dissenting missionaries. The kindly welcome extended by the Danish Governor, Colonel Bie, to Marshman and Ward on their first arrival at Serampore, suggested to them the desirability of making that place the centre of their missionary operations. Carey was induced to leave his indigo factory and mission work at Mudnabatty, and on the 10th of January, 1800, he joined Marshman and Ward at Serampore, there in association with his gifted colleagues to engage in varied missionary toils and enterprises that have earned for himself the title of "The Founder of the Modern Missionary Movement," and for Serampore the designation of "The Cradle of Modern Missions."

It is impossible to relate here in any special detail the multifarious efforts and achievements of the Serampore Trio,

Carey, Marshman and Ward. They were men who possessed very little in the way of early advantages. Carey was a cobbler and a village pastor; Marshman had been a weaver and then a schoolmaster; Ward had been a printer and journalist, but they were men worthy of one another, of their cause and of their time. They regarded themselves, no doubt, as first and foremost missionaries of the Cross of Christ, and intense was their joy when Krishna Pal, followed by a large number of other Hindu converts, Brahman and Sudra, broke the bonds of caste, abandoned the worship of idols, and made an open confession of their faith in Christ. "Thus," so they remarked in triumph, "the door of faith is open to the Hindus, and who shall shut it? Thus is the chain of caste broken, and who shall mend it?" But nothing is more remarkable than the breadth and far-sightedness of their interpretation of the missionary aim and motive. To them the missionary was no mere devotee of a one-sided evangelism but a representative and an embodiment of the philanthropy of God in all the relationships of life. They therefore in addition to their evangelistic labours devoted themselves in a Christian spirit to a multiplicity of activities that had as their aim the regeneration of India's varied life, and the general uplift of India's peoples.

From the outset the Serampore missionaries recognised the importance of education. While engaged as an indigo planter at Mudnabatty, Carey founded the first school for native Indian children established in Northern India under European supervision, with Sanskrit for Hindus, Persian for Muhammadans, and with various branches of useful knowledge, and the doctrines and duties of Christianity for all. This school—the precursor of the whole Indian Elementary School system subsequently established under Government auspices—had forty boys in attendance when Carey left Mudnabatty for Serampore in 1799. On the 1st of June 1800 they opened at Serampore a vernacular school for Indian boys which soon numbered 40 pupils. The first Sunday School in India was opened at Serampore in 1803. The Serampore missionaries also established schools for European and Anglo-Indian children at Serampore and Calcutta. By 1817 forty-five schools for Indian children were established in a circle of about twenty miles around Serampore at the earnest request of the inhabitants. In these schools two thousand children received the elements of knowledge in their own vernacular. The foundation in 1818 of Serampore College for the training of Indian and European youth in Eastern and Western Science and Literature may be regarded as the crown of their educational activities and aims.

It was, however, to Biblical translation that Carey devoted his chief energies. "A sublimer thought," said the celebrated Wilberforce, "cannot be conceived than when a poor cobbler

formed the resolution to give to the millions of Hindus the Bible in their own language." Even in England, when, in a Pauline spirit, Carey supplemented his small pastoral income by making shoes for the maintenance of his family, he had, with this great object in view, acquired a considerable acquaintance with Hebrew, Greek, Latin and French. After arriving in India he was unremitting in his endeavours thoroughly to master the Bengali tongue, and in due course was able to use it with almost as much facility as his own language. Within a year of his settlement at Mudnabatty he entered on the study of Sanskrit, the great classical language of India, the main source of the great vernacular languages of Northern India. In time he became one of the foremost Sanskrit scholars of his day and was for many years a leading member of the Asiatic Society of Bengal. He attained proficiency in several of the other Indian vernaculars, notably Marathi and Hindi, and his high attainments in Sanskrit and the vernaculars secured his appointment to a professorship in the Government College of Fort William for the training of English civilians, a position he held for thirty years. This appointment gave him unexpected opportunities for the cultivation and extension of his linguistic studies and the advancement of his Biblical translation projects, as now a large staff of pundits, gathered from all parts of India, was at his service.

Substantial headway in translation labours had already been made before the great opportunity of the Fort William professorship presented itself. John Thomas, a pious but eccentric Indian Army surgeon, who was Carey's missionary colleague on his voyage to and during his early years in India, had already, during a previous residence in Bengal, rendered the Gospel of Matthew into Bengali. Using this as a basis in the early stages of his work, Carey gave himself steadily to the translation of the Bible and brought with him to Serampore a completed manuscript, with the exception of two books of the Old Testament (II Kings and II Chronicles), together with a rude wooden press and Bengali types which he had managed to secure in Calcutta. Bengali types had first been used in 1778 for the printing of Hahed's Bengali Grammar in a press at Hughli. Charles Wilkins, the distinguished Oriental scholar, cut with his own hand the matrices for the fount required for this purpose, and through a Bengali blacksmith, Panchanan, whom he instructed, and Monohar, a young relative of Panchanan, the art of punch-cutting became domesticated in India. In the meantime William Ward, the English printer, was settled with Carey at Serampore. It was determined to commence without delay the printing of the Bengali New Testament prepared by Carey. Ward set the first types with his own hands. While in the year 1800 the missionaries were carrying the Bengali New Testament through the press, they printed and distributed 500 additional copies of the

Gospel of St. Matthew, and in February 1801 the first complete copy of the New Testament was, amid feelings of profound gratitude and hope, placed on the communion table of the Mission Chapel and dedicated to God. The printing was rough and the style was crude, but it was the first considerable book ever printed in Bengali prose, and the first complete printed copy of the New Testament in an Indian tongue. Copies were gratefully received by King Frederick VI of Denmark and King George III of England. The first edition was soon exhausted, and each new edition as it passed through the press underwent the most careful revision. In due course Carey devoted himself to the production of versions in Sanskrit, Hindi and Marathi, and securing the aid of the ablest pundits from various parts of India, he had, by 1812, with the co-operation of his colleagues, made progress in the translation and printing of various portions of Scripture in ten different languages and some advance had been made with seven others. Important improvements were made in the casting of types, and manufacturing of paper, and it needs to be noted that in practically all these languages types were first cast and printing first done at Serampore.

But during the night of 11th of March 1812 the printing office at Serampore was totally destroyed by fire, and the labour of twelve years destroyed in a few hours. The destruction in the way of buildings, paper, books, presses, founts of type, and all the apparatus essential to a great printing press involved a loss of some £12,000. A few presses and the punches and matrices only were preserved, having happily been deposited in another place. But far outweighing the monetary loss was the loss of precious manuscripts representing, as they did, years of arduous toil. There perished in this fire all the manuscript versions passing through the press, practically all the materials for a great polyglot dictionary of the oriental languages derived from the Sanskrit, and the manuscript translation of such portions of the Sanskrit *Ramayana* as had not already been published. This positively appalling situation, though at first it had a staggering effect, was faced without a murmur and with buoyant courage. After the lapse of a few days the type founders and the pundits were set to work, and all concerned laboured in relays, night and day, with such diligence, that within a few months the press was again in full operation. From men of every rank and of every class in India and in Great Britain, the missionaries received the warmest expressions of sympathy, and the most generous offers of assistance. Andrew Fuller, the Secretary of the Baptist Missionary Society, reported: "Money is coming in from all quarters. The loss by the Serampore fire is all repaired. We must stop the contributions." This is the only occasion in the history of Serampore when money has poured into the treasury amply sufficient to meet our needs. A repetition of the experience in

our own day when the call to advance is so clear would not be unwelcome. The Serampore fire, a calamity though it seemed at the time, made Serampore, and the work of Carey, Marshman and Ward known throughout the Christian world, and it proved instrumental in helping to give a crushing blow to the restrictive policy of the East India Company in excluding missionaries and school-masters from their dominions. A clause was inserted in the new Charter granted to the Company in 1813 giving freedom to missionaries and educationists to exercise their calling in the completest and widest way, notwithstanding the virulent opposition of a section of retired civilians, who foresaw in all this the ruin of British power and prestige in the East. From this time forward the Serampore missionaries continued, without any further serious opposition from the Company, their literary and philanthropic labours.

In due course Carey attained a commanding place in the ranks of the pioneers of literary and scientific research in India. He published many grammatical and lexicographical works in Sanskrit and the vernaculars. He has with considerable justice been spoken of as the creator of Bengali prose. His *Dictionary of the Bengali Language* in three quarto volumes, containing 80,000 words, was the work of thirty years, and still retains its value as a quarry from which dictionary makers dig their materials. Mr. Meredith Townsend, himself no mean Bengali scholar, writing in 1859 of Carey's *Bengali Grammar*, says, "It is the one Grammar we have ever seen made for men ignorant of the language to be studied, divested of all rigmarole about the structure of inflexions, and reduced to the half-dozen arbitrary formulas by which, and not by philosophical discussion, children learn their mother tongue." His *Colloquies (Kathopakathan)* and *Garland of Stories (Itihasamala)* according to a leading modern authority, Rai Sahib Dinesh Chandra Sen, form a rich mine of idioms of the spoken dialect of Bengal, and were a source of inspiration for writers in Bengali prose, like Tek Chand Thakur, Bankim Chandra Chatterji, and Dina Bandhu Mitra. In association with Marshman he edited and translated in three volumes a part of the great Indian epic, the *Ramayana*, though unfortunately from the inaccurate text current in Bengal. This was the first printed publication in the Devanagri character of an Indian classical work. Devoting himself to a special study of Indian flora, he became a distinguished botanist and his botanical garden at Serampore, stocked with plants collected from all parts of the world, was one of the finest in the East. He founded the Agricultural and Horticultural Society of Bengal, which in due time grew to be a flourishing institution. On the premises of this Society there is preserved a marble bust subscribed for in honour of its distinguished founder. He was a valued and honoured member of many learned societies, European and

Indian, and was in constant correspondence with the first orientalists and botanists of his time.

After more than forty years' uninterrupted service in and on behalf of India (for he never went home on furlough) Carey died on June 9th, 1834. For thirty years of this period, in addition to his work as a missionary at Serampore, he had served as Professor in the Government College of Fort William and for this purpose he travelled to and from Calcutta twice a week. This position brought him the large salary, from a missionary standpoint, of £1,800 a year, but all went into the common mission fund, and was consecrated to the promotion of the interests of the kingdom of God. He had opportunities of amassing considerable wealth, but he died a poor man. The prominent position he occupied in the educational, scientific and literary circles of his day enabled him to contribute in no small degree to the cause of general progress and social reform in India. The prohibition of infanticide and widow sacrifice was secured very largely as the result of the earnest and long continued advocacy of such philanthropists as Carey and Raja Ram Mohan Roy. Throughout his career he was harassed by trials that would have overwhelmed an ordinary man. During the first half of his period of residence in India he was troubled by a very sick wife in his home, always highly nervous and often quite insane, though his second marriage with a Danish lady of noble family, Miss Rumohr was exceptionally happy. In the latter half of his Indian service (after the death of Andrew Fuller) there were unsympathetic and small-minded officials directing the Home Committee, who claimed an absolute right to dispose of the private incomes of their three representatives at Serampore; and, when this was not conceded, used all means to prevent their securing financial support in philanthropic circles in Great Britain and America. This attitude of the Mission authorities in England, which was to Carey "a greater trial than all his many sorrows," did more harm to the Serampore cause than all the oppressive measures of Government, such as it was called upon to endure during the Minto administration, and than the scornful depreciation of men like Sydney Smith and Scott-Waring who viewed with supreme contempt the aims and efforts of "the consecrated cobblers of Serampore." "To forget the Serampore controversy altogether," wrote Rev. Samuel Vincent in the Centenary volume of the Baptist Missionary Society, "is to close the book on one of the most profitable warnings in modern Church History." But Carey never for a moment swerved from the great purpose of his life, and by the sheer weight of his simple piety, zeal, learning, and munificence he succeeded in slaying ridicule and triumphing over hindrances. Successive Governors took pleasure in showing him respect and honour, and typical is the utterance of Lord Wellesley, when speaking of Carey's appreciation of his character and work: "I esteem such a testi-

mony from such a man greater honour than the applause of Courts and Parliaments."

During the latter part of his life the College became the centre round which all the missionary labours of Carey and his colleagues turned, for there they hoped to see a native ministry trained for the perpetuation and extension of their own sacred plans and efforts. To the last he was busy with Biblical translation, the master passion of his life, and before his death the entire Bible had been issued in six complete translations (apart from the Chinese), the entire New Testament in twenty-three more and, besides these, separate books or portions in not less than ten other languages. He and his colleagues thus worked upon and brought out some forty translations of the whole Bible or parts of it. With the accumulated experience of more than a century of fruitful Bible translation behind us, it is now easy to criticise most of these versions, but considering the conditions and the pioneer character of their translation work, the achievements of Carey and his fellow-workers are likely to remain unique in the missionary history of the Christian Church. "Thus," to quote the words of the distinguished Hindu Scholar, Rai Sahib Dinesh Chandra Sen, "lived Dr. Carey in Bengal from 1793 when he first landed here, till his death in 1834—one of those rare spirits who, crossing the barriers of their national prejudices, by dint of that all-embracing brotherhood which every true Christian should feel for all men worked without a thought of reward or personal aggrandisement. He and his colleague, Joshua Marshman, had nothing to bequeath to their children at death, but enough as a heritage to the suffering race whose cause they espoused, not under obligation or extraneous mandate, but according to the dictates of their own consciences through which their God spoke to them." Perhaps nothing brings home to one more forcibly the childlike humility of the founder of modern missions than to stand beside the grave in the cemetery which contains the monuments to the memory of the three great men, and to read the simple inscription which was all that he would permit to be written on his tombstone :—

William Carey

Born August 17th, 1761 ;

Died June 9th, 1834.

"A wretched poor and helpless worm,
On Thy kind arms I fall."

Somewhat more special reference to the personality and achievements of Carey's gifted colleagues and fellow-workers, Joshua Marshman and William Ward, may be desirable. Marshman (like Carey) was born in a humble sphere of life, at Westbury, Wiltshire in 1768. He plied the shuttle with the Greek

Grammar before him, and by his own unaided exertions filled his mind with vast stores of knowledge. His linguistic abilities surprised even Carey. He possessed extraordinary powers of memory and argumentation and was gifted with a dominating energy, which to those not intimate with him had the appearance of obstinacy and love of power. But he was a man of profound piety and his devotion to the great cause was whole-hearted and no sacrifice appeared too heavy which could promote its interests. Said Carey of his beloved friend, "In point of zeal he is a Luther and I am Erasmus." Soon after settling at Serampore he and his talented wife, whose labours for the mission and India were hardly less than her husband's, opened two schools for the sons and the daughters of European officials and of educated parents, and the large profits from these schools were devoted to the sacred cause. In addition to the daily labour of his school and also incessant preaching and religious discussion, he was responsible for the whole correspondence of the Serampore Mission, and the management of a series of smaller missions conducted by and receiving their support from Serampore. As their means increased the Serampore missionaries had become the central directing authority of no less than sixteen missions in all parts of Eastern and Northern India, and as far as Burma, the Moluccas and Java. "And," as Dr. Richter rightly remarks, "they never shrank from relinquishing districts they had already taken possession of, if there appeared on the scene another missionary society which they could trust to carry on the work with greater energy and more thoroughness." Thus Adoniram Judson, later known as the apostle of Burma, arriving from America in the year 1812, spent several weeks at Serampore and Calcutta but driven away by the opposition of the British Government, he finally found his way to Rangoon, and commenced the Mission to Burma with the support and under the direction of the Baptists of America. Under these circumstances the Mission associated with the name of Carey's gifted but erratic son, Felix, who later, to use his father's expression "shrivelled from a missionary into an ambassador," was permanently transferred to an organisation that has since witnessed such great successes in Burma and the East,—the American Baptist Missionary Union. Later the Calvinistic Methodists from Wales commenced their great work in the Khasi Hills, and so entered into labours initiated from Serampore. To all these missionary agencies for which Serampore made itself responsible, Marshman devoted a great deal of time and energy. As already indicated, he actively associated himself with Carey in many of his philological labours, especially in the translation of the *Ramayana*. He took the lead in establishing in Calcutta the Benevolent Institution which did so much for many years to provide the means of instruction for a large body of neglected and destitute children of European descent who at that time infested the streets and lanes of the poorer quarters of the city.

Marshman also took the lead in the establishing of periodical literature adapted to India's growing needs. At this period even the English journals of the Presidency were fettered by the severest restrictions. But the Serampore missionaries, in the true spirit of pioneers, resolved to feel the pulse of the public authorities by the tentative publication of a monthly magazine in Bengali. In February 1818, the *Dig-dursun* appeared, and contained, in addition to articles of general information, one page devoted to brief notices of current events. Emboldened by the unexpected approbation of influential members of the Government, Marshman and Ward determined to advance at once to the object in view (the acquiescence of Carey was secured only with difficulty), and issued a prospectus for the publication of a weekly newspaper in the vernacular language. On the 31st of May, 1818, the *Sumachar Durpun* or the *Mirror of News*, the first newspaper ever printed in any Indian language, was issued from the Serampore Press, and soon became firmly established in the Hindu community, the subscription list being headed by Dwarkanath Tagore. In April of the same year too the missionaries commenced a monthly magazine in English to which Dr. Marshman gave the title of *The Friend of India*, and which during its lifetime of fifty-seven years (1818-1875) as a monthly, a quarterly or a weekly publication under the editorship first of the missionaries and then of such distinguished journalists as John Clark Marshman, Meredith Townsend and Dr. George Smith, was foremost in advocating all humane reforms and the cause of general progress in India. It finally became amalgamated with the *Statesman*, and that influential daily organ continues to be known as the *Statesman and Friend of India*. Work of an essentially pioneer character in the realm of female education was done by Hannah Marshman, the energetic and gifted wife of Dr. Marshman. Her work for European girls in India has already been referred to. In 1819 she was instrumental in forming a society in Calcutta "for the education of native females." In 1820 this society started work with one school and eight children, and four years later there were six schools with one hundred and sixty girls. It was calculated that in 1819 there were then in Calcutta and its immediate vicinity some 750,000 inhabitants, and that out of all this number there were only 4,180 scholars receiving any education, and of these scarcely any were girls.

But perhaps the most characteristic work associated with the name of Dr. Marshman is the translation of the Bible into Chinese (undertaken at the suggestion of Claudius Buchanan), and the editing of the works of Confucius with an English translation. He began the study of the Chinese language in 1806 with the aid more particularly of one Johannes Lassar, an Armenian who was born at Macao, and was proficient in the colloquial and written language of China. For fifteen years Marshman devoted every

spare moment of his busy life to this severe and wearisome study. To him attaches the merit of having carried the first Chinese translation of the Scriptures through the press. He was also the first to conceive, and in association with Rev. John Lawson to execute, the method of printing the Chinese character with movable metal blocks,—an achievement that is recognised as one of the most memorable improvements made in Chinese printing since its invention twenty centuries ago. The entire Bible was completed in 1822, and a copy of the work was presented to the British and Foreign Bible Society at its annual meeting in May, 1823, when the President, Lord Teignmouth, remarked that the presentation of the first complete translation of the Sacred Scriptures in the Chinese language was one of the most interesting events in the history of the Society. The translation itself, superseded later by the version of Morrison, is, notwithstanding all the defects of a first attempt regarded by Chinese scholars as a work of singular merit. "It is surprising," said a competent authority at the Shanghai Missionary Conference of 1890, "how much of the actual contents of the book is good current Chinese, and that a large proportion of it appears, *ipsissimis verbis*, in subsequent translations." It may here be noted that Morrison's *Chinese Grammar* was printed at the Serampore Press in 1815, Marshman's own introduction to the Chinese language (*Clavis Sinica*) having appeared the previous year. For a period Serampore was a printing centre for the whole of the Eastern world.

The intimate relations sustained by Marshman with Henry Martyn, Cambridge Scholar, Senior Wrangler and military Chaplain, are deserving of mention. In 1806, Martyn, won to the cause of missions by Charles Simeon's praise of Carey, came to Serampore, and took up his residence with David Brown. In alluding to Martyn's arrival Carey observed in one of his letters "A young clergyman, Mr. Martyn, is lately arrived who is possessed of a truly missionary spirit. He lives at present with Mr. Brown, and as the image or shadow of bigotry is not known among us here, we take sweet counsel together, and go to the house of God as friends." Marshman and Martyn became deeply intimate, and they might often have been seen walking arm in arm for hours together on the banks of the river between Aldeen House and the Mission House. A compartment of a neighbouring building, the deserted Hindu temple of the god Radhaballabh, now known as Martyn's pagoda (which had been abandoned when the river had approached too near to allow the Brahmans to receive gifts with a safe conscience according to Hindu custom), had been fitted up as a dwelling for Martyn and a place of prayer and spiritual fellowship for the mission circle, Anglican and Non-conformist. "In that Pagoda," writes Mr. John Clark Marshman, "every denominational feeling was for-

gotten, and Carey, Marshman and Ward joined in the same chorus of praise with Brown, Martyn and Corrie." The place consecrated by those holy associations was at a later time turned into a rum factory, and the brand which its casks bore was that of the "Pagoda Distillery." Both Aldeen House and the Pagoda are now included in the grounds of the Howrah Water Works, and the Pagoda is maintained by the Government in memory of Henry Martyn.

Marshman died on December 5th, 1837, to quote the inscription on his tomb, "the last of the Serampore missionaries, by whom Christian truth and general knowledge were first introduced into these provinces." His last trial from which he never fully recovered was the agony of suspense he endured regarding the condition of his youngest daughter, then Mrs., afterwards Lady Havelock (wife of the great General Havelock of Mutiny fame) who nearly lost her life in a fire and would have been burnt to death but for the exertions of a faithful native servant. Marshman was a man of iron constitution, and in order to inure himself to the climate, he had from the day of his arrival in the country exposed himself unreservedly to the extreme heat of summer and to the heaviest rains, but the sharp controversy with the Missionary Committee at home (the bitterness of which during his stay in England from 1826 to 1828 nearly overwhelmed him) and the pecuniary difficulties of the mission in the last years of his life had gradually outworn his strength. The day after his burial at Serampore two influential committees met in London to arrange for a reunion of the parent Society and the Serampore Mission, and the controversy may be regarded as having been buried in Marshman's grave. "He died like his colleagues, in graceful poverty, after having devoted a sum little short of £40,000 to the mission, and that not in one sum, but through a life of privation."

William Ward, the third member of the Serampore Trio, born at Derby in 1769, was in early life placed as an apprentice in a large printing establishment in that town, after receiving a good school education. By means of incessant reading and attempts at composition he acquired fluency as a writer, and at the close of his apprenticeship undertook the management and editing of the *Derby Mercury* on behalf of his master. Later he became responsible for the editorial management of the *Hull Advertiser*. It being the period of the French Revolution he adopted many of the revolutionary ideas common at the time in England. His apprenticeship as a printer and his experience of six years in managing and editing various journals proved of the highest advantage in his subsequent career at Serampore. In due course he was led to abandon his connection with politics and journalism, and give his heart and soul to the great vocation of communicating divine truth to his fellowmen. As he was under-

going training with this object in view, he had opportunity of hearing accounts of Carey's early labours in India, and decided to offer his services in the hope of being employed in printing the Scriptures. Soon after his acceptance he wrote to Carey, whom he had once met before he had sailed for India, in the following terms: "It is in my heart to live and die with you, to spend and be spent with you. I trust I shall have your prayers that God may make me faithful unto death, and give me patience, fortitude, zeal, and vital godliness enough for the great work."

Some few weeks after his arrival at Serampore with Marshman and two other missionaries, Ward was deputed to proceed to Malda, under the protection of a Danish passport, to persuade Carey to abandon the Malda district and plant the mission establishment at Serampore. This he succeeded in doing. The three men were now assembled at Serampore. The first week was spent in laying down a plan of life from which they never afterwards departed. They resolved to live in common, to dine at a common table, to conduct religious devotions in turn, to entrust the superintendence of domestic arrangements and expenditure to each missionary in rotation for a month, to throw all gains into a common stock, reserving for each missionary or missionary family only a trifling allowance for their personal expenses. One evening in the week was to be devoted to the adjustment of differences and the renewal of their pledge of mutual love. While Ward's primary work was the superintendence of what speedily became the vast business of the Press, he became in many respects, on account of his great aptitude for business, clearness of perception and sound judgment, the right hand of the mission. He surpassed his colleagues in his knowledge of the character and habits of the people of the country, and spoke Bengali with the fluency and ease of a native. "The Hindus trusted him," wrote Mr. Meredith Townsend in 1859, "as they now trust no Englishman. He bore on his shoulders, till Mr. John Marshman appeared on the scene, the burden of most business details, and old natives still speak of his wonderful capacity to that end." The Serampore Press under his superintendence became the most important establishment for oriental printing in the East. The twelve-horse-power steam-engine, imported in 1820 to work the paper mill and set up by Marshman during Ward's absence in England was the first ever erected in India, and excited as much interest as the first steam-boat or the first railway. As a preacher Ward commanded in a remarkable degree the attention of a Bengali audience by the flow of his language, and his apt allusions to their habits, feelings and allegories. "For intimate knowledge of Indian life and manners," writes Dr. Richter, "the sole authority for half a century was the great work by William Ward of Serampore, *A View of the History, Literature and Mythology of the Hindoos*: (2 vols., 2nd

edition, 1818)." This book, still quoted as an authority by modern scholars, is destined to remain "a monument of patient thought, observation and enquiry," and though, in some important respects it is now necessarily antiquated, it contains a large amount of matter—the result of personal investigation and research—that must remain of permanent value.

After nineteen years of uninterrupted service in India, Ward's health became greatly enfeebled, and he was ordered by his medical advisers to take a voyage to England. He consented in the hope that the visit would serve the double purpose of restoring his health and healing the breach with the Society by personal and friendly intercourse. He landed in England in May 1818. The broad-minded Secretary, Andrew Fuller, had passed away in 1815, and while Dr. Ryland still remained as a link between the past and the present, the real power had passed into the hands of his junior associate, Rev. John Dyer, a pious and prayerful man according to reliable testimony and yet, as the records clearly show, a man of exceptionally narrow vision. A body of younger men too who "knew not Joseph" had succeeded in gaining considerable influence in the Missionary Committee. Ward, after undergoing medical treatment for a time at Cheltenham, proceeded to embrace every opportunity for advocating either on the platform or in the pulpit, the cause of Christian missions and general progress in India. As the historian of the Serampore Mission writes, "He was the first missionary who had ever returned to England from the East and his welcome was enthusiastic in every circle but one, where he encountered nothing but cold reserve." But he was not a man to be easily diverted from his purpose. His life in England was one of incessant activity, of a varied character. He superintended the publication of another edition of his *History of Hindu Religion and Literature*. He awakened public attention to the importance of establishing female schools in India, and pressed for the abolition of Hindu widow-burning. In due course he visited various counties and towns in England to collect money on behalf of the recently established Serampore College, and proceeded also through Scotland and Wales, addressing large assemblies and calling personally on the wealthy and benevolent. In this way he succeeded in raising some three thousand pounds.

After paying a visit, accompanied by Captain Angus of Newcastle as interpreter, of a few week's duration to Holland, with the object of promoting a missionary spirit among evangelical Christians in that country, Ward decided to accept a cordial invitation he had received from influential members of the Baptist community in America. On his arrival there in 1820 he received a hearty welcome in every circle and from every denomination. "I felt myself again at Serampore," he writes. Friends of Serampore like Mr. Davie Bethune of New York, secured the

publication in popular journals of articles on the Serampore Mission. During the three months to which this visit was necessarily limited, he received many opportunities of strengthening the missionary spirit, and succeeded in raising for the College a sum of ten thousand dollars which was placed in the hands of American trustees.

Before his return to India, Ward was fortunate in securing the services of Mr. John Mack of Edinburgh University as a professor for the College. Ward, with Mack and other missionary friends as fellow-passengers, reached Serampore on October 20th 1821, and resumed his labours at the press with more than his usual energy; and in addition gave particular attention to the training of the more advanced Christian youths of the College for missionary duties; but after a period of exertion of only seventeen months' duration, his life was suddenly terminated by cholera. The following inscription on his tomb in the Serampore Mission Cemetery fittingly sums up the man and his work:—

SACRED TO THE MEMORY OF

WILLIAM WARD,

One of the Serampore Missionaries.

He was born at Derby, Oct. 20th 1769.

Having devoted himself to the work of Missions

he arrived at Serampore Oct. 13th 1799,

where he assisted in the formation of

the Missionary Establishment,

And laboured with ardent zeal in promoting

the translations of the Sacred Scriptures,

and in preaching the Gospel to the Heathen.

Having impaired his constitution,

he returned to his native land in 1818,

and was absent nearly three years ;

during which period he travelled through

Great Britain, Holland,

And the United States of America,

to encourage Missionary zeal,

and to raise funds for Serampore College.

He returned to India in 1821,

and after labouring with his usual energy

for seventeen months

He was removed to his Heavenly Rest,

March 7th 1823,

Aged 53 Years 4 Months and 15 Days.

It is needless to note that he died a poor man, like his colleagues after him, and that he had contributed to the mission

cause more than would have been enough to provide a comfortable income for himself and descendents in perpetuity. •

We cannot do better than conclude this brief sketch of the founders of the Serampore Mission and College by the following extract from the words of John Clark Marshman, the historian of the Serampore Mission:—

“The Serampore Mission may be said to belong to the heroic age of missions and the interest which is attached to it will continue to increase with future triumphs of Christian truth in India. At the period when it was established public authorities both in India and England were opposed, on political grounds, to every attempt to introduce religious or secular knowledge into the country. It was the zeal, fortitude and perseverance of Dr. Carey and his two colleagues which were mainly instrumental in inducing higher and more improved principles; and the objects which they laboured, amidst every discouragement to promote, are now admitted to be the objects for which India has been committed, in the course of Providence, to the guardianship of England. Those who first moved in this undertaking have well deserved the gratitude of every Indian Philanthropist. The mission was established by three men of humble lineage, ‘apostates’ as their opponents delighted to term them from the last and the loom, but of sterling genius. They were brought together by unforeseen circumstances, and when their infant establishment was threatened by their own Government, were providentially provided with an asylum in a foreign settlement till the storm had blown over. A unity of object produced a unanimity of sentiment which has rarely been surpassed. Every private feeling and every individual predilection was merged in the prosecution of a great undertaking, which they pursued with unabated energy to the end of their lives. They were exactly fitted for mutual co-operation. They were all imbued with the same large and comprehensive views, the same animation and zeal, and the same pecuniary disinterestedness. Their united energies were consecrated to the service of religion, for the promotion of which they were enabled, by severe and protracted labours, to contribute a sum, which at the close of the mission was found to amount to eighty thousand pounds sterling.”



Serampore College

Its History, 1818-1927.

Missionary educational work at Serampore dates from the year 1800, and the College is the direct outcome of the earlier educational labours of Carey, Marshman and Ward. In this connection too it needs to be noted that to meet the growing demand for English instruction the Hindu College had been founded in Calcutta in 1816 by a number of wealthy Indians. In July 1818 the Serampore trio published their prospectus of "a College for the instruction of Asiatic Christian and other youth in Eastern Literature and European Science." The document makes it perfectly clear that they considered it necessary that all sound education must have religion as a basis, and so it was their intention that all the instruction given should be permeated by the spirit of Christianity. And yet, coming as they did from nonconformist stock, it is not surprising to find that they were careful to maintain conditions that allowed every one full liberty of conscience. No Hindu or Mussalman youth was to be constrained to do any act as a condition of enjoying the benefit of the Institution which could be repugnant to his conscientious feelings. Equally interesting too is the fact that they stood almost alone in advocating the vernacular as the true medium of education, primary, secondary or advanced. While giving a prominent place to English as a subject for special and advanced study, they boldly maintained the principle, to which modern opinion seems to be returning, that the hope of imparting a sound education to the people of the country through the medium of a language not their own was altogether fallacious. Truly national education, they maintained, could be imparted only through a vernacular, and not through the medium of a foreign tongue. As time went on they recognised the necessity of modifying their plans and giving much greater attention to the cultivation of English, but it is worthy of note how the revolution of a hundred years has brought the best qualified opinion round to what was practically their standpoint. Further, it needs to be pointed out that while they laid great emphasis on the training of Christian leaders, lay and ministerial, for service in the Indian Church, their ideal was an open College where all classes of students could intermingle, rather than a purely theological hall. Their large and comprehensive plans won the approval of the Governor-General, the Marquis of Hastings, who became the first patron of the College, and the Governor of the Danish Settlement of Serampore, Colonel Jacob Kæsting, became the first Governor of the College.

A sketch of the history of the College may perhaps be outlined as follows, in five periods:—

1. *The period of the founders, 1818-1837.*—From the first annual report it appears that there were thirty-seven students in the College during the first year of its existence, and of these nineteen

were Christians, fourteen Hindus and the remaining four are described as having neither caste nor religion. The same report mentions the purchase of the land on which the College stands and outlines plans for the new building. The buildings, in spite of many difficulties and much delay, rose slowly and were completed at a cost of £15,000, the whole of which sum the founders met out of their own earnings. The noble Ionic pile which was built as the home of the College stands to-day with scarcely any alteration. In the judgment of many it is one of the finest edifices of its kind in India. At the close of 1824 the number of students was fifty-four, and it is noted that the institution was receiving support from all parties in India, irrespective of class or creed. Treatises on such subjects as geography, chemistry and natural philosophy had been prepared and printed in the vernacular for class use, mainly through the efforts of Mr. John Mack. The year 1827 is a landmark in the history of the College, since in that year Dr. Marshman visited Copenhagen and secured from the king of Denmark a Royal Charter empowering the College to confer degrees in all faculties. It is interesting to note that Serampore was the first College in India to possess such power. A few years later the institution was considerably crippled by the loss of the greater part of its invested funds through a series of bank failures in Calcutta, and probably this as much as anything accounts for the fact that the right of conferring degrees was not exercised by the founders of the College. At the close of this period, however, the College, with Mack, Leechman and others on the staff, continued to do good work. It had over a hundred students, and in the report of the year 1836 their attainments in Greek, Latin, Hebrew, Mathematics, Logic, Natural Philosophy and Divinity are set out in considerable detail.

2. *The period of pre-university conditions, 1838-1857.*—After the last of the Serampore trio, Dr. Marshman had passed away, only Mr. Mack and Mr. John Clark Marshman remained to realise the objects of its founders. Both were men of exceptional ability and devotion, but resources were no longer forthcoming from England, and the struggle to keep things going in a manner worthy of the past became a severe one. In 1845, the year of Mack's death, the Baptist Missionary Society came to the support of the College, and Rev. W. H. Denham, a Missionary of the Society, was appointed a professor, taking charge both of the Mission and the College in association with Rev. John Robinson. Under their direction, and with the continued support of Mr. Marshman, the College was considerably revived, and began to exert something of its former usefulness and influence. In 1856 the College was placed by the College Council at the disposal of the Baptist Missionary Society to become a regular part of its missionary educational operations, Arts and Theological, and in due course officials of the Society became members and officials of the Council. At this time a special feature of the College work was the number of Anglo-Indian and European

students whom it trained for missionary or Government service. In this class Philosophy, History, Greek, Latin, English Literature, Science and Mathematics found a place in the curriculum. In those days too there was sharp division between school and college classes. Some three boys, sons of influential Indian families in the town and neighbourhood, were in attendance and received the elements of a sound English education. In the upper classes such works as Milton's *Paradise Lost*, Bacon's *Essays*, Greek and Roman History were taught, and in some cases with a thoroughness not always attained under present-day conditions. Mr. Meredith Townsend reporting in 1853 the results of his examination of a class of Bengali students wrote :

"The replies were in almost every case accurate, but I was more pleased to observe that they were never in the terms of the books referred to. There was nothing of that parrot repetition which makes examinations go off so smoothly, the boys seemed to *know*, instead of merely to *remember*, and showed that their thinking faculties had been developed, while the eager attention and look of interest proved that they regarded their studies as anything but a necessary evil."

I refrain from comment except to remark that there is here for us to-day, with our developed University system, ample food for deep thought. It further needs to be recorded that during this period—in the year 1845—the Danish settlement of Serampore, which for the last thirty years of its existence was maintained only by draining the home treasury at Copenhagen, was transferred by friendly purchase to Great Britain, and in the treaty of purchase the following clause was inserted by the express wish of the Danish King : "The rights and immunities granted to Serampore College by Royal Charter of date 23rd February, 1827, shall not be interfered with, but continue in force in the same measure as if they had been obtained by a Charter from the British Government, subject to the general law of British India." Serampore owes to Denmark a debt of gratitude we shall never forget. Before proceeding to the next period in the history of the Institution, more extended reference ought to be made to the two men who saved the institution from extinction after the death of its founders. I refer to John Mack and John Clark Marshman.

John Mack arrived at Serampore in 1821, bringing with him a large consignment of books and apparatus. He had been destined by his parents for the ministry of the Church of Scotland. After a course at the University of Edinburgh he attended courses of lectures at Guy's under the famous Abernethy and others. An excellent classical scholar, his favourite subject was Chemistry and his lectures on Natural Science drew many students to the College. Soon after his arrival in India he delivered a course of lectures on Chemistry in Calcutta, the first on such a subject ever delivered in that city. In every way he was a fitting colleague for Carey, Marshman and Ward, and their attachment to him soon became as warm as that which they entertained for one another. His interests were wide. He helped in the production of the first Bengali map—the first map to be produced in any Indian language. Possessed

of considerable literary gifts he took an active part in the editorial work of the *Friend of India* and at the same time won a reputation as an eloquent preacher and speaker. It is said of him that he had a perfect contempt for money, except in so far as he could use it for the benefit of others. He died of cholera in 1845. It was the delight of his life to have been associated with Carey, Marshman and Ward in their apostolic labours and to have shared with them their sorrows. He would have desired no higher praise than that on the memorial stone in the Mission Chapel which commemorates him as their "faithful and beloved associate."

John Clark Marshman was the worthy son of a worthy father, and in the course of a long Indian career attained an outstanding position as an educationist, journalist, author and philanthropist. Throughout his connection with the College he was inspired by the desire to bring it into closer association with the Baptist Missionary Society. In 1855 on leaving India for good he concluded arrangements with the Society whereby they became responsible for the upkeep of the Institution. At the same time he contributed from his private purse several thousand pounds to help forward the new arrangements. It is estimated that on the College alone, he spent £30,000. It is to be regretted that no adequate memoir of John Clark Marshman has ever been published. "Left sole representative of the Brotherhood, and undertaking its enormous responsibilities, John Clark Marshman created the income necessary to meet them by his literary labours; his paper mill, the first in India; his educational and law text-books, and his official salary as Government translator." For more than fifty years he lived in India, and for nearly three-quarters of a century of his long life he sacrificed himself for the good of its peoples. For many years the editor of the *Friend of India*, which he together with Mack and Leechman converted into a weekly, he guided the administration and the public of India by his experienced pen. He worked incessantly for the education of the people in their mother tongue and in English. "He did more than any other single pioneer for Indian railways, telegraphic communication with England, and forestry. His personal benefactions for the spread of Christian civilisation in the East were larger and more unostentatious than those of any other philanthropist, save only his father and William Carey." It was he who obtained from an authoritative body of Calcutta pundits the decision that Hindu devotees might ride in a railway carriage, when making a pilgrimage, without losing the merit thereof. During the period of his retirement in England his one ambition was to utilise his experience for the good of the people of India. To this end he sought to enter Parliament, but his refusal to wink at electoral corruption lost him the representation of Ipswich by three votes. Literature, the East India Railway and philanthropy occupied his late years. His *History of India* won immediate success and to this day is by no means superseded. Dr. George Smith gives it as his considered judgment that "No one has ever had, before or since, so profound a knowledge, or so just a judgment on Indian affairs, political, financial and administrative, as John

Clark Marshman, Nor has any one ever used his powers with more self-denial for so long a period for the good of India." In recognition of his services he was made a C.S.I. in 1868. He died on the 8th of July, 1877, after a blameless life, "the great non-official Statesman and Friend of India."

3. *The period of affiliation with the University of Calcutta, 1858-1883.*—Serampore was one of the first Colleges to be affiliated to the University of Calcutta established in 1857. For almost the whole of this period the College was under the direction of Rev. John Trafford, a man, in the estimation of Dr. George Smith, worthy to succeed the giants of the old Serampore days. With the assistance of colleagues like Messrs Martin, Dakin and Sampson, he sought to carry out the educational principles of Carey, Marshman and Ward in all his work. Through Mr. Trafford's unceasing application and untiring industry the College during his principalship attained the greatest success it had ever enjoyed, and the service he rendered in enlarging and cataloguing the library still remains of outstanding value. The reports for the period show that in the school classes conducted in the College there were generally some 500 boys, while in the College classes devoted in the main to the First Arts curriculum some 50 students were ordinarily in attendance. Boarding departments for European and Indian Christians in training for missionary and other work continued as before. The reports written by Mr. Trafford during the early years of this period refer from time to time to the influence of the University system on the education conducted by the College. He notes that the establishment of academic standards by the University served as a great stimulus to higher education throughout the neighbourhood, and claims that the influence was on the whole healthy. But he occasionally utters warning notes to the effect that the University system tended to give a fictitious importance to examination results, and to beget an impatience on the part of students of any kind of work that had no direct bearing on the University tests. Here is still the great problem of university education in Bengal and in India, viz., how to combine with system a large measure of freedom and elasticity, so necessary for the highest work on the part of teachers and students alike. Mr. Trafford after twenty-six years of devoted and efficient service was obliged, on account of failing health, to retire from the principalship in 1878. He was succeeded by Rev. Albert Williams, who held office for four years only. The reports shew that under his direction, and with the assistance of Mr. E. S. Summers, and later of Mr. Leonard Tucker, the College attained considerable success in the university examinations, and the character and calibre of the students were steadily improving each year. Of the nine students sent up for the First Arts Examination in 1883 all passed and of ten sent up for Matriculation from the school all but two succeeded in passing. Before passing on to our next period some further reference to the personality of Mr. Trafford is desirable. His work in Serampore for more than a quarter of a century left a deep impression on the educated classes in and around

the town. At his death in London in 1890 many were the expressions of affectionate regret, when the news became known in Serampore. Even to-day his name is remembered by many with deep gratitude and reverence. He was a man of eminent intellectual gifts, refined tastes and sensitive conscientiousness, while his gentle goodness threw a charm over all intercourse with him and made him a brother beloved by all. When Dr. George Smith heard of his death he wrote to his widow: "The disciple whom Jesus loved," exactly expresses his career and experience. He and I went to India about the same time, and my earliest memories of Serampore are linked with him. His preaching I will never forget; only his modesty had its power and persuasiveness. His saintly walk was an example and a stimulus."

4. *The period of confinement to denominational theological training, 1881-1906.*—Rev. E. S. Summers became Principal on the death in England of Mr. Williams in 1883. The Report of 1884 says, "At the end of last year, in accordance with directions received from the Committee of the Baptist Missionary Society in England, we closed the university classes and the school. The need which our College and school work supplied seems to be met in other directions, and it is right that the College should revert to the work for which it was originally founded, that of training young men for the Christian ministry." This statement requires comment. From the end of 1855 the Baptist Missionary Society had been supplying the main portion of the funds required for the maintenance of the College and its work, and in due course, in accordance with the purpose of Mr. John Clark Marshman, the last surviving member of the original College Council under the Charter, officials of the Baptist Missionary Society as already noted became members and officials of the College Council, and so it necessarily followed that the decisions of the Missionary Committee and the College Council came to be regarded as synonymous terms, though legally the Council alone was the controlling power. Further it seems clear from the records that though the men on the spot ultimately acquiesced, apparently under pressure, in the closing of the ordinary College and school classes, the responsibility for the action lies with the home authorities. For many years there had been a sharp controversy in missionary circles of all denominations, both in India and at home, regarding education as a missionary agency. One party maintained that it should be confined to the training of Indian Christians for missionary and secular work. The other party held that missionary funds could in the interest of Christian and general progress be rightly utilised for imparting a sound Christian and general education to all, Christian and non-Christian alike, who cared to avail themselves of it. The action taken in 1883 marks a temporary triumph of the party that would restrict education to Christians, though a powerful minority, including the Honorary Secretary of the Society, Dr. E. B. Underhill, resisted the proposal. This is not the time or place to discuss the merits of the question, and besides it has been during the present generation, to all intents

and purposes, a dead issue, the overwhelming body of missionary opinion in India and at home being in favour of the more liberal policy. We cannot, however, acquiesce in the statement in the College Report of 1884, that the restrictive policy adopted was in accordance with the original intention of the founders. The opening words of the Charter describe the College as being founded "to promote piety and learning, particularly among the native Christian population of India." Clause 7 of the Charter gives the Council of the College power to confer degrees "upon the students of the said College, native Christian as well as others." The thirteenth Statute is still clearer: "Students," so it runs, "are admissible at the discretion of the Council from any body of Christians, whether Protestant, Roman Catholic, the Greek or the Armenian Church, and for the purposes of study, from the Mussalman and Hindu youth whose habits forbid their living in the College. No caste, colour or country shall bar any man from admission into Serampore College."

Though we regard the policy of this period as an unjustifiable abandonment of the larger ideals of the founders, one cannot but recognise the highly efficient and serviceable nature of the work done in the interest of the Baptist denomination in Bengal, by Principal Summers and such able colleagues as Messrs. Edwards, Norledge, Wilson, Gilbert and others in the Normal and Theological classes, and the Christian Boys' Boarding School—some 15 students were usually in attendance in the Theological Department, English and Vernacular; and some 75 in the School Department (Vernacular, Normal and High School). So manifestly to all concerned was the policy a departure from Carey's aims, that the restricted nature of the work became a challenge to faith to return to the ideals and plans of the original founders.

5. *The period of reorganisation and reconstitution, 1901-27.*—The movement initiated in 1900 for the reorganisation of the College and the revival of the Charter, with its subsequent revision under the Serampore College Act of 1918 has been reviewed in another chapter. Suffice it to say here that the present Principal, who initiated the movement, was appointed in 1907 to give practical effect as far as circumstances and funds permitted to the reorganisation proposals. With the help of a liberal grant from the Arthington Fund of the Baptist Missionary Society and the generosity of Mr. G. B. Leechman and other friends of the College, the College buildings were put into a state of thorough repair, a new hostel and additional staff quarters were erected, a qualified staff appointed, and in October 1910 a higher theological department preparing for the Serampore B.D. was opened on interdenominational lines, with a curriculum on the lines of the best theological Colleges at home, but specially adapted to Indian needs. In the following year the College was again affiliated to the University of Calcutta up to the standard of the Intermediate Arts; while two years later (1913) affiliation was extended to the B.A. standard, Pass and Honours, and a Chemical Laboratory erected. In 1915 our Charter was

utilised for the first time for the conferring of degrees in Divinity. In 1918 we celebrated the Centenary of our foundation as a College, and Lord Ronaldshay, presiding at our Centenary Convocation, announced the gift of one lakh of rupees from the Government to celebrate the occasion. The same year also witnessed the passing of the Serampore College Act by the Bengal Legislative Council (of which the Principal for the time being was made a special member), with the object of enlarging the College Council, and constituting a new Senate on an interdenominational basis. In the following year the Governing Body of the College—Council, Faculty and Senate—were reconstituted in accordance with the provisions of the Serampore College Act, and a new wing to our Main Hostel and a Physics Laboratory were built as an addition to our material equipment. In 1920 we became affiliated in Intermediate Science, and four years later affiliation was extended to the B.Sc. and at the same time our laboratory arrangements and equipment were considerably improved. Our Library also has been improved during the past twenty years. From 1921 onwards, owing to the death of several liberal supporters and especially of our generous benefactor, Mr. G. B. Leechman, the College had to pass through considerable financial difficulties—a characteristic trouble throughout our history—but in January 1925 our anxieties were partially removed by the Baptist Missionary Society undertaking responsibility for the efficiency of the College on its present basis. This responsibility has since been defined and limited in a form that still gives us ground for anxiety in the matter of our financial needs as a College, present or future. In addition to our growth during this period as a teaching College of Theology, Arts and Science, reference needs to be made to a noteworthy development in our work as a Theological University (if the term is allowed) with powers of affiliation. We have now some half-a-dozen theological colleges of the higher grade, situated in various parts of India, affiliated to Serampore, all studying Serampore courses, and working under the direction of the Serampore Senate. The details and significance of this signal triumph of the co-operative spirit in Christian missionary enterprise as centring at Serampore are set forth in a special chapter and so need no further reference here. Quite a large number of External students (Christian pastors and missionaries) are also taking our theological courses, with a view of qualifying for our diploma or degree.

Such in brief are the salient facts and features of our work during our period of reorganisation and reconstitution dating from the appointment of the present Principal twenty-one years ago. More particular reference may now be made to matters needing further elucidation or comment.

(i) In our reorganised Arts Department we began practically with one class (First Year Arts) consisting of twenty-seven students. We have now eight classes, four Arts and four Science, with 274 students. The variations in our numbers during the past

seventeen years have their interest and significance. In 1914 we had four Arts Classes with 206 students. The numbers steadily grew with the exception of a slight temporary decline in 1917, to 315 in 1919. The non-co-operation years extending from 1920-1923 inclusive witnessed a decline in our numbers, for notwithstanding the fact that we added two classes (viz., Intermediate Science) and so increased our obligations by additions to our staff, our numbers on the average (269) were rather less than in the latter four years of the period when we had four instead of six classes (274). The strong demand for a scientific education led us to add a B.Sc. department in 1924, but all the evidence points to there being a slump in Science, while Arts remains stationary, except in so far as it is affected by the recent large percentage of failures in the University Examinations throughout Bengal from Matriculation up to the B.A. We began in 1924 with 49 in our third year B.Sc. class, the next year it was 41, the year following it shrank as low as thirteen, and this year we have only eight. Clearly here is a problem needing grave deliberation. We hesitate to legislate in a panic, but unless there is strong ground for assuming an improvement, drastic action will become inevitable, if for no other than financial considerations. The raising of the University standard, and the consequent decrease in the number of passes, is necessarily reducing the number of admissions into College classes throughout the Presidency, with the exception if my information is correct of three or four Calcutta Colleges. The highest number of Arts and Science students we have had in our history is 385 in the year 1925. This year we have more than one hundred less (274), and though we have eight classes, and a correspondingly large staff of lecturers, our numbers are only the same (274) as our average from 1916 to 1919, when we had only half the number of classes. The significance of all this is not lost upon us, when we have to fix the details of our budget, and reduce expenditure within the limits of our income. The pressure on our home authorities, both the Missionary Committee and the College Council, is severe at the present time, and so far as we can see at present, unless Government or some liberal benefactor comes to our aid, we shall be compelled soon to reduce considerably the number of our classes and affiliations. Yet it is a hateful policy for a College to be obliged to open or close any special department like a shop, according to the number of patrons it happens to have in the course of a year or so.

(ii) As to the question of our work in our Arts and Science departments, we have no reason to be ashamed. I made reference to this in my Centenary report for 1918, in the following terms :—

“ Our University results have been uniformly good. The figures for the 1917 examination may be quoted. For the Intermediate Arts we sent up 77 students and our percentage of passes was 61, as compared with 44 per cent in the University as a whole. For the B.A., we sent up 32 students and our percentage of passes was 87, as compared with 51 per cent in the University as a whole. We sent up nine men for Honours, six in English and three in Philosophy, one of them gaining a Government Scholarship of Rs. 30/- per

mensem for his M.A., course. Among the successes of 1918 we note with pleasure the fact that a Syrian Christian student from Travancore obtained First Class Honours in English in the B.A., and that he is now continuing his studies in the higher theological department."

I am not so sure however, judging by the more recent results, that we are getting quite as good a type of students into our College classes in the past two or three years. There is reason to believe that some of the best students intellectually are in increasing numbers giving up their studies at the Matriculation or Intermediate stage. Then too our proximity to Calcutta, while in some ways a solid advantage, is in other respects a serious drawback. The attractions of Calcutta from the standpoint of those who love variety and excitement are many and peculiar, but I must assume that these things in no way account for the steady stream of students from the mofussil to Calcutta, though rumour sometimes has it otherwise. There are other attractions however that are bound to exercise a real influence with some of the most ambitious students, for we cannot pretend to rival the great variety of honours courses available in such great institutions as the Presidency and Scottish Churches College. It thus happens as a matter of fact that while we have a sprinkling of first class brains in the Serampore student body, we have to be content in many cases with second or third class material, often the rejected of the best Calcutta Colleges. Considering the nature of the material we get, it is astonishing that we have done so well, for during the past years, compared with the average College, our percentage of passes has been high. Some one remarked the other day that Serampore College is acquiring a reputation for taking in asses and turning them out horses. While this is rather an unkind reflection on the material we take in, yet I would prefer it to be said of us that we take in asses and turn them out horses, than that we take in horses and turn them out asses. It is the ultimate product that counts, and I think the outside world concerned is beginning to realise that there is such a thing as the Serampore stamp impressed on many students who leave us, and the stamp is the mark of that noble type of animal, an intelligent horse, not qualified perhaps to win the Derby or Calcutta sweepstakes (I hope these terms are correct, for I am not an authority on racing) but in most cases, I hope, serviceable, dependable, well-mannered, and calculated to make good in the struggle of life. But there is one element of hope in the somewhat depressing figures I have given. Education in Bengal has during the past decade or more been suffering from the tyranny of External examinations, cram-books, and superficial study for examination and commercial purposes rather than for a love of study in itself. There is need to go back somewhat to the simplicity and freedom characteristic of the Brahmachari Ashram of ancient India, only I hope in all this we shall retain our balance and not go too far.* It is the University of Calcutta more than its affiliated Colleges that must here lead the way. A weak and inefficient University means weak and inefficient

Colleges, and we are looking forward to a radical modification for the better of our present system, if and when the University, with the co-operation of the Government and Legislative Council able and eager to help in a spirit of trustful generosity, proceeds to set its house in order on the lines of the wise and far-reaching proposals contained in the Sadler University Commission Report. Our own relation as a College to such a reconstituted University it is difficult at present to forecast, but if and when there is a co-operative inter-collegiate system of teaching, established for the still further strengthening of the Calcutta Colleges, and new honours courses instituted independent of courses for the pass degrees, the maintenance of worthy University standards will become increasingly difficult for Colleges in the provinces. But when the time comes all may rest assured that Serampore will not lag behind in seeking in no small exclusive spirit to serve Bengal and India to the very best of its power. In any case we have to watch and see that our education system is not burdened with too much machinery and it is not impossible that the time may yet come, even before many years are past, when Serampore College may be called on to use its own Charter for the promotion of University study in the Arts and Sciences, and thus be enabled to bring a little more idealism into our outlook, and simplicity and disciplined freedom into our methods.

Such a step however we should not take hurriedly, and only with the good-will of all concerned. It may be mentioned here that during the period under review, Serampore College has been helping in the general life and work of the University of Calcutta, as many members of the staff have been University Examiners, and its Principal has been for the past fifteen years a University Fellow, and from time to time a member of various Executive Boards and Committees and Dean of the Faculty of Arts.

Perhaps a few examination statistics should be given before we pass on to our next subject. Beginning with the year 1912 Examinations altogether.....of our students have passed the Intermediate Arts examination, and.....have graduated in Arts,.....have passed in Intermediate Science since affiliation in 1920, and.....have graduated in Science since our very recent affiliation in the subject. In our University examinations in 1927, nineteen and thirty qualified in Intermediate Arts and Science respectively, while the numbers in the B.A., and B.Sc., were sixteen and fourteen, while in the B.A., two took second class honours and three took similar honours in our B.Sc. These results cannot fairly be termed brilliant, for the simple reason that the brilliant students seeking admission to a mofussil College in the vicinity of Calcutta are very few in number, though taking our University results as a whole, they have been distinctly higher than the average record of the whole University. But we refuse to be judged and estimated as a College merely from any statistical records. Compared with Calcutta standards we are a small College. Our enrolment for the present 1927 session in all departments is as follows :—

Intermediate Arts	I & II	years	75	on the rolls	(29 & 46)
Intermediate Science	I & II	"	92	" "	(30 & 62)
Bachelor of Arts	III & IV	"	75	" "	(25 & 50)
Bachelor of Science	III & IV	"	32	" "	(8 & 24)
Higher Theological			26		

Total 300

Of these sixty-four are Indian Christians, about half of that number being Baptists. We have 122 students residing in one or other of our three hostels, and the rest have their homes in Serampore and the neighbourhood. Perhaps the outstanding feature of Serampore College life is the cosmopolitan character of our academic environment, the varied character of which finds expression in the manifold organisations and activities of our hostels and in the College as a whole, athletic, literary, social and religious. Our constant aim as a College is not simply or mainly to prepare students for examinations, though this we have been able to do with considerable success, but to broaden the outlook, quicken the conscience, regenerate the ideal, and in general to create that atmosphere of fellowship and culture that make for genuine character and comradeship freed from all unnecessary rivalries of race and creed.

(iii) The work in our Higher Theological Department as carried on during the past seventeen years on the new interdenominational basis has been particularly encouraging. Of the 120 students who have been enrolled as resident Serampore students during that period, a few have taken a special course to meet their particular needs, but twenty-eight have qualified for the degree, twenty-three for the L.Th. diploma and twenty-six are now in residence in the College. Among these twenty-six students we have representatives of twelve nationalities of races of India or Ceylon, speaking as many different vernaculars and they hail from areas extending from the hills of Assam to the valleys of Travancore and the sea-coasts of Ceylon, while as many as nine main branches of the Christian Church are represented. It is sometimes said that we are training a type of man that the Indian Church cannot absorb. But we are finding it less necessary to meet such criticisms by argument. They are being answered by our past students themselves, occasionally by spoken or written word, but mostly by the work they are doing. They go out from us to take up a great variety of Christian work, as Pastors of Churches, Supervisors of districts, teachers in Theological Colleges and schools, writers or translators, secretaries in such societies as the Student Christian Association and the Christian Literature Society. Sometimes a student has found it difficult to find work suited to his abilities and occasionally there has been failures. But in the great majority of cases their work has not been found wanting, and the value of the training of Serampore and its affiliated Colleges is consequently becoming far more widely appreciated and generally acknowledged.

The process of theological reorganisation, completed by the passing of the Serampore College Act in 1918, and the formation of our Senate under the terms of that Act, was followed by the affiliation of several Theological Colleges, Bangalore; Bishop's College, Calcutta; Pasumalai, Ahmednagar (temporarily withdrawn), Vellore, Saharanpur, soon to be followed by the Theological College at Jubbulpore. The number of students belonging to these affiliated institutions who have so far been registered as Internal students of Serampore is 129. From 1910 the College also made provision for those, mainly Christian workers who while unable to enter College, have been anxious to pursue a recognised and systematic course of theological reading, by enrolling all such as External students, and the number now reaches 120, of whom fifteen have qualified for the B.D. degree, and five for the L.Th. diploma. There is ample testimony from many External students testifying to the value that the Serampore course is to them in widening their outlook, stimulating thought, and giving a firmer grasp on those truths which they are engaged in expounding. It is noteworthy that in addition to pastors, teachers and evangelists, latterly missionaries whose earlier theological training had to be curtailed, have begun to avail themselves of the opportunities offered by the Serampore courses. Moreover those in touch with the affiliated Colleges tell us that affiliation has raised the academic standard of study, set higher ideals before the students, and given many of them a clear perception of the oneness of the Christian Church throughout India. In short, it is recognised on all sides by such as are competent to estimate the significance of the facts, that Serampore College, through its Higher Theological Department and its affiliated institutions is doing a piece of work vital in its importance to the future of Indian Christianity and the Indian Church.

(iv) It remains to chronicle the fortunes of two other departments of the College—the Collegiate School and the Vernacular Theological Department. The Serampore Collegiate School, which was as historic in its way as the College itself, was transferred in 1923 to Bishtupur, 24-Parganas, and its site occupied by a College Hostel and other College extensions. In its new home it was known for a time as the William Carey High School, but later, in co-operation with the London Mission, (and more recently the Church Missionary Society) it became a Union Mission High School, under the name Shikha Sangha, thus carrying on the 'Serampore spirit.'

The Vernacular Theological Department, which throughout the course of its long history was mainly intended for the training of evangelists and pastors for the London Baptist Mission and the Baptist Community of Bengal, is for the present at any rate closed. In 1926, the B.M.S., on account of financial difficulties was unable to take on any new candidates sent to us for training. Towards the close of that year, a Conference representing various Baptist Unions

and some Churches, recommended by a considerable majority of votes, the transference of the department to some centre like Khulna or Barisal with the prospect of co-operation with the Australian and American Baptists. This recommendation was in due course forwarded to the various Missions and Churches concerned. So far as Serampore College is concerned, we have endeavoured to remain as far as possible in the background in the discussion that has arisen on this subject, as our own object throughout has been in our theological training to serve Church and Mission in Bengal. It has however become increasingly clear that in future the men receiving vernacular training whether at Serampore or any other centre, will serve as Church pastors, rather than Mission agents, and it is for the Churches as distinct from the Mission in the last resort, to decide the kind of training they wish their men to receive. We at Serampore after the representative Conference held in Calcutta, were inclined to the view that the question had been finally disposed of and we were prepared to acquiesce, though regretfully, in the severance of our long standing relationship through the department with the Baptist Churches in Bengal, and believing that the relationship had been a mutually helpful one, and good for the students concerned.

In the meantime the matter became a subject of keen discussion in the Baptist Churches of Bengal, and at the request of the Baptist Union, the Bengal Baptist Union of Churches (known as Sangha), held a general meeting choosing Serampore as their place of Assembly. Foreign missionaries on the Serampore Staff took no part in the discussion that took place. The following is the account of what took place at Serampore, and what has taken place at subsequent meetings of the Sangha Executive :—

"In the Conference of the Indian Church Unions held in Serampore on February 6 last when the formal transfer of work was made to the "Sangha" (Bengal Baptist Church Union), the consideration of the location of the place for the training of the pastors came up. With the exception of the Barisal delegates, the whole Conference in one voice declared Serampore to be the right place for it, mainly because of its great traditions. They felt that North Indian Protestant Christianity started from Serampore which they regard a power-house from which the Churches of Bengal hitherto have drawn the dynamic of service.

At this stage the B.M.S. intervened and again pressed on the churches the claim of a central place where co-operation with other Missions was feasible. The Churches, however, were not keen on the kind of co-operation proposed, as they feared, in that case, there would be a clashing of ideals—the other Missions training men for paid work in Missions while "Shangha" would be training men for voluntary ministry in the Churches.

The matter was referred to the Executive of the "Shangha" but in its first sitting no decision was arrived at. In the last meeting of the Shangha Executive, there was unanimity (though one Barisal representative was absent) as to the place, and Serampore was finally agreed upon: the Barisal delegates present freely voting in its favour, pointing out at the same time that to the best of their belief they voiced the opinion of the majority of the members of the Barisal Churches."

Whatever be the ultimate result, we shall continue to think and believe, unless patent facts belie our belief, that men trained in

the seclusion of rural life, and in the narrow conditions and cramped outlook prevalent in Bengal villages, will be very different from those trained at Serampore with opportunities for general culture, and the broadening of mind and spirit through intimate contact with students, Christian and non-Christian, of such varied types. We have not done all we might have done for our vernacular students, but we have at any rate made them feel at home among us, and if those who have been trained here are consulted, practically to a man they will vote for continuing at Serampore. If we correctly understand the feelings of the Baptist community in Bengal and the movement of thought in Baptist Church circles since the suspension of the department we are not without hope that in due course we shall see a vernacular department, somewhat radically reorganized to meet changing needs, restored to its customary place in the life and activities of Serampore College. We admit that Serampore College buildings are different in respect of beauty, grandeur and sanitation from what village youths are accustomed to in their village homes, but as Meredith Townsend pointed out in regard to our material fabric "Beauty is in itself an educating force, and the mere presence of grandeur elevates the growing intellect," while an insight into what is involved in an elementary regard for sanitary laws is certainly obtained at Serampore. Students of well-conducted Colleges ought to be the most effective apostles of sanitation to their own countrymen. We admit that students at Serampore learn habits which to some extent make them discontented with the simple conditions of village life. But these conditions are sometimes indescribably insanitary. But as Dr. Underhill long ago pointed out, in discussing this question, "True Education in all lands must raise a man in the estimation of his fellows, and call forth desires and expectations of a better home and more comforts than deep poverty can either reach or understand." We however, wholly deny that allowances given to students at Serampore permit of expensive and extravagant habits of living unfitting them for simple village life under decent conditions. We admit that the Serampore student is sometimes inclined in his relations with missionaries to display an independence which is at times irritable, but the District Missionary is sometimes inclined to think that his Indian brother must for ever remain in leading strings. Again we frankly admit that Serampore is not the centre of any great Church district, but apart from the small local Church, the oldest Protestant Bengali Church in the Presidency, there are several Churches, city and village, within quite easy reach of Serampore where preaching and experience are available for students, apart from what they secure during the long College vacations. But Serampore as no other place in Bengal, possesses the great advantage of inspiring spiritual traditions, visible religious memorials associated with great names, like Carey, Henry Martyn, and memories of self-sacrificing devotion and sanctified enterprise that have no

small influence on the growing minds of youth, destined to be spiritual leaders of their Christian countrymen. We admit that the unregulated employment of Mission agents by a foreign agency and their payment from foreign funds, may encourage in some cases a professional spirit and delay the independence of the native Church, but the essence of the missionary spirit in the relation of the Church of one nation to another is to bear one another's burdens in the spirit of Christ, and the Church in India, judged from mistaken standards is still appallingly weak. National prejudices or needs must not be the decisive factor in the distribution of the Lord's money. There can be no solution of the missionary problem in a land like India, until the foreign missionaries in a spirit of true Christian humility and brotherhood, recognise the privilege and duty of working through the Church in India for India's evangelization and placing all their resources, in the way of men and money, at the disposal of a Church of Christ in India freed from all taunt of colour and racial prejudice.

(v) The survey that I have attempted of the modern period of the history of the College will remain incomplete unless grateful mention is made of certain names that are associated with the reorganisation and building up of the College on its present basis. Nothing could be further from the truth than to assume that an Institution such as ours is the result of the work of one, two or three men, however important the contributions they have made, whether in this country or at home to our upbuilding. I think it is true to say that no one man has been indispensable though many both at home and in this country, whether from an academic or administrative or personal standpoint, have rendered indispensable services, without which the College would be very different from what it is. Speaking of the members of the staff now no more with us, reference may be made to Messrs. W. Sutton Page, John Drake, T. H. Robinson, A. C. Underwood, G. H. Matthews, J. I. Hasler and A. C. Ghosh, all members of the B.M.S.; Prof. S. C. Mukerji and Father Geevergesi (now Mar Ivanius, Bishop of Bethany, Travancore), who all are among those who by conscientious and steady work and noble Christian influence have left their mark on the life of the institution and have contributed not a little to the advancement of the prestige and usefulness of the College. Particular reference perhaps may be made to Mr. Sutton Page and his invaluable pioneer work in the early stages of our reorganisation, to the outstanding character of the services rendered by Mr. Drake as Registrar of the Senate, over a period of several years, and by Mr. Mukerji as Secretary of the Arts Department during the whole period of his connection with us. We have lost many men in the course of our recent history, some of whom such as Dr. Robinson and Dr. Underwood are occupying high academic positions in the homeland, and others have been obliged to retire for health reasons. To all we give the assurance that we are not in danger of forgetting

them. I make no detailed reference for obvious reasons to our present staff, but to all of them and specially to the Vice-Principal, Mr. Rawson and the Officiating Vice-Principal Mr. Angus, whether members of the Faculty, or lecturers, and last, but no least to our faithful tried clerks, I give the assurance of deep appreciation and gratitude for, all they have done through the years and doing so faithfully and efficiently. Nor must we forget those at home, without whose aid we could not carry on for a day. Mr. Stuart, Council Secretary for all the years from the beginning of our reorganisation has borne the burden and heat of the day, and is still doing so, with the assistance of Mr. Wilson, Foreign Secretary of the B.M.S. It would not be fitting on my part to say much of the Masters of the College during our period of reorganisation, Mr. Meredith Townsend, Mr. A. H. Baynes, Dr. George Gould, Sir Alfred Peace Gould and Mr. J. H. Oldham. All in their way have been pillars of strength to us, and Mr. Oldham in particular helped us through a crisis in our relations with the B.M.S. that removed a heavy burden of anxiety at the time from our shoulders. Invaluable friends of the College, more from an unofficial standpoint through our reorganisation period have been Messrs Herbert Anderson and William Carey, while Mr. Pearce Carey's new *Life* of his great ancestor has done much to keep alive and extend the Serampore tradition in England and other lands.

(vi) In conclusion, I may summarise in brief some of our ideals and plans. As a College we stand for a union of piety and learning. We believe that the fear of God is the beginning of wisdom, and that the advancement of learning should be associated with the promotion of sound religion and the formation of character. We therefore make no apology for the religious and missionary character of our foundation. We should consider it a sin if we attempted to violate any tender conscience, and we thankfully accept whatever light and truth is found in any of the great teachers and prophets of the past, whether they be Greek, Roman, Buddhist, Hindu or Muhammedan, but our religious life and thinking is based on the conviction that the prophet of Nazareth is the Light of the world. We are not troubled as to whether we are missionaries first and educationists second or *vice versa*. We consider that the true missionary must be an educationist, and the complete educationist must be a missionary. We stand for the education of the whole man, and the consecration of all human powers to the service of God and humanity. Then too we believe in the union for educational purposes of Christians of one body with those of another, and of Indian Christians with their non-Christian fellow-students and countrymen. We have had on our staff at different times members of the Anglican, Orthodox Syrian, Presbyterian and Congregational communions. In our experience the basis of successful co-operation is scrupulous respect for one another's standpoint, and full liberty in matters where agreement is impossible. Co-operation with us means comprehension and not

absorption. The intermingling of students of varied types, Christian and non-Christian, is in our experience altogether healthy, and is of no small help in the interests of broad culture and strong character. As a College we stand for quality first, quantity second. There is no danger of our institution becoming a profitable investment. At present the expenses of the institution are borne in somewhat varying proportion by the four following interests: (1) The College Council, (2) The Baptist Missionary Society, (3) The Government of Bengal, (4) The Students themselves. The whole problem of the future development of the College is vitally conditioned by the extent of financial support we receive from the general public and from the Government and before them we shall continue to place our immediate plans and our larger hopes. We are not mere visionaries, and we shall not abandon our sacred task and our high hopes if we do not get everything we ask for all at once. But we shall be untrue to our history and to our great traditions if we lose sight of the noble vision of our founders and their constructive plans for the future of Serampore College. We are here in a spirit of brotherhood and service. Like the Master whom we imperfectly serve, we are among you with the one desire to minister and not to be ministered unto. We are working in our humble way for a new and emancipated India, and our highest hopes will be fulfilled when we see the India, freed from such shackles of the dead past as now obstruct her progress, taking her full share and her destined place in the world's life, in that parliament of man, that federation of the world, to which, through the overruling providence of God, the nations of mankind are at last surely and swiftly moving.



The Danes in Tranquebar and South India.

The story of the Danish connection with India and Serampore, and the significance of that connection from the standpoint of Serampore College cannot be allowed to be forgotten by friends and students of the Indian missionary enterprise.

Commercial relations of India with the western world go back to long before the Christian era. There are traces of small colonial settlements of Greek origin for three centuries before Christ in the Punjab and on the North-West frontiers, consequent on Alexander the Great's invasion, and the Graeco-Bactrian kingdoms that followed in its train, and many coins with Greek inscriptions have been discovered. In the early centuries of our era, so far as the Tamil and Malayali states of the far South are concerned, an extensive trade was carried on with the Roman Empire, and pepper and other spices from the Malabar Coast were in great demand, and Roman golden coins widely circulated. But throughout this period, as in the early days of the East India Company, it was more usual

for the Europeans settling in India for purposes of trade to become Hinduised, rather than for Indians with whom they came in contact to become Hellenised and westernised. Ambassadors, officials, and travellers have given us a good deal of interesting information regarding life and thought in ancient India, but we owe very little in this respect to the merchants. Europeans and Indians owe a good deal to the merchants in the matter of material comforts and conveniences, but as Mr. Vincent Smith points out, business people in ancient and modern times naturally confine themselves to their trade affairs, without troubling about anything else (unless there is danger of it interfering with their trade) and "if modern Europe had to depend upon Bombay and Calcutta merchants for its knowledge of India, it would not know much."

The Arab conquest of Egypt and Persia in the seventh century A.D. definitely closed the direct connections between Europe and India, and thenceforward all Indian wares which reached the west passed through Muhammedan hands and lands. These wares were transmitted from the markets of the Levant to Venice which in due course acquired enormous wealth by its monopoly of eastern commerce. The adventurous Portuguese began to look with envy on the great city that 'held the gorgeous East in fee,' and so sought to discover a sea route to India by way of the Cape, and when Vasco Da Gama, after a voyage of eleven months, anchored at Calicut with three tiny ships on May 20th, 1498, six years after the discovery of the West Indian Islands by Columbus, and only one year after the discovery of the American mainland by Sebastian Cabot, it meant for the modern European nations the re-discovery of the eastern world of India and China, and the opening up of relationships, commercial, political, social and religious, of which one of the humble products is Serampore College. Indeed all around us here in Serampore there are tangible evidences of this new relationship. To the west of us are the India Jute Mills, to the east of us the Government Weaving Institute, to the north of us Government House across the river, to the south of us the East Indian Railway; and encircling us a Municipality with its Indian Chairman and Vice-Chairman. Da Gama was received at Lisbon with national rejoicings as enthusiastic as those with which Spain had greeted the return of Columbus. The Portuguese, with the support of the Pope, conceived dreams of a great Oriental Empire, and during the whole of the 16th century, after eliminating their Arab rivals in India, they enjoyed a monopoly of Oriental trade, and openly their three objects were conquest, commerce and conversion. But the task of founding and maintaining a great oriental empire in India was too great for a small country like Portugal, and the quality of the men they sent out steadily deteriorated, while their bigotry and intolerance aroused fierce opposition in India itself. During the seventeenth century the Dutch maritime power was the first in the world, and they established numerous settlements in

India, Ceylon, and the Malayan Archipelago, ousting the Portuguese on all sides. But the Dutch never took the trouble to acquire any formidable military power in their Indian Settlements, concentrating as they did their attention chiefly on Java and the Spice Islands. In the meantime, early in the seventeenth century, companies of English and, somewhat later, French merchants appeared on the scene, resolved to capture for themselves and their respective countries a share of the rich trade of the East. The English in due course obtained possession of most of the Dutch Indian Settlements and the eighteenth century is notable for the successful struggle of the British East India Company for supremacy against French, Muhammedans and Marathas. The India of the 18th century was a land of turmoil and war. The great Mogul Empire had waned, and its rulers had become impotent puppets in the hands of their own viceroys. The last remnant of their power was successfully challenged by the powerful Maratha Confederacy of Western India. Like the Portuguese, the Dutch and the French, the English went to India simply for trade. The exigencies of the situation compelled them to take up the burden of Empire in the interests of their very existence as a trading company. After the great Emperor Aurangzeb had passed away in 1707, plundering armies of adventurers, Hindu or Muhammedan dominated the situation. It was at this stage that there took shape in the brains of Dumas and Dupleix, Governors of the French Trading Settlements, the dream of founding a great French Empire on the ruins of the Muhammedan dominion falling to pieces around them. English merchants, who at the beginning of the eighteenth century were in possession of three principal settlements, Bombay, Madras and Calcutta, defended by modest fortifications, saw clearly that the realisation of the French dream meant the ultimate ruin of all British commerce with the East, and to preserve their own existence they were driven into the field of war to oppose the political aims of the French and the aggressive Maratha powers. For a period it appeared as if the French were destined to become the paramount power in India, and if Dupleix had been adequately supported from home, he would have gone down to history as the founder of a great French Empire in the East. It was at this stage, when English hopes were low, that young Robert Clive, a 'writer' in the East India Company began a career of brilliant achievements, that resulted, though his methods were at times wholly unscrupulous, in establishing British supremacy in India. His gallant defence of Arcot in 1751 which gave Clive a European reputation, was followed up by a series of conflicts which completed the ruin of the French Company, while six years later his victory at Plassey over the Nawab of Bengal is generally regarded as the beginning of the British Empire in the East. Warren Hastings organised the Empire which Clive had founded, while Wellesley doubled the territories of the Company, and made the British the one paramount power in the Peninsula by his system of subsidiary alliances with native princes.

Portuguese, Dutch, French and English were all great imperial powers with world-wide activities and political ambitions. Denmark, a little country with no particular ambitions for large territories and imperial expansion, gave birth in 1616 to an East Indian Company, at the time when the Dutch challenged the Portuguese power in India. Four years later Danish merchants settled in Ceylon and South India, and on a narrow strip of the Coromandel Coast, south of Madras, purchased by them from the Rajah of Tanjore, they established the trading station of Tranquebar which soon developed into a busy commercial centre. Somewhat less than a century and a half later (1755) another factory was established at Serampore on the Hooghly, some 15 miles from Calcutta. These two comparatively unimportant Danish Settlements (sold to the British in 1845) will ever continue to be of abiding interest to the student of Protestant Missions in India, for Tranquebar was the cradle of Protestant missions in South India and Serampore became recognised as the home of Protestant Christianity in North India, and in a wider sense as the cradle of the whole modern missionary movement through organised missionary societies and churches.

To the religiously inclined King of Denmark, Frederick the Fourth, belongs the honour of initiating Evangelical Missions in Tranquebar and Southern India in the early years of the eighteenth century. All the trading companies, including the Danish, had by their energetic pursuit of trade reaped a rich harvest in the East, but throughout the whole of the seventeenth century, the Protestant nations of Europe in touch with India, had entertained no thought of any moral obligation or religious duty owing to the peoples of the land whence their great wealth was obtained. India was regarded as a country to be exploited for gain, and nothing more. In the Churches of the Reformation, it must be confessed, the missionary spirit had not yet been born, and herein the Roman Church was far in advance of official Protestantism, the explanation perhaps being that the Reformed Churches were too busy building up their constitution and formulating their theology to give much thought to the religious claims of men in the distant parts of the earth. On the Royal House of Denmark—influenced as it was by the deep devotional feeling of the German Pietists, forerunners of the Methodist movement in England—fell the task of redeeming Protestantism from the century-long disgrace of indifference on the part of the powers concerned to the social progress and the intellectual and religious enlightenment of the Indian peoples. The King's conscience became stricken one evening in March 1705 as he was reading in his palace certain official papers containing the story of an appeal of a Danish soldier's widow in Tranquebar, and his thoughts turned from consideration of the woman's sad lot to the conditions and needs of suffering men and women among India's own people. His chaplain and court preacher Dr. Lütken—a Pietist who had been transferred in 1704 from Berlin to Copenhagen—was hastily summoned, and

when asked where he could find a suitable missionary the good old man replied "Here am I, send me." But his age unfitted him for such an enterprise. On the command of the King he undertook to look out for younger men suited for this hazardous work. The religious life of Denmark like that of most of the other countries of Europe at that time was at a very low ebb, it being the fashion to glorify reason as the highest of faculties, and condemn enthusiasm as the worst of follies, and so qualified men were not forthcoming from the Danish Church. The Pietist movement (the later kindred Methodist movement was initiated by Wesley at a great centre of education, Oxford) found its home in Germany at what became a famous educational centre, the University of Halle, and there the dead bones of German orthodoxy and rationalism were being marvellously stirred, and under the influence of the saintly Francke (next to Spener, the chief representative of the Pietist movement) numbers of young men were being trained for Christian work, and fired with evangelical zeal. So it happened that two young students of Francke, Ziegenbalg and Plütshau by name, entered the service of Denmark as 'Royal Danish Missionaries' (in this respect differing from Carey and his colleagues who came out to India a century later as representatives of churches and an organized mission). The two pioneers sailed for the distant settlement in November 1705, and seven months later, the ship in which the missionaries were, cast anchor off Tranquebar. But a rude awakening awaited them. They soon found that the Danish and other officials and merchants residing in the settlement were hostile to a degree to this new enterprise. Tranquebar was at that time a prosperous town, peopled by settlers of varied type: Danish and German merchants with their staffs of assistants, a Governor (Hassius) who in this case was by birth a Norwegian, and his suite, and a handful of European troops, mainly of Danish or German nationality. For ninety years the ordinary routine of business and pleasure had gone on, and the outward religious proprieties observed by a weekly service in the garrison Church conducted by the Government Chaplain, but any kind of social or religious work among the people of the land was not so much as dreamed of. To the settlers in Tranquebar the news of the arrival of two new missionaries was accordingly wholly unwelcome as an unwarrantably disturbing element in their comfortable routine. The leading officials of the company resident in Denmark were at one with them in this respect, and though they could not oppose their Sovereign directly, they sent out secret instructions to the Tranquebar Governor (to whom their commands were thoroughly congenial) to bring the enterprise to a speedy end. A most unpleasant reception awaited the two missionaries. They had to wait several days on board, but at last they succeeded in landing in a small boat through the intervention of a friend. After several hours' waiting outside the town the Governor came out to see them; accompanied by

magistrates and two Danish chaplains. He told them frankly that they were a mere nuisance and were not wanted. When he saw the King's letter and seal he became silent, but what he enquired, could the King know about such things? The two chaplains gave the missionaries an equally freezing reception. In due course the Governor and his suite withdrew, leaving the new comers alone in the market place, and there they remained for some hours until a secretary took pity on them, and brought them to the house of his father-in-law who spoke German.

Such was the reception accorded to the first Protestant missionaries that ever stood on Indian soil. As Dr. Ogilvie writes "Roman missionaries had ever behind them, if not the sympathy, at least the protection of the Portuguese and Spanish authorities within their own territories. Private hostility dared not go to extremes. But for Ziegenbalg, and many another, there was no such restraining influence and when he and Plütshau stood derelict on the square of Tranquebar, they tasted the beginning of a petty and malignant persecution, which was destined to last for years. Only too keenly did Governor Hassius carry out the shameful instructions sent out secretly from home. Every possible obstacle was put in the missionaries' way, insults public and private were heaped upon them, calculated to degrade them in the eyes of the natives, and if bitter opposition could have ended the mission, then in spite of its enjoying the countenance of Denmark's King, it certainly would have come to a speedy close. But Ziegenbalg and Plütshau were more than King Frederick's missionaries. They served the King of kings. Behind them they were conscious of the divine call and the divine power, and in that they found the needed strength and courage."

The first difficulty that Ziegenbalg and his comrade had to face was that of language. They were Germans in a Danish Settlement. To reach the natives of the country two media of communication offered, Tamil the Dravidian language of the country, and Portuguese, at that time a *lingua franca* for many of the natives as well as for the half-caste population. Six days after their arrival in India they began their language studies. For purposes of Tamil they joined an elementary school for Tamil children, and sitting down with the little pupils they learned the alphabet, and like the children around them, wrote their exercises with the finger on the sand. In twelve months' time Ziegenbalg was able to converse, argue and preach fluently in Tamil. So the early days passed, with the missionaries acquiring Tamil and at the same time ministering to Germans, to half-caste (so-called Portuguese) and to the slaves of the Settlement, unfortunate lowcaste Hindus who for the sake of food had given themselves to be the serfs of the Danish settlers. Soon a Mission Boarding School was established for the training of such children as might be given into their care. Inquirers and catechumens (at first mostly from the slave and half-caste communities) were given two hours' daily instruction for a prolonged period, for undue haste in baptizing (in this respect they were wholly different from their Roman predecessors) was never a fault with these pioneers. The Governor's antipathy however remained a constant irritant, and in 1708, on a trifling pretext, Ziegenbalg was seized and thrown into prison for four weary months. No one was

allowed to visit him, and he was even denied pen and ink. The Governor too watched the home correspondence of the missionaries, and extracted portions from their letters which he destroyed.

Notwithstanding all the hardships Ziegenbalg was called upon to suffer, the work progressed, and he was cheered by a whole series of encouragements. Both Indians and Europeans came forward to show him real sympathy and furnish him with financial aid. Converts multiplied, one important accession being a gifted Tamil poet whose powers were at once utilized in the service of the Mission. Ziegenbalg like all Protestant missionaries recognized the living power of the Bible as an instrument of divine enlightenment and regeneration, and so a little more than two years after reaching India, he began the translation of the New Testament into Tamil and finished it in 1711, and before his death he had translated the Old Testament as far as Ruth. In spite of his manifold labours on the field he was a diligent foreign correspondent with the home base. Many of the letters he wrote to his old teacher, and Pietist leader, Francke and to others, were translated into English and published as a booklet under the title "*Propagation of the Gospel in the East : being an account of the success of two Danish missionaries, lately sent to the East Indies, for the conversion of the heathens in Malabar (at that time a general term for the whole of the far Southern part of India), In several letters to their correspondents in Europe containing,—A narrative of their voyage to the coast of Coromandel, their settlement in Tranquebar, the Divinity and Philosophy of the Malabarians, their language and manners, the Impediments obstructing their conversion, the several methods taken by these missionaries, the wonderful Providences attending them, and the progress they have already made. Rendered into English from the High Dutch.*" Truly a long title for a small book of one hundred pages, but as the first letters of Indian missionaries of the Reformed faith written to the home churches, these epistles of Ziegenbalg will always possess a unique value, both the complete German collection and the English selection. The publication of the letters in England won the warm sympathy and active help of the recently formed societies for the Propagation of the Gospel (limited by its constitution to British Colonies) and for promoting Christian knowledge (known as S.P.G. and S.P.C.K.).*

In 1711 Plütshau had been compelled for health reasons to return to Europe, and was unable to come back to India; but accompanied by a Tamil convert, he toured through Germany and England, creating much interest in both countries, particularly in England. In October 1714 Ziegenbalg himself, after eight years' Indian service, sailed for Europe, taking with him a young native, Maleiappen, to serve as an assistant to him in perfecting his Tamil Dictionary, and in translating the Old Testament, work to which he devoted himself on the voyage. Things of great promise "had been accomplished since the day when he and his companion had stood alone in the city square, destitute, despised and forsaken of all men.

Then there had been no native Christians save those connected with the Roman Mission; now he was leaving behind him 221 baptized Christians, twenty-six catechumens preparing for baptism, five charity schools with seventy-eight children in attendance, a Church and a mission house, the nucleus of a Christian literature in the Tamil language, thirty-two works of greater or less importance having been issued, and above all, the Gospels circulating in the language of the people, with the complete New Testament soon to follow." Before starting, the Governor sought reconciliation with him, and Ziegenbalg consented to forgive and forget all the wrongs which himself and the Mission had received. Hassius however was soon after this recalled, and his place filled by a governor who was an ardent sympathiser with missionary work. After visiting the continent Ziegenbalg proceeded to England, and was every where received with sympathy, the King, the Archbishop of Canterbury and the Bishop of London, all showing their good-will.

By August 1717 Ziegenbalg was once more at Tranquebar, and found the work proceeding satisfactorily and hopefully under his colleague, the able and devoted Gründler. New schools had been opened, the congregation had increased, and preparations were being made for the erection of a new Church—the foundation stone of the new building was laid by the Governor of the Settlement—and under the name of the New Jerusalem Church it remains to-day with its spacious proportions and inspiring history, the object of leading interest in Tranquebar. But dark days were near. Ziegenbalg had overestimated his powers, and spent himself before he attained to middle age. "To these there was added," to quote Dr. Ogilvie "trouble of a kind that has embittered the lives of not a few missionaries since his day—needless friction with the home authorities. The Mission Board at Copenhagen received a new Chairman named Wendt, a man godly and sincere, but of hopelessly narrow outlook. He succumbed to the influence of Bövingh (a junior colleague of Ziegenbalg who had in association with Hassius studiously thwarted the efforts and plans of the elder missionaries, but had since quitted the country from ill-health), and Ziegenbalg with his statesmanlike methods and wide-stretching aims became suspect. To Wendt it seemed that the apostolic methods were being entirely forsaken. The securing of a stable base with church and schools and training institution (which had in the meantime been started) the mastering of the literature and the religions of the natives, the provision of a varied Christian literature, and the diffusion of much general knowledge—these aims and methods were frowned upon, and in their stead Ziegenbalg and his colleagues were bidden copy the apostles, embrace poverty and go out two and two preaching to the people the simple Gospel. Ziegenbalg was pierced to the very heart. It needed his death and that of the like-minded Gründler to bring the Home Board to confess its cruel folly, and revert to the ways of the men it had sacrificed, but the evil had been done, and the shame will ever abide." The end came in February 1719 when he was only thirty-six, and after he had given thirteen years to missionary work. Gründler, his faithful colleague, patiently submitting to senseless directions from home regarding preaching tours, died a year later. The news of these two fatalities had a most salutary effect at home. Wendt fell into disfavour and was dismissed from his post.

The details of Ziegenbalg's work are the commonplaces of missionary work to-day. But it was he who successfully initiated the methods now so universal in mission lands—schools, churches, catechising, mission seminaries, Bible translation, all based on the assumption (in this respect, again be it noted, they were radically different from their Roman predecessors in India) that conversion to and baptism into the new faith must be accompanied by a change of heart and a change of life, and be based on individual conviction. His attitude to caste however in the infant Church at Tranquebar is now generally regarded in Protestant circles in India as inconsistent with the spirit of Christianity, and the attitude of Carey and all later Protestant missionaries to the caste evil was uncompromising from the outset. Following the methods long recognized by the Roman missionaries, the Church at Tranquebar assigned separate places to the Sudras and the Pariahs during worship; and at the celebration of the Holy Communion, the Sudras, women as well as men, approached the Table before the Pariahs. This was the mistake of a pioneer, and to-day it is easy for us to say with Nehemiah Goreh, a distinguished Brahmin convert of the nineteenth century, "Christianity with caste would be no Christianity at all."

We cannot note in any detail the work of Ziegenbalg's successors in the south. Benjamin Schultze who landed in 1719 was a man of considerable linguistic gifts and great energy. In the meantime the work of the mission had been extended in other directions. The centres of the English colonial power in South India, Madras and Cuddalore, or as they were then called Fort St. George, and Fort St. David, gave opportunities of service to members of the Danish-Halle mission with Tranquebar as its centre. When Schultze returned to Germany in 1714, Philipp Fabricius took charge of the Mission station at Madras, and remained in charge of it for close on half a century. He was a really great Tamil scholar, far superior to his predecessors, and his favourite employment was revising the Tamil translation of the Bible, and composing Tamil hymns, and all subsequent translations of the Tamil Bible have been deeply indebted to that of Fabricius. His unfortunate money transactions however brought him to serious trouble and disgrace.

• But the brightest star in the constellation of the Danish-Halle Mission was Christian Frederick Schwartz. Devoted as an infant by a godly mother to Christian service, he was trained in the University of Halle, and there began the study of the Tamil language and people under Schultze, at that time retired at Halle doing literary work. He arrived in India in 1750, and never again quitted it to the day of his death in 1798, when Carey was still an unknown planter in North Bengal. "His life naturally falls into three sections" writes Ogilvie "corresponding to the three centres from which he worked Tranquebar (1750-66), Trínchinopoly (1766-78) Tanjore (1778-98)—and

in a general way it may be said that each of these three stations saw one particular feature of Schwartz's work emphasised. At Tranquebar he is Schwartz the missionary, pure and simple; at Trichinopoly besides being the missionary he is also Schwartz the military chaplain; and at Tanjore to these two callings he adds a third, and is Schwartz the statesman and councillor. But whether at Tranquebar, Trichinopoly or Tanjore he is before all things and through all circumstances, the Ambassador of Christ." These years in India were years of fierce wars between the English and French, and their respective native allies, Hindu and Muhammedan, along the Coromandel Coast. The years at Tranquebar were crowded with teaching, preaching, conversing and witnessing, and it was then was forged the intimate bond of understanding and affection between himself and the Hindu people. When a military chaplain at Trichinopoly, at first his imperfect knowledge of English made him read a sermon by some English divine at the English service for soldiers but soon he was able to use the English tongue freely and he preached with great effect. He did much for the education of poor children and the orphans of European soldiers, and if he was welcome at the officers' mess and bungalows, and the soldiers' barrack room, his visits to the homes of the Indians, high born Hindu and Muhammadan, and the pariah's hut, were yet more frequent and no less welcome. When at Tanjore, his friendship with the Rajah, and his position as a member of the Council, made him for many years the real ruler of the state. "Loved, revered and honoured on all sides he was a living benediction to Tanjore and its people, and an influence for good over the whole of the South East of India." When the powerful and haughty Hyder Ali of Mysore was required to receive an embassy from the English, whom he distrusted, he said he would treat with them through Schwartz. "Send me the Christian," said the native prince, "he will not deceive me." His regard for Schwartz was so great that he issued orders through his officers saying, "Let the venerable padre go about everywhere without hindrance, since he is a holy man, and will not injure me." And so, while 100,000 native soldiers were ravaging the Carnatic, and multitudes were fleeing in dismay to Tanjore, Schwartz moved about unmolested. The Rajah of Tanjore, a few months before his death, requested Schwartz to act as guardian to his adopted son Serfojee. The trust was accepted and faithfully discharged. At his funeral an effort to sing a hymn was suppressed by the noise of the wailing of the Hindu mourners who thronged the premises. The inscription on his grave is a worthy testimony to the good name of "The Royal Priest of Tanjore", which clung to him long after his death, and which even to-day pervades the Tamil Mission like a gracious perfume:

TO THE MEMORY OF THE
 Rev. Christian Frederick Schwartz,
 Born Sonnenburg, of Neumark, in the Kingdom of Prussia,
 The 28th October, 1726,
 And died at Tanjore the 12th February, 1798,
 In the 72nd year of his age.

Devoted from his early manhood to the office of
 Missionary in the East,
 The similarity of his situation to that of
 The first preachers of the Gospel
 Produced in him a peculiar resemblance to
 The simple sanctity of the
 Apostolic character.
 His natural vivacity won the affection,
 As his unspotted probity and purity of life
 Alike commanded the reverence, of the
 Christian, Muhammadan and Hindu.
 For, sovereign princes, Hindu and Muhammadan,
 Selected this humble pastor
 As the medium of negotiation with
 The British Government,
 And the very marble that here records his virtues
 Was raised by
 The liberal affection and esteem of the
 Rajah of Tanjore
 Maharaja Serfojee.

According to Bishop Heber, Schwartz was "one of the most active and fearless, as well as one of the most successful missionaries who have appeared since the Apostles." After his death and with the beginning of the 19th century the Danish Mission with its Anglo-Danish developments (the English Society for Promoting Christian Knowledge gave active help throughout) experienced a decadence so rapid and profound that it forms the most regrettable episode in the whole history of modern Indian missions. By the end of the 18th century rationalism had again spread like a canker through Germany and Denmark, and Halle was no longer the home of Pietism. On the field the consequences were disastrous on account of the failure of missionaries or the type of missionaries sent out, and the toleration of caste by the missionaries led to equally disastrous results in the decline of vigorous church life. (It is estimated that Church members declined in a generation or so after the death of Schwartz from 20,000 to 5,000.) Recovery did not begin until English and American missionaries made a new start in the same fields at a later stage. But without Tranquebar and the work of men like Ziegenbalg and Schwartz, there could have been no Serampore Mission for that was made possible only by the new Danish official attitude expressed through Colonel Bie, who in the earlier years of his service at Tranquebar had been influenced by Schwartz. Tranquebar paved the way for Serampore and the whole Protestant missionary enterprise in Northern India.



The Danes and Serampore.

In the month of May, 1793, Carey and his party were all ready in a British ship, *The Earl of Oxford*, waiting at Ryde, in the Isle of Wight, to sail for India. To the consternation of all concerned, an anonymous letter from some one in touch with the authorities was placed in the hands of the captain, warning him that he would lose his command if he allowed passengers, and those missionaries, to travel to India by his ship, without the leave of the East India Company. Forthwith they were turned out, bag and baggage, and their passage money was returned to them. For a time Carey thought that he would attempt to reach India overland, but a Danish vessel, the *Kron Princessa Maria* sailing for Serampore came to the rescue, and at noon on June 13th, Carey and his somewhat large party including the erratic and yet apostolic Dr. John Thomas sailed from Dover in a Danish ship of six hundred tons owned and captained by an Englishman who had become a naturalised Danish subject and described by Carey as a wide reader, and one of the most polite and accomplished gentlemen that ever bore the name of a sea captain. When they reached the Hooghly five months later, these missionary outlaws—so deeply suspected and feared for their revolutionary religious principles of human brotherhood by the political powers of those days—instead of arriving as passengers in the *Kron Princessa Maria*, betook themselves on the advice of the friendly Captain Christmas, to a native fishing boat and so reached Calcutta on November 11th, unseen by and unknown to the hostile officials of Government House and Writers' Buildings.

Six years later, during which period Carey had served as a missionary in the guise of an indigo planter in North Bengal, the Danes again came to the rescue. Carey had sent word home that more missionaries might be sent to Bengal, if they came out registered as assistants to his indigo factory. On May 29th, 1799, a party, which included Joshua Marshman, William Ward and others, sailed for India from Portsmouth in the *Criterion*, an American vessel, in charge of Captain Wickes, a gracious Christian personality. When these inexperienced young men reached Calcutta in the following October, instead of following Carey's advice, and registering themselves as assistants for Carey's indigo factory at Malda, they openly avowed to the East India Company's pilot that they were missionaries proceeding to the Danish Settlement at Serampore. In the meantime Captain Wickes had taken the precaution of transferring the missionary party to two small boats, and sending them to Serampore, where they landed on Sunday morning, October 13th, 1799. But the fat was in the fire. True the missionary party had escaped to Danish Serampore to avoid arrest (much in the same way as some Bengalis are

said to make use of French Chandernagore to-day), but the police had got busy, and submitted the pilot's report to the Governor-General in Council. Captain Wickes was told that he would not be allowed to unload his vessel in Calcutta unless he brought back his passengers from Serampore, and undertook to ship them back to England immediately. The Governor of Serampore, Colonel Bie who while serving in Danish Tranquebar many years before had, as we have seen, come under the influence of the great German missionary, Schwartz, now came forward and resolved to assist this Baptist missionary party to the limit of his power. He was a man of small stature but great courage and resolution. During the forty years he had spent in Serampore, he had frequently come into conflict with the British authorities in Calcutta through resisting their demand for the surrender of fugitives who had sought protection under his flag. True he had no soldiers and no fortifications to enforce his orders. His only defence was a small battery used for firing off salutes, but he knew the strength of international law and treaty engagements and he now came forward and assured the missionaries that they were quite safe with him and welcome to remain. It was through Colonel Bie's strong intervention and at the same time conciliatory procedure, that the noble-minded Governor-General of the day, Lord Wellesley, a man as just as he was wise, passed orders, contrary to the wishes of his police officers and minor officials, favourable to Captain Wickes, and the right of the missionaries to regard Serampore as a place of refuge. Moreover it was through Bie's intervention and promise of official and personal support, that Carey decided to abandon his indigo factory in North Bengal, and establish his missionary colony at Serampore itself where he and his new colleagues would be allowed to establish schools, print the Scriptures and teach and preach without challenge.

Six years later again there was trouble during the acting Governorship of Sir George Barlow, and again the mission was saved by the strong action of the Danish Governor, Colonel Krefting. There was a grave mutiny of Indian troops at Vellore, a thousand miles from Serampore. On the principle that any stick is good enough to beat a dog with, the anti-missionary party belonging to the Government, blamed the missionaries for the outrage, and with clamorous views demanded their expulsion from India, though as a matter of fact there were at that time no missionaries near Vellore, or in the whole Madras Presidency. The blow fell on Serampore, and the missionaries were ordered to end all their work, outside the narrow confines of the Danish Settlement, and there can be no doubt—so great was the panic of the moment—had the missionaries been on British soil they would have been expelled from the country. Colonel Krefting reminded Sir George Barlow that the mission was under the peculiar and special patronage of his Danish Majesty.

For the time this served the purpose of keeping the mission alive, but next year—1807—after the arrival of Lord Minto as Governor-General, a fresh storm broke upon Carey and his fellow-workers. A certain Persian tract, merely a short account of the life of Muhammad taken from Sale's *Introduction to the Koran* had come into the hands of the Government. It had been published by the Serampore Press, and was found to contain a few strong remarks on Islam and its founder inserted unknown to the missionaries by the munshi who translated it. Carey, who now in addition to his work at Serampore was serving as professor in the Government College of Fort William, was requested to attend at the office of the Chief Secretary of the Governor-General's Council. He assured the Secretary that he did not approve of abusive language in religious discussion, and offered to withdraw the tract from publication, and submit all future publications to Government, for approval. This reasonable offer was haughtily turned down. Peremptory orders were issued to Dr. Carey and his colleagues to cease all preaching and religious teaching and publishing, and forthwith remove the press to Calcutta. But to remove to Calcutta was to put the whole mission under the feet of its most virulent foes in the Governor-General's Council. The Danes again intervened. Colonel Krefting like his predecessor Colonel Bie, was a strong man, and knew his ground. He came forward and declared that he would not allow the press to be removed from Serampore, and made it clear that if the British authorities resorted to violent measures of compulsion, he would strike his flag and report such a flagrant breach of the law of nations to his Danish Majesty, and the Government of Copenhagen. Lord Minto began to discern that he had been ill-advised by his officials. In the meantime he had granted Carey and Marshman an interview, and had received them with great courtesy. These Serampore missionaries had been depicted to him as monsters of ignorant fanaticism. He found them to be scholars and Christian gentlemen, as broad in their outlook in regard to everything that concerned India's welfare as he was himself. He was particularly interested in their translation of the great Hindu epic the *Ramayana*, and read with great care a memorial written by Marshman, telling the story of the origin, objects and achievements of the Serampore Mission. The battle was won. Lord Minto concluded that the missionaries were men of sane judgment and outstanding ability and could be trusted, and on his motion the Council meekly revoked their previous order. The London Directors were in due course informed of the situation, and in their reply, they significantly reminded the Government of India that the missionaries were under the protection of Denmark, and 'not living under our authority' and then added this sentence that would have rejoiced the missionaries' hearts had they known it at the time. "We rely on your discretion

that you will abstain from all unnecessary and ostentatious interference with their proceedings." As with Athanasius so here it was a case of Serampore against the world, and little Danish Serampore came out on top, and all honour is due to Lord Minto, a great English gentleman, for having the courage to admit he was in the wrong, and the strength of mind to set things straight. On another occasion the Danes again came to the help of Serampore, and this brings us to the story of the Serampore Charter.



The Story of the Serampore Charter.

The years 1826-7, when our Royal Charter was sanctioned and conferred were hard and fateful years for the Serampore College and Mission. When Carey first came out to India under the auspices of the newly formed Baptist Missionary Society, he did so not as a salaried agent of the Society, but to all intents and purposes on a self-supporting basis, and so he remained during the whole of his forty years' service in India. As our B.M.S. Foreign Secretary (Rev. C. E. Wilson) has pointed out, from the day of his appointment in 1793 to the day of his death, Carey did not receive more than £600 from the Society's funds (much of this being for the passage of himself and his family to India). He earned his own living, and contributed something like £40,000 or more to the Baptist missionary work in India. Marshman and Ward were on a similar footing and contributed with equal liberality to the funds of the Society. Indeed the gifts of the Serampore men are estimated to have reached a total of £100,000. On the other hand, the junior missionaries who followed them some years later, began and continued their work under more normal conditions, and with definite and regular salaries from home for their support. Serious differences in due course arose between the self-supporting seniors and the salaried juniors, in view of the fact that the seniors claimed a large measure of independence in their work including the trusteeship though not the ownership of the buildings they had erected. So long as Fuller, Ryland and Sutcliff, (colleagues, and friendly co-workers with Carey in the founding of the Society) dominated the counsels of the Home Committee no serious conflict was possible, but after Fuller's death, friction steadily increased. The seniors claimed to be masters of the funds produced by their own toil, and to devote such funds to the cause of God in a way that seemed to them most fitted to the objects they had in view, without dictation either from home or their junior colleagues. On the other hand the Home Committee claimed complete authority and control and the juniors complete equality in local management. The self-supporting seniors had come to

value their own liberty too deeply to yield. Control to the Home authorities and equality to juniors they were prepared to concede in the most complete form so far as funds given by the Society were concerned, but not as to funds that were produced by their own toil. The ultimate outcome was that the juniors formed their own organization in Calcutta, while early in 1827 the union between Serampore and the London Committee was for the time being definitely dissolved. It was amid conditions of uncertainty such as these related so fully by John Clark Marshman, Dr. Marshman's distinguished son, that the Serampore men resolved to secure permanence for the College, established a few years previously, by applying to the Danish authorities at Copenhagen for a Charter of Incorporation, and it was with this and other objects in view that Dr. Marshman proceeded to England in 1826.

Early in August, only a few weeks after landing, he waited on Count Moltke, the Danish Minister in London, and offered his grateful acknowledgments for the protection which the Crown of Denmark had offered to the Mission at Serampore and for the recent donation of a house and grounds to Serampore College (No. 5, Strand Road, now one of our hostels, known as King's House). He then stated that he was deputed by his colleagues at Serampore to wait on His Majesty and present their humble request that he would be graciously pleased to give stability and efficiency to the institution by the grant of a Royal Charter, and he solicited the good offices of the Count on the occasion. Soon after, Dr. Marshman visited Copenhagen in company with the Count. Obtaining access to the records of the University of Copenhagen, he made a translation of that portion of its charter and statutes, which was likely to be serviceable in the object before him, and with the aid of these documents he drew up the sketch of a Charter for the College at Serampore. In due course he was granted a private audience with the King (Frederick the Sixth) and took the opportunity of expressing to him the gratitude of the Serampore missionaries for the generous protection and support they had experienced for a quarter of a century from His Majesty and his servants abroad, and much of it at important crises when the Government of British India was unfriendly to missionary undertakings. The King was pleased to reply that it was he who ought to feel obliged to them for having planted their institution in his dominions. Dr. Marshman then placed before His Majesty the subject of the College and its proposed incorporation, describing in detail their present activities and future hopes. The King indicated that it would afford him much satisfaction to encourage so laudable an undertaking, and in the course of the interview referred to the proposals that had been made from time to time for transferring Serampore to the British Government. The

export of piece goods from India, to which Serampore had been indebted in a great measure for its prosperity, was rapidly expiring under the influx of Manchester cotton, and so the town had lost its commercial value, and become a burden to the finances of Denmark rather than a profit. The King, however, assured Dr. Marshman that having promised his protection to the missionaries a quarter of a century previously he was averse to the oft-repeated suggestion to cede Serampore to the British Government, as this would deprive him of fulfilling his engagement to the Serampore brotherhood. Thus ended an interview the consequences of which may be regarded as one of the most important landmarks in the history of Serampore College.

In due course the Chancellor of the University of Copenhagen was directed by the King to examine the outline of the Charter prepared by Dr. Marshman, and to submit his observations on it. One of his observations was of some importance so far as the final draft of the Charter was concerned. Dr. Marshman's draft gave to Serampore College the same power of conferring degrees which was enjoyed by the universities of Copenhagen and Kiel (at that time a Danish City). These degrees gave the possessor a certain civic rank in the state, and it was thought possible that a Danish gentleman might be induced to seek a degree at Serampore, simply for the position it would bestow on him in his native land. This accounts for a section of clause 7 in our Charter which enacts that the "said Serampore College shall only have the power of conferring such degrees on the students that testify their proficiency in Science (or knowledge) and no rank or other special right shall be connected therewith in our dominions." The Charter having thus received the Royal sanction, the King directed that it should be engrossed on vellum and richly bound at the expense of the treasury, and delivered to Dr. Marshman free of cost. The original Danish diploma for many years on view at Serampore College, is now carefully preserved in London. It received the Royal signature on the 23rd day of February, 1827, and an authorised translation, of which the original is still at Serampore College, was read in the Royal Council of Fredericksnagore (or Serampore) on the 18th of June, 1829.

In the year 1845 the Honourable the British East India Company, six years after the death of King Frederick VI, became possessor, in consideration of the sum of 12½ lakhs of rupees paid by them to the Crown of Denmark, of all the Danish settlements in India, viz., the settlement of Tranquebar on the Coromandel coast, the settlement of Serampore in Bengal, and a single factory at Balasore. King Christian the Eighth, however, in accordance with the express wishes of his predecessor, Frederick the Sixth, made it an indispensable condition that the Charter granted to the College should be fully acknowledged. The following clause (Article VI, second section) was therefore inserted in the treaty of cession:—

"The rights and immunities granted to the Serampore College by Royal Charter of date 23rd February, 1827, shall not be interfered with, but continue in force in the same manner as if they had been obtained by a Charter from the British Government, subject to the general law of British India."

The treaty in accordance with its own stipulations was duly ratified in the city of Calcutta, on the 6th day of October, 1845, and advertised and proclaimed in the Government Gazette (Calcutta) of Wednesday, December the 3rd, 1845, and from that date Serampore became a British possession.

What Serampore would have been and what place it would have occupied in the subsequent history of education in India had conditions at the time made the use of the Charter, and the building up of a great institution of university rank, possible and desirable, is an interesting though idle speculation. What would have happened, for instance, if Duff, who in his early days, received much of his inspiration from Carey, had become Carey's immediate successor, having behind him all the resources and the enthusiasm for higher education of the Presbyterians of Scotland? I think there can be no doubt he would have concentrated on building up Serampore as a noble residential Christian University, open to all castes and creeds, the Oxford of Bengal, and the pioneer of all University education in India; for we have to remember in this connection that the premier university of India, Calcutta, received its Charter thirty years after Serampore was incorporated by the Danish King. But Serampore College after its incorporation had formidable difficulties standing in the path of its progress, and the realisation of its ideals. Its founders were already old men, approaching seventy. They were moreover engaged in a distressing controversy with the Baptists of England, the religious body with which they had been most directly associated, a body distinguished, no doubt, for its religious zeal and democratic sympathies, but if the truth must be told, with only a fraction of the enthusiasm for university education that characterises the Presbyterians of Scotland, or even the Anglicans of England. The commercial crashes of these years had an important effect in retarding the growth of the College on the lines contemplated by its founders. England itself passed during these years through a period of acute distress, due to the reaction from the Napoleonic wars, and the grave problems connected with the Corn Laws and the Industrial Revolution. In 1825 in England a financial crisis led to widespread ruin, and in the following year it reached the shores of India, resulting in universal depression and apprehensive dismay in commercial and indeed all social circles in and around Calcutta including Serampore. "Firms" as Mr. John Clark Marshman relates, "which had been considered for half a century as stable as the Honourable Company itself, were barely able to meet their engagements and to maintain their ground." But the great financial crisis came a few years later,—from 1830 to 1833, when several great Calcutta commercial and

banking firms, the foundation of whose prosperity had for some time been in a state of unperceived decay, owing to the introduction of a number of small commission agents through the opening of the trade of India to all and sundry in 1813, unexpectedly failed for sums of money running into many millions of pounds. Practically all College and Mission funds invested in India were lost, and the private resources of the missionaries and their friends were swallowed up in the universal ruin, while "Calcutta, the City of palaces, became a city of panic." Every local enterprise was for the time being paralysed and no man or organisation was ashamed to own poverty. Moreover, at the same time, the Government of India, on account of the heavy expense of the war in Burma, was obliged drastically to apply the economy axe, and among other things it abolished the College of Fort William as a teaching institution. Like all the other professors, Carey, who for thirty years had served this Government institution for the teaching of civilians, as Professor of Sanskrit and Bengali, and had been receiving what was for a missionary a princely salary which he devoted wholly to his Serampore missionary and educational activities, was now pensioned, and the economic axe also abolished his Bengali Translatorship. At the same time the Bible Society in London withdrew its liberal aid from the Serampore versions of the Scripture, on the ground that the word 'Baptizo' was being translated rather than transliterated. To add insult to injury the dividends on the funds collected by Ward for the College and invested partly in America and partly in England, with special trustees, were in each case temporarily suspended by men who ought to have been Serampore's ardent friends in the hour of its trial, and on grounds either so trivial or insulting that we can hardly trust ourselves to set them forth. The treatment accorded to the Serampore pioneers in their declining years by many of the officials of Missionary and Church organisations at home is one of the puzzles and tragedies of Christian history, and caused Carey and his colleagues far more pain than anything they had to endure at the hands of the East India Company.

One consolation they had in the day of their distress, viz., the sympathy and support of able and devoted junior colleagues, John Mack, John Marshman, John Leechman, and William Robinson, all four men of outstanding character, attainments and personality, and loyal to the core. The founders of Serampore had great faith in the power and efficacy of prayer. The emergency at this time was great and pressing, and as on similar occasions since 1799, they held a special service to implore the Divine guidance and support. William Robinson in describing the scene remarks: "It was indeed affecting to see these good old men, the fathers of the mission, entreating with tears that God would not forsake them, now grey hairs were come upon them, but that He would silence the tongue of calumny, and furnish them with the means of carrying on His own cause."

At the same time John Mack writes : " Be assured we are true men all, and have no thought of fleeing from our duty, however we may be oppressed with difficulties, or left destitute of help from others. As long as we have any health of body or faculties of mind, we shall devote them unreservedly to that blessed cause in which we are engaged." That is the Christian and Serampore spirit, a spirit of sacrificial faith that removes mountains. The appeal made to their friends in India, and to the Christian public at home was not in vain. Towards the end of 1833 Mack was able to report remittances amounting to £2000 from England and another special gift of £1000, half for the College, and half for Christian work among the Khasis. Letters of trust and affection came from many friends of the College and Mission at home, and for the time being their needs were met, not indeed through the official missionary channels in London, but through the devoted efforts of tried friends like Christopher Anderson of Edinburgh, Samuel Hope, the Liverpool Banker, and John Foster of Bristol, all of them men too great to be led astray by the wiles of the backbiters, so common a phenomenon in all social circles from the time when the Serpent got hold of mother Eve in the Garden of Eden.

In the circumstances that I have related, one can well understand that though the College was maintained during these trying years of commercial depression in a state of reasonable efficiency, it could not by any stretch of imagination be regarded as of university rank justifying the use of the Charter for the conferment of degrees. Yet it is clear that Carey and his colleagues regarded such use of the Charter as postponed rather than abandoned, for in June 1833, a year before his death, Dr. Carey drew up a series of regulations meant to serve the purpose of permanent statutes of Serampore College, which were subsequently signed by Dr. Marshman and John Clark Marshman, who with Carey were the members of the first Council under the Charter, Ward having died in 1823. In the Charter itself a term of ten years was allowed for the preparation of such statutes, defining in more detail than the Charter the powers of the College Council, and setting forth the general principles of the management and government of the College. This document with its breadth of outlook is a notable legacy of the Serampore men, standing as it did for freedom from rigid denominational distinctions, rigid theological tests, and rigid differences of race, colour or creed. Indeed we may regard these remarkable statutes as a permanent challenge for all time to the Christian public of India, Europe and America in regard to the future of Serampore College and the ideal of its founders.

The ten years that intervened between the granting of the Charter and the death of Dr. Marshman (1827-37) being years of such commercial depression and strenuous struggle, were manifestly not such as justified the use of the Charter. The twenty years that followed, viz., the period between Marshman's death and the

founding of the University of Calcutta, under Mack, and then under Denham were years of real academic achievement on sound university lines so far as the higher classes of the College were concerned, but the economic pressure remained and the staff from the university standpoint was far from adequate. If Americans had been in charge of Serampore at this period they would without doubt have seized the opportunity of putting the Charter into operation and making that the basis of a wider appeal. But Englishmen are proverbially, some would say, unduly cautious in such matters, and the opportunity was allowed to pass. Once the State Universities came into the field, beginning with the University of Calcutta, the importance of the Serampore Charter especially with Serampore as an affiliated college of the new university, was inevitably diminished, and its very existence was almost forgotten in the new generation that arose after John Clark Marshman left India for good. For a quarter of a century the College in affiliation with the University of Calcutta, under the Principalship, for almost the whole of that time, of John Trafford, gave a sound collegiate education to a large number of Indian and European young men, in addition to training many young men for the Christian ministry, but the question of the use of the Charter was a dead issue, and this became increasingly so when in 1883, the university department of the College was closed, and Serampore became a high school for Christian boys, and a vernacular theological training institution for the Baptist Mission and Churches in Bengal.



Our Charter

Its Revival and Revisal.

While I think that the closing of the University department of Serampore College in 1883 was a thoroughly mistaken policy, it is possible in the light of subsequent events to see that it was overruled by Divine Providence for the good of the Institution, for the work carried on after that date for the next quarter of a century under Principal Summers and such colleagues as Messrs. Wilson and Gilbert, highly important and efficient though it was for the purpose in view, was felt by almost all who had any knowledge of the situation to be in no way commensurate with the possibilities of the College, and to constitute a challenge to faith to return to the ideals and plans of the original founders.

I came to India in 1895, twelve years after the closing of the Serampore College classes in affiliation with the University of Calcutta, and if the present story of the renewal of the Charter and its amendment by legislation contains a number of personal

references to myself, I must be forgiven. Such references are I am afraid inevitable, for I must confess, if there is any blame in the matter, I must accept the responsibility of resurrecting a forgotten document, and disturbing its long comfortable sleep first in Serampore College itself and later in the archives of the Baptist Mission House in London. I came to know there was such a document from reading the life of Carey during my voyage out, but the information made no impression on me, and after my landing, I can recall no one making a single reference to such a significant fact, except as a matter of mere historical interest. There can be no doubt that at that time or for many years previously practically all who knew any thing about or had any thing to do with Serampore College—with one or two exceptions to whom I shall refer later—regarded the old Danish Charter as a document dead and finally buried with no hope of resurrection. Before proceeding to my sphere of work as assistant to Rev. Thomas Bailey, Principal of a Baptist Mission Theological College in Cuttack, the capital of Orissa, I like so many others before and after me made a short pilgrimage to Serampore, the home of Carey, Marshman and Ward, but I came away feeling more depressed than inspired. Serampore College never in its history rendered more important service to the Baptist Missionary Society than it did in the days of Principal Summers, but manifestly it was meant for something different than the purposes for which it was then being used, and I could not regard the College and its noble edifice except in the light of a graveyard of forgotten ideals. I felt glad that the authorities in London had decided to send me to backward Orissa rather than to Serampore with its dead hopes. A young man sees more hope in an uncultivated wilderness, than in a graveyard filled with monuments of the mighty dead. I can recall the words of an old missionary I met at the time in Calcutta "Serampore as it is now is bringing the Baptist Mission no credit. Other missions reproach us for not living up to Carey's ideals, and the whole body of Indian opinion, Christian and non-Christian, condemn us for closing the University classes of the College."

I had been in Orissa a year learning the language and doing a little high school and theological teaching when I received with other missionaries a presentation copy of a book, entitled "*The Principles and Methods of Missionary Labour*," from the author, Dr. E. B. Underhill, Honorary Secretary of the Baptist Missionary Society, at that time quite an old man living in retirement in North London. It was my privilege to come into some personal touch with Dr. Underhill in my student days. He was a cultured and well-to-do layman, and played a notable part in Baptist, religious and literary history and life during the greater part of the nineteenth century. Born at Oxford when the century was still in its teens, and the Serampore Mission still comparatively young, "I have a very distinct remembrance" writes Dr. Underhill in the preface,

to the book, "in my early youth of the saintly and almost Brahmanical appearance of Eustace Carey (missionary nephew of Dr. Carey) then lately returned from Bengal (1824), and I was deeply impressed by his mellifluous and instructive oratory." Some years later also (1838) he had much personal intercourse with William Hopkins Pearce, at one time associated with Ward at the Serampore Press. He became a member of the Committee of the Baptist Missionary Society, in the spring of 1849, and Joint Secretary in the autumn of the same year, on the resignation of Dr. Joseph Angus. In his secretarial capacity, he in due course became intimate with Serampore men like John Marshman and John Trafford. "*Principles and Methods*" consists of a series of papers and reports covering a period of more than forty years, written for the information or guidance of the Missionary Committee, being at the time of their writing private and confidential documents. One of the papers deals with Serampore College. Mr. A. H. Baynes (who succeeded Dr. Underhill as Joint Secretary in 1876) on returning from India as a deputation in 1890 laid proposals before the Committee for the transfer of the work proceeding at Serampore (under Principal Summers) to Barisal or some other station in the moffusil. The College building was to be sold, the Library dispersed and its Charter surrendered, according to these proposals of Mr. Baynes. The old veteran, Dr. Underhill, brought up as he had been in the Serampore tradition, was up in arms, and wrote a paper for the use of the committee strongly controverting some of the positions taken up by Mr. Baynes, and boldly proposing among other things—

(1) That the Mission and College at Serampore be resuscitated on the lines laid down by its founders.

(2) That this object be presented to the Society's supporters as one of the items of the centenary (1892) Fund for which contributions are desired.

(3) That if it be thought expedient an application be made to the proper authorities for a revival of the Charter and the settlement of the College on a foundation consonant with present needs.

(4) That in addition to the ordinary missionary objects for which it was founded, Serampore should in future concentrate on suitable forms of technical education for the purpose of preparing, under Christian influences, young men, Christian and non-Christian, for educational and commercial pursuits.

These proposals were lost in the Missionary Committee on a division, but the original proposals of Mr. Baynes were postponed and finally abandoned. It is not too much to say that Dr. Underhill, with the backing of an able paper by Principal Summers, saved the College from extinction in 1892, but in regard to advance his plea was as the voice of one crying in the wilderness. But he could not be silenced. Writing in 1896, in the Introduction to "*Principles and Methods*," he says, "The Charter which gives the College the right to confer degrees in Arts and Theology was granted by the King of Denmark and confirmed by the British Government on taking over the Colony from the Danish Crown. I still cherish the hope that better days may be in store for an institution so intimately allied with the work of Indian Evangelisation; and that the College may yet become the University it was intended to be by its

Founders, for the blessing and advancement of the Christian Churches of Bengal now so rapidly increasing in number and importance,—a memorial throughout all generations of the heroic and beloved men by whom the Gospel was introduced among the vast populations of our Eastern Empire.” I am glad to have this opportunity of gratefully acknowledging the debt that Serampore owes to Dr. Underhill. It was moreover his reference to the College Charter as quoted above that remained as a seed in my own mind, and led me four years later to attempt success where I knew Dr. Underhill had himself failed. (On his death ample materials well arranged were, I have reason to know, left behind for a biography but apparently nothing has yet been done in that direction.)

Sometime in 1900 Rev. Herbert Anderson, Indian Secretary of the Baptist Missionary Society, knowing my interest in theological education under Indian conditions, suggested to me that I should prepare a paper on the subject for the Triennial Conference of Baptist Missionaries to be held in the following autumn in Calcutta. It was an honour for a young man of less than five years’ experience in the country, and I decided to do my best. In brooding over the subject my mind went back to Dr. Underhill’s paper and introduction that I had read three or four years previously, and the thought occurred to me “Why not propose the revival of the Serampore Charter for the purpose of helping the cause of higher theological Education in India?” In discussing in my paper the problems of theological study under Indian conditions, I ventured to suggest this, and set forth a young man’s vision of a reorganised and reconstituted Serampore as a Christian University with its affiliated Colleges in all parts of the land for the study of theology combined with general culture. With much hesitation I shewed my manuscript to my Principal, Rev. Thomas Bailey and to Mr. Anderson. Both of them said without hesitation, “This must be printed at once and circulated in advance. Something will come of it.”

The Triennial Baptist Conference (composed of missionaries from all parts of Northern India) met in December 1900 and its members shewed no signs of being carried off their feet by the dream of a young missionary of very limited experience. They however felt they could safely thank me for what they deemed to be an able and timely presentation of an important theme. They went further and heartily approved of the proposal to establish a Senate representative as far as possible of every section of the Christian Church for the promotion of theological learning in India and the conferring of theological diplomas and degrees. They took one further step in appointing a Standing Committee to aid in forming public opinion on the subject. They decided to make no reference in their resolutions to the use of the Serampore Charter, but to test missionary opinion as to whether it would be wise to move through the existing Universities, or the Serampore Council, or a specially

formed academic body with new degree-conferring powers, for the attainment of the object in view. I was, however, satisfied with the progress made, and in due course I was authorised by my Committee to proceed with propaganda on the subject, and the next two years witnessed considerable developments in the direction of indicating the trend of future possibilities.

In the course of 1901 and the following year I wrote a series of papers and pamphlets—some of them published in papers and magazines of the day, like the *Indian Evangelical Review* of Calcutta, and more particularly the *Harvest Field* of Mysore, on theological and Christian education in India, and brought the subject up for discussion before various Indian missionary conferences, Baptist and interdenominational. I maintained that—

- (1) Theological study should be pursued wholly or in part in an open institution and in conjunction with a liberal course of general culture ;
- (2) The scientific study of Christian Theology and Biblical literature after a sound preliminary course in literature, Philosophy and Science, should receive such academic recognition in India as it does in Western lands ;
- (3) If the Government felt it undesirable from their view of the principles of religious neutrality to add a theological Faculty to the existing universities, Serampore College should be organised as an arts and theological teaching institution of a high grade, and the Serampore College Charter utilized for the granting of degrees in Theology to students of all churches.

Seeking in the first case to kindle the enthusiasm of the supporters of the Society that Carey founded, and to awaken them to a sense of their responsibility I wrote :—

"My ideal (the ideal of Carey and his colleagues) for the future of Serampore is that it should be a Protestant College of the Propaganda for the thorough equipment of missionaries, Indian and Anglo-Indian, to the educated classes and ignorant masses ; a Christian College of Arts and Sciences for the general and Christian education of the youth of our Indian and East Indian communities ; a Training College for the preparation of teachers and school-masters for their exalted work ; an Oriental Institute for advanced study and original work in Sanskrit, Arabic, and Buddhistic Sacred Literature and in the Indian vernaculars, to which even missionaries from all parts of India may resort for a few months' special study ; a literary centre where professors, pundits, and literary missionaries may combine in one organised and systematic effort to produce, first in English and then in the vernaculars, a Christian theological and general literature adapted to India's present needs ; a Library and Reading Room where the best of the World's literature in Religion, Philosophy, and History may be consulted by all engaged in Christian literary work ; a museum for the preservation of all that is interesting and instructive in the missionary history of the Indian Empire. I am not so optimistic as to think that such an idea can be realised at a stroke ; but with Carey I look upon its realisation as dependent 'on the gracious providence of God, and the generosity of the public in India, Europe and America.'"

These proposals were sympathetically discussed in the Calcutta, Madras, Bangalore, Poona and other interdenominational missionary conferences ; and while there was considerable difference of opinion in regard to details, practically all Indian missionaries heartily sympathised with the main objects in view, the bringing of the study of Christian Theology into closer touch with general

culture, and the securing of academic recognition of theological studies and effective co-operation in the production of theological and other Christian literature. The larger proportion of missionary opinion seemed to favour the utilizing of the Serampore Charter on university lines rather than the establishing of a Faculty of theology in connection with any of the existing universities. But not a few felt that the universities should first be approached in the matter. The situation was such that I deemed it desirable to approach the Calcutta University through the persons of its Vice-Chancellor Sir Thomas Raleigh, and its Chancellor Lord Curzon. Both replied that they had read my proposals with much interest, and Sir Thomas Raleigh assured me that he would see that the matter was thoroughly considered.

In the meantime, the Government of India appointed an important Commission with Sir Thomas Raleigh as President to make inquiries into the Indian University system, and the establishing of theological degrees was one of the subjects on which evidence was taken by the Commission at all the centres they visited; and, in view of the great conflict of opinion shown in the evidence, they arrived at the conclusion that it was neither practicable nor expedient to make provision for a Faculty of Theology. The decision of the Universities Commission united the missionary body on the question, and at the Madras Decennial Conference of December, 1902, in which all the great Indian Missions were represented, a thoroughly representative Committee was appointed to confer with the Council of the Serampore College to see if the Charter could be utilised on interdenominational lines. The resolution of the Decennial Conference advocated the formation of an interdenominational Senate or Faculty of Theology, constituted in fair proportion of the representatives of various Protestant Christian bodies in India. The committee appointed by the Decennial Conference to deal with this matter, fully realised that such a Senate could, in accordance with the College Statutes, as framed by Carey, have nothing to do with the management of the College, its revenues or property, but might be empowered by the Council to recommend courses of study, necessary regulations, and examiners for theological degrees.

In all the propaganda work I undertook in the early years of the movement for the reorganisation of Serampore and the revival of its Charter, I had no connection with Serampore as a College, nor did I entertain in the slightest degree ambitions in that direction. The height of my ambition was to be Principal of an affiliated institution in Cuttack, the capital of a province, Orissa, with the language of which I had attained some proficiency, and whose people I had learned to love. But perhaps my advocacy of Serampore was all the more effective, working as I did from without rather than from within, though I had the full sympathy of Principal Summers and his staff. All was not however plain.

sailing. In some influential quarters doubt was cast on the validity of the Old Danish Charter though without any adequate knowledge of the facts. For instance, a prominent missionary educationist of Calcutta whom I consulted on the subject remarked, "The Serampore Charter is as dead as Queen Anne, and any thought of its resurrection is an idle dream." Obtaining a copy of the Charter and other related documents I took them with me, and paid a call on Dr. (later Sir) Ashutosh Mukerji known at that time as a distinguished lawyer interested in university affairs. Being a young unknown missionary from Orissa I was introduced by a mutual friend (Principal Begg). He gave me nearly an hour of his valuable time, and after examining the documents carefully, and looking up and pointing me to other sources of information, he expressed the conviction in no uncertain terms that the Charter remained completely valid, and that the British Government would never be able to get out of their obligation to give it complete recognition. I must also put on record that throughout this period of agitation I received consistent support from Rev. Herbert Anderson. The movement from the very nature of things had many critics, or lukewarm friends, but Mr. Anderson from his position of influence as director of the Baptist Mission on the Indian field and adviser to the Missionary authorities at home and the College Council, gave me at every stage well-considered counsel and steady support that I never think of without deep appreciation and genuine gratitude. Indeed during the last quarter of a century, the greatest and most effective friend of Serampore—I say it with calm deliberation—especially in our hour of need has been Mr. Herbert Anderson. It was through his intervention that I was appointed a delegate to the Decennial Conference of Dec. 1902, a body representative of all Protestant Missions working in the Indian Empire, Burma and Ceylon, and the action taken by that body in appointing a representative Committee to negotiate with the Serampore College Council regarding the use of the Charter went far in the direction of practically assuring the ultimate success of the scheme.

Eighteen months later I proceeded home on furlough. Up till now the Baptist Missionary Society authorities in England, the Serampore College Council (at that time to all intents and purposes a sub-committee of the Missionary Society) had given little or no definite indication of their attitude to the proposals, except to give general sanction to propaganda, and to authorise the publication of the Charter and the later Statutes. Clearly, however, so far as certain influential members were concerned there was considerable hesitating about going forward, and doubts about the Charter were still strong. A meeting of the Council after a long delay was called to consider the matter, and being on furlough I was invited to be present. Coming to know beforehand the nature of the difficulty and being then resident at Oxford I decided to visit Sir Thomas Ralegh (who by that time had retired to England) in his rooms at

All Souls, Oxford. He knew all about the movement through my previous correspondence with him in India, and he kindly agreed to write for my use an extended note on the legal aspects of the Charter. The note was clear and definite in favour of advance, and armed with it, I attended the meeting. I retain a vivid recollection of the way in which these tried veterans—members of the College Council—looked at me when I appeared among them, as if they were inwardly thinking “So this is the young man that has given us all this trouble, and by his repeated representations and demands have made us so tired and irritated.” One or two began to express their doubts as to whether anything was possible, and the legal aspect of the case oppressed them. At this stage I was given an opportunity to read the note of Sir Thomas Raleigh (on all sides recognised as an authority on International Law). Just as I began to read another member of the Council, Judge Bompas, entered the room, and he listened with special interest. When I finished he struck the table with his hand and remarked “This is just what I have been telling my fellow members for many years past, but no attention was paid to me. I propose that the Council take official legal advice at this stage before replying to the Decennial Conference request.” The highest legal opinion in England was taken, as to the validity of the Charter, and the practicability of such a Senate as the Decennial Conference proposed, and it was wholly favourable, but it noted that under the Charter the Senate could have powers of recommendation only, the Council being the supreme Governing body.

Both the Council and the Baptist Mission felt that if the Serampore Charter was to be used for the actual conferring of theological degrees, and if these degrees were to carry weight in Indian Christian and non-Christian circles, it was essential that Serampore itself as a College should carry weight. The question of College reorganization therefore inevitably came to the front. The Principalship of Serampore College at this time happened to fall vacant through the breakdown of Principal Summers’ health, and the appointment of Mr. Wilson, who was officiating as Principal, to the Secretaryship of the Baptist Missionary Society in England. The authorities concerned approached me towards the end of 1906, just as I was on the point of returning to Cuttack, and I intimated my acceptance in January 1907, and in a few weeks’ time was on my way to Serampore, authorised to consult the missionaries on the field regarding plans of reorganization and assured of the sympathetic support of the B. M. S. Committee and the College Council.

Believing that denominational union was the most natural and sure stepping stone to interdenominational union, our first efforts were naturally in the direction of securing the active co-operation at Serampore of all British Baptists throughout India, and of American Baptist Missions in India. In July 1907 an

important Conference representing the whole Indian field of the London Baptist Missionary Society, from Delhi to Colombo, met at Serampore, and resolved to make Serampore College the centre of higher theological training for the whole of the field, and following on this, the Baptist Missionary Society's Committee, after full deliberation of the issues involved, expressed their hearty approval of the proposal to reopen the College for higher Arts and Theological education, (thus reversing the action of 1883) while the trustees of the Arthington Fund in connection with the Baptist Mission made an initial grant of £7,000 towards new land and buildings (considerably more came later from the same source). A lakh of rupees was something solid to begin with.

In March 1908 another Conference was held at Serampore representing British, Australian, Canadian and American Baptist Missionaries working in India, together with representatives of the Disciples Mission, and pledged themselves 'to do all within their power to secure the effective co-operation of their respective societies in bringing to a successful issue the scheme for making Serampore a centre of higher theological culture for the whole of India, open to all castes and creeds. An appeal for a large endowment (anything from a quarter of a million sterling upwards) was adopted for publication in the West, especially in America, as it was the view (so far it has proved to be mistaken) of several members of this Conference that some American millionaires (such as Mr. Rockefeller) would feel it a privilege to endow a College with such traditions and possibilities as Serampore. A few months later I was asked to return to England to confer with the home authorities, and to see what was possible in the matter of an appeal for an adequate endowment. Tours were made by Mr. Sutton Page (who in the meantime had been appointed Vice-Principal) and myself in parts of England, and specially Scotland, and several thousand pounds were obtained for reorganization or endowment. By March 1909 the Council had available from the Arthington Fund and public appeal £25,000 for reorganization, and Mr. Sutton Page continued the appeal in England, while Rev. William Carey, great-grandson of the founder of the College and myself were requested to proceed to America to lay the claims of the College before the American Missionary Societies, and more particularly to seek to get into touch with the Committee controlling Mr. Rockefeller's benefactions.

Dr. Burton (who later became President of the University of Chicago) had, a little previous to this, been touring in India and China on behalf of the Rockefeller Trust, with the object of discovering proper objects for the wise use of Rockefeller funds in Eastern lands. In the course of his tour he paid a visit to Serampore. The Rockefeller Committee in the interview we had with them informed us that in matters of benefactions in Eastern lands, they were dependent on the recommendations of Dr. Burton, and they advised Mr. Carey and myself to put the Serampore case

before him. This we did in due course. Already he had made elaborate notes after his visit in the previous year, on Serampore and its possibilities, and his attitude was wholly sympathetic. We had long interviews with him in his house at Chicago, and in the University, and he made it known to us that he had resolved to recommend the Rockefeller trustees to grant the College from their benevolent fund for education a large endowment on the lines advocated by the All-India Conference of British and American Baptists to which I have referred. We then consulted him on the desirability or otherwise of our continuing in America for the purpose of placing the claims of the College before other men of wealth. Dr. Burton told us in an interview and later in writing, that in his judgment we should be wise to return to England without appealing in other directions, as in his judgment the Rockefeller trustees would, if they came to our aid, prefer to take the initiative in the direction of making possible the reorganization of the College on University lines. We decided we could do no other than take Dr. Burton's advice, and after visiting and being kindly welcomed by some of the leading American Missionary Committees, Mr. Carey and myself returned to England with the strongest hopes. We placed the facts before our Council, and they approved our action as inevitable under the circumstances. We waited patiently and hopefully for a few months and then a cablegram was received from Dr. Burton to the effect that the Rockefeller trustees had decided to concentrate their Eastern benefactions on China. This decision was a staggering blow to all concerned. But the Serampore spirit is not one that collapses in the face of difficulties.

In a few weeks (early in 1910) I was back at Serampore and proceeded with the help of my colleagues—several had in the meantime been added to the staff—to go forward with our reorganization plans as far as our limited funds allowed. The Serampore spirit has always been that if we cannot get all the big things we want, we are prepared to go on doing the best with the small things at our disposal. At this point Mr. G. B. Leechman, a retired merchant from Ceylon, and son of Dr. Leechman, a professor of the College in the old days, came to our rescue, and by his generous contributions, amounting in all to many thousands of pounds, made a solid beginning in reorganization possible by supplementing the resources that the Council had made available. Definitely with the view of making the College and the Charter available to students of all denominations and churches, a higher theological department was opened in October 1910, and in the following year the College for Arts purposes was again affiliated to the University of Calcutta. In the course of the last seventeen years, though we have had our ups and downs, we have in the main gone on from strength to strength. On Dec. 14th, 1915 the powers conferred by the Charter were utilized for the first time and at an assembly presided over by His Excellency Lord Carmichael, Governor

of Bengal, I had the pleasure on behalf of the Council in England (of which in the meantime I had been made a member) of conferring the degree of Bachelor of Divinity upon three students of the College, one of them a deacon of the ancient Orthodox Syrian Church of Travancore. We have now become the centre of an Empire-wide system of theological education, with several affiliated institutions in various parts of the Indian Empire. But the story of this is told in another chapter. In the matter of organising and unifying theological education throughout India our success has been great and signal beyond all manner of doubt.

There is one other matter I must deal with before I bring this story to an end. It is the revival of the Charter under the Bengal Act IV of 1918. As a result of a communication from the Council to missionary societies represented at the Decennial Conference, inviting their co-operation in the reorganization of Serampore, varying replies and criticisms were received. While every appreciation was shewn of the efforts being made by the Council, it was frankly pointed out that the fourth Statute of the College, which requires a Council predominatingly Baptist, made it impossible for other denomination to have any legal guarantee of equality of status or privilege in the scheme. However broad-minded the present Council might be, it could not bind its successors. The Council considered anew the whole question in the light of these criticisms, and at its meeting on March 11th, 1909, adopted a proposal to approach the Government of India for powers to enlarge its membership so as to eliminate the element of Baptist predominance from the constitution of the College. They felt that the limitation that the original founders inserted in one of the Statutes of the College, not on account of denominational narrowness, but in order to give cohesion to the system, had now become a serious obstacle in the path of the larger ideal. All this involved protracted negotiations with the Secretary of State, the Government of India and the Government of Bengal. At last the matter was remitted to the Bengal Legislative Council for action on the lines approved by the Secretary of State. I was for the time being during the Bengal Legislative Council session of 1918 made an honourable member of that body, and had the privilege of assisting the member in charge, Sir S. P. Sinha (now Lord Sinha) in seeing the Bill through the Council. It had a comparatively easy passage through the Council, and perhaps it helped us that the matter came up at a time when the regarding of a solemn treaty (in our case the Treaty with the Danes) as a 'scrap of paper' was out of favour, and I found that a hint in that direction in reply to a certain honourable member who seemed inclined to curtail our privileges was sufficient to bring about a change of attitude. The College bill was passed by the Legislature at its meeting on March 28th, 1918. It subsequently received the assent of the Governor-General and was gazetted on May 1st, 1918. In place of a Council of not more than five members, one of whom

could be a non-Baptist, it provides for a Council of not less than sixteen members, at least one-third of whom shall be members of the Baptist Denomination. Provision is also made for the constitution of a Senate of not less than twelve nor more than eighteen members, and which shall include at least one and not more than three representatives of each of the following Christian denominations, viz., Anglican, Baptist, Congregationalist, Lutheran, Methodist, Presbyterian and Syrian. We are now working under a Senate and a Council thus constituted. All our ordinary privileges under our Charter and Statutes remain under this Act untouched, except that if we proceed to grant degrees in any other branch of knowledge or Science other than theology we must satisfy the Government that we are properly equipped for the purpose. The future extension of the Charter thus depends on the generosity of the Christian public, Indian, European and American. We on the field have done what we could and have not despised the day of small things. But we should be untrue to the Serampore ideal if we ceased to expect and attempt still greater things.



The Serampore Pioneers and their Claims to Remembrance.

So long as men continue to love the story of a great fight waged against tremendous odds, and to appreciate the record of strenuous endeavour and noble achievement amid overwhelming difficulties, so long will the story of the Serampore pioneers, Carey, Marshman and Ward be held in grateful and admiring remembrance.

(1). The Serampore pioneers are worthy of remembrance because they are men who with signal devotion to the ends they had in view, played the game, and fought the good fight of faith in their day and generation. While no doubt they had much to be thankful for, and were the recipients from time to time of many and great favours and mercies, yet they seemed unable to advance an inch except at the cost of a great struggle. Now it was the bitter opposition of the old guard of the British East India Company, the Hinduized officials of the day, at another time it was the intense enmity of the Brahmanical priesthood, whose supremacy was so seriously threatened. Again there were difficulties among the converts, or with members of their own household, or with narrow-minded and uncharitable members of the Home Committee, or dissatisfied associates, among their own fellow-missionaries, the junior brethren, for, as some one has said, the greatest trial of a missionary is often another missionary. But what makes these men truly great is the manly and Christian

way in which they met their troubles and afflictions. When in the wrong themselves they frankly admitted it, but they were not given to whining or to losing their balance in any direction, or to blaming other men, much less God, when for the time being the fortunes of the battle, or the great game in which they were engaged, seemed to go against them. I am not aware that Carey, Marshman or Ward ever played cricket in the athletic sense on any of our spacious Serampore lawns, but they knew what it was to play cricket in the deeper significance, and observing honourably the rules of the game, they never condescended to adopt low down methods to win their ends. The great game was to them one of eternal import and in the hour of deepest darkness, they always turned their eyes to the light, in expectation of dawn. Theirs was a good fight of faith, a valiant contest against opposing forces, and this is one of their claims to everlasting remembrance.

(2). Further the Serampore men are worthy of remembrance as pioneers in the sphere of Indian education. From the outset, Carey with the full sympathy of the founders of the Mission, linked education with evangelisation, the enlightenment of the mind with the salvation of the soul. Carey began, continued and ended his missionary work in the spirit of a Christian philanthropist, not as a mere proselytiser. In the spirit of Christ himself he came to India to bring more abundant life, and so among other life-giving activities, he regarded education as a holy thing, an opportunity with unparalleled opportunities for awakening the mental life, and contributing to the regeneration of the people of India less favourably circumstanced than himself. His first vernacular school for the poor peasantry of Bengal was established at Madanabati in North Bengal in 1795 and when the wider field of Serampore confronted him and his colleagues, the experiment was repeated a hundredfold. In 1800, schools of a varied character were started at Serampore, and in 1813 Marshman, with the sanction of his colleagues, submitted a scheme to the missionary authorities at home advocating the application to Bengal conditions of the newly introduced systems of Bell and Lancaster, and his pamphlet of 42 pages published in 1816, and entitled "*Hints relative to native schools, together with an outline of the Institution for their Extension and Management*" is generally recognized as one of the ablest papers ever written on popular education in India. By the year 1818 the Serampore Mission possessed 126 vernacular schools with several thousand pupils, all receiving an elementary education and also simple continuous instruction in Christian religion and general morality—work of a truly pioneer character in the sphere of the education of the masses, and still remaining the great problem in Indian administration. In the sphere of higher education (though as their Charter shows, they stood for the highest university ideals, and

were ahead of the state universities by 30 years in their plans) the Serampore men believed that the medium of instruction should be the vernacular, and so were opposed both to the Orientalists and Anglicists, and this idea was a marked feature of their proposals in their original form for Serampore College, though English at a later stage forced its way to the front. Only to-day are we gradually seeing the wisdom of their plans and ideals. In regard to theological and general Christian education also they were pioneers worthy of remembrance, and the following quotation is indicative of their outlook :—

"We cannot discharge the duty we owe as Christians to India, without some plan for combining in the converts of the new religion, and more especially in its ministers, the highest moral refinement of the Christian character and the highest attainable progress in the pursuits of the mind."

That Religion, Christian or non-Christian, if it is to remain a vital power in the lives of men, cannot be divorced from the searching light of advancing knowledge and science is something that was more frankly recognised by the Serampore pioneers more than a century ago than it is to-day by many religious leaders, Christian and non-Christian, Eastern and Western. When trustees of College funds in America suspended the transmission of the dividends until an assurance was given that the money should not be appropriated to the teaching of science, Carey replied with indignation, "As to that money not being expended in teaching science, I must confess I never heard anything more illiberal. Pray can youth be trained up for the Christian ministry without science? Do you in America train up youths for it without any knowledge of science?" Carey clearly saw that what India sorely needs is not narrow-minded theologues or men with narrow sectarian or communal outlook, but a succession of men trained in an open institution in a liberal course of general culture, men of sound learning, genuine piety and sterling character, who have learned in their student days to cultivate a generous sympathy with all good men and true, whatever be their caste or creed. The broadest culture and the strongest character, they would maintain, are impossible in institutions with purely sectional and sectarian aims and communal limitations.

(3). The Serampore men are worthy of remembrance for the pioneer work they did in developing the vernacular literature of Bengal and of India as a whole. Carey started his missionary work with the resolve to translate the Bible into the principal languages of India, and so to make it an open book to the whole land. That resolution he kept and thirty-six translations of the Bible, in whole or in part, issued from the Serampore Press in Carey's time. In this work he was ably seconded by Ward who was as zealous in printing the Bible as Carey was in translating it, while Marshman's learning and vigour were devoted in large part to the literature of China, and to vernacular journalism in Bengali. Carey's appointment in the College of Fort William as teacher and professor of Bengali gave him an opportunity of which he

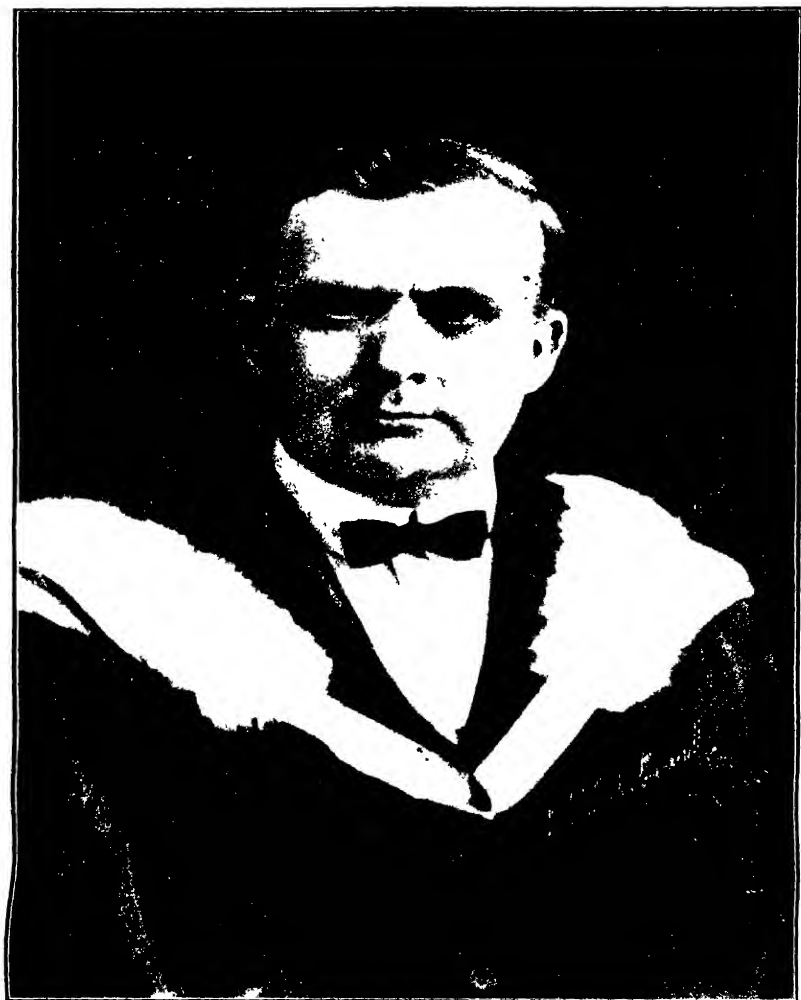
made supreme use. Our great authorities in the language and literature of Bengal, men like Ram Kamal Sen, Dr. Dinesh Chandra Sen and Dr. Susil Kumar De, are all one in ungrudgingly acknowledging the outstanding value of the Serampore contribution to the revival of Bengali as a literature, and its establishment as a language. Not only did Carey write important Bengali works himself—his *Grammar*, *Dictionary* and *Dialogues* are all of high value as pioneer productions—but what is more important, he encouraged to the full the best native talent, and many of the older Bengali classics were printed at the Serampore Press and made accessible to the public. It is mainly to Dr. Marshman that we owe the *Dig-darsan*, the first Bengali periodical, and the *Samachar Darpan* the first Bengali newspaper (apart from the somewhat nebulous *Bengali Gazette*, referred to by Dr. De, and no file of which seems to be extant) two journals widely and eagerly read at the time by educated Bengalis and which though avoiding political controversy, laid the foundations of all vernacular journalism in Bengal. To sum up in the words of Dr. S. K. De, "Bengal had a language and literature of its own long before the missionaries even dreamt of coming out to this country; yet this language had decayed, and the literature had been forgotten. It was at this time that Carey came to Bengal. In order to understand what he did for our literature, we must recollect in what state he had found it when he made the first start. There was hardly any printed book; manuscripts were rare; and all artistic impulse or literary tradition was almost extinct. To Carey belongs the credit of having raised the language from its debased condition of an unsettled dialect, to the character of a regular and permanent form of speech, capable as in the past of becoming the refined and comprehensive vehicle of a great literature in the future. Poetry there was enough in ancient Bengali literature; there was a rudiment of prose too, not widely known or cultivated. But Carey's was indeed one of the earliest attempts to write simple and regular prose for the expression of everyday thoughts of the nation. Other writers contemporaneous with him like Ram Basu, or Mritunjay took Persian or Sanskrit as their model and their prose in consequence became somewhat quaint, affected and elaborate; but the striking feature of Carey's prose is its simplicity. It is pervaded by a strong desire for clearness and for use, and by a love of the language itself. Such pioneer Carey was, and eminently fitted for this work he was by his acquirements, as well as by his position." It needs also to be noted that the first printed books in many of the other great vernaculars of India were issued from the Serampore Press.

(4). The Serampore men are worthy of remembrance as pioneers in the interpretation of the Christian Gospel and the passion for missionary propaganda, not merely in terms of theological plans of salvation, but in modes of social amelioration and service, applied to all forms of human need and suffering. The original impulse in most great religious movements is largely inspired by a passion for the social uplift, and the moral and spiritual regeneration of suffering and sinful men, but when that impulse has died out, and a religion is thought of in terms of communal pride, sectarian bigotry or theological dogma, it brings down upon itself the condemnation by Jesus of contemporary

Judaism of the Pharisaic type. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." Terrible words these, which missionaries of all religions with their communal pride, and theological bigotry and exclusiveness are often in danger of forgetting, and let it be frankly confessed, they have often been forgotten in the history of militant Christianity, Roman and Protestant, not to mention other religions and creeds. The Serampore men kept nearer to the ideal of their Master who went about doing good, healing the sick, feeding the hungry, teaching the ignorant, forgiving the penitent, cleansing the sinful. They knew no other Gospel than that embodied in the life and activities of their Master. There are some people even to-day that talk about missionaries limiting themselves to what they call the simple Gospel, and abandoning all forms of institutional and philanthropic work. But the Gospel which finds its embodiment in Jesus is not a simple Gospel. It is as many sided as life itself, for the philanthropy of Jesus extended to all cases of genuine human need, spiritual, bodily and mental. True He stood forth among men with the heaven-born conviction that in Himself, the Son of the Eternal, was the fountain of Eternal life, and He patiently and lovingly invited all men to be His disciples, and share with Him the burden-easing yoke. Every Christian missionary worthy of the name starts with the same conviction that the Prophet of Nazareth as the Divine Son Incarnate, is the Way, the Truth and the Life, the Fountain-head of human regeneration, individual, social and political for Jew and Gentile, bond and free, and we can do no other than lovingly, by precept and example, set forth adhesion to Him by way of personal discipleship, as the foundation of the highest manhood. But like the Serampore pioneers we repudiate, for all we are worth, the suggestion that we are to limit ourselves as missionaries to preaching for the sake of conversion—which is a mere travesty of the many sided philanthropic Gospel of Jesus—and we utterly refuse to allow our work to be judged by the number of converts we can tabulate. By that test the ministry of our Master Himself was to all intents and purposes a complete failure. Should the view of certain narrow-minded propagandists prevail (which I am far from thinking will be the case) and Christian missions were to become purely preaching agencies for purposes of conversion and swelling the membership of the Christian Church rather than continue as embodiments of the philanthropic ministry of Jesus, they would cease to have any interest whatever for many of us, and as purely proselytising agencies they would inevitably become objects of deep-seated distrust and bitter hostility to the peoples of non-Christian lands. The Serampore missionaries settled in India, and lived and worked here with the love of Christ in their hearts. They saw the people of India as sheep

without a shepherd, for Hinduism, as all Hindu scholars admit; was at its lowest ebb when Carey first came to India. The shepherdless people of the land they sought in a pure spirit of divine philanthropy, rather than of proselytising zeal, to lead into green pastures, beside the still waters, and in the paths of righteousness. If there were flagrant social evils to abolish, such as *Suttee* and infanticide, the Serampore missionaries were in the front line as advocates of drastic social reform. When after 30 years' representations from men like Carey and Rammohan Roy, Lord William Bentinck issued the decree for the abolition of *Suttee*, Carey as Government Translator, received the decree for putting it into Bengali. The order reached him on a Sunday morning. But off went his coat, and he set to work. "No church for me to-day" he exclaimed, "a day's delay may cost the lives of more widows." By night time the translation was in the printers' hands, and ready for circulation. That incident represents the spirit of the man and the mission. Anything and everything contributory to Indian progress, which they had ways and means of helping, were dear to the hearts of the Serampore pioneers. They organised savings banks, benevolent institutions, leper asylums and hospitals, and Carey was the founder of the Agri-horticultural Society. Indeed he was a distinguished botanist, and his botanical garden at Serampore covering an area of five acres, was one of the best in Asia. He saw then, as many more are coming to see now, that advance in scientific agriculture is the chief economic hope of the Indian peasantry. In short, Serampore men are worthy of remembrance as pioneers of the Gospel of social service, and the historian of the future must inevitably recognise that in Serampore are to be found the roots of the modern renaissance in Bengal and in India, and the awakening of the social and civic conscience that we now witness in the hearts and minds of tens of thousands of good men and true throughout this land. As the first Englishmen to settle in India, not for purposes of commerce, professional gain or official work, but for utterly disinterested service to the motherland, whether social, educational or religious in its character, they still point the way to the one hope of India's salvation through self-sacrificing and consecrated leadership, whether Indian or European, Hindu, Mussulman or Christian.





The Rev. Dr. Howells, Principal, 1907.

Our Present Activities.

"Serampore, though it has only 240 students of whom 80 are in the degree stage, is next to the Presidency College, the oldest College of Western education in Bengal. It enshrines the great memory of William Carey, and his colleagues Marshman and Ward. It is in the unique position of possessing a Royal Charter, granted by the King of Denmark, empowering it to grant degrees, so that it is already an University if it chooses to use its powers. It has a fine and dignified building, beautifully situated on the margin of the great river, and looking across to the lawns and trees of Barrackpore. It has developed the collegiate organization of its students, and supervises the conditions of their residence, more efficiently than any other College save St. Paul's. It has a theological department which draws Christian students from all parts of India. Its small numbers are due partly to the fact that for a long time it ceased to hold degree classes and has only recently recommenced them, and partly to the fact that it refuses to accept a larger number of students than it can deal with adequately: it has one teacher to every 12·5 students, a proportion higher than that which exists in any other College in Bengal. When we visited Serampore, we felt that, in regard to its traditions, its atmosphere, and the relation which seemed to subsist between teachers and students, it had succeeded in capturing, to an extent rare in Bengal, the spirit of university work." (Vol. I, page 432).

So wrote the Calcutta University Commission* in their monumental report published in the year 1919. Their considered judgment and authoritative pronouncement that Serampore College "had succeeded in capturing, to an extent rare in Bengal, the spirit of university work", we consider to be the most illuminating exposition of our ideal as an educational institution throughout its career in the last century and especially since the re-organisation in the year 1911. We, therefore, make no apology for quoting the remarks of the Sadler Commission *in extenso* nor for attempting to indicate in the following short review of our activities as a College, the extent to which we have been able to realise this ideal in the life, work and spirit of the institution at the present time. The ideal that a college is but a university in miniature and should as such pursue high and liberal standards of education, it may be recalled, is one that has been bequeathed to us by the far-sighted wisdom and cultured toleration of our sainted founders Carey, Marshman and Ward. The measure of success attained by the present workers is therefore in the main due to their active and unflinching loyalty to the high ideals that inspired the great founders.

* *President* :—Dr. M. E. Sadler, C. B., Litt. D., LL. D., Vice Chancellor of the University of Leeds.

Members :—Dr. J. W. Gregory, C.I.E., D.Sc., M.I.M.M., Professor of Geology at the University of Glasgow; Mr. P. J. Hartog, C.I.E., M.A., B.Sc., L.es-Sc., Academic Registrar, University of London; Professor Ramsay Muir, M.A., Professor of Modern History at the University of Manchester; The Hon'ble Sir Asutosh Mookerjee, Kt., C.S.I., M.A., D.L., Puisne Judge, High Court of Judicature at Fort William in Bengal; The Hon'ble Mr. W. W. Hoernell, M.R.A.S., M.A., Director of Public Instruction, Bengal; Dr. Zia-ud-din Ahmad, C.I.E., M.A., D.Sc., Ph.D., Senior Tutor and Professor of Mathematics, Muhammadan Anglo-Oriental College, Aligarh; Mr. G. Anderson, an Assistant Secretary in the Department of Education of the Government of India, (Secretary to the Commission).

The Arts and Science Departments.

It is by means of the Arts Department that we are linked with the wider life of the world outside and particularly with the university life of India through our connection with the Calcutta University, the premier University in India. We are at present affiliated up to the Bachelor of Arts in English (Pass and Honours) Bengali, Philosophy (Pass and Honours), Sanskrit (Pass and Honours), History, Economics, Mathematics, Hebrew and Syriac, and up to the B.Sc. standard in Physics, Chemistry and Mathematics (Pass and Honours). In all these subjects, Arts and Science, we have competent and experienced men on our staff, the standing of most of whom in the University is sufficiently attested by the fact of their being offered examinerships in the University Examinations from the Matriculation to the B.A. standards. In the teaching of English which is a subject common to all the four Arts classes and two Intermediate Science classes, it may be mentioned in particular, that the European members of our staff are taking a fair share and thereby making our College different from most other Colleges in Bengal where the proportion of qualified European teachers to the total strength of the College is distinctly smaller and even negligible. The work in the class room consists of lectures of three quarters of an hour duration which is calculated to elucidate, interpret and criticise the text-books which are recommended by the University. But though compared with Colleges in Calcutta, our numbers are small, we do not think that we have done our duty by our students unless we follow up the lectures with a more personal and less formal mode of instruction which is at present recognised to be an equally important factor in College education and which is generally known in the educational world as the Tutorial System. Tutorial work is done in English from July to December in the 2nd and 4th year classes and from January to April in the 1st and 3rd year classes. For the purpose of the Tutorial classes the whole College is divided into units of three or four, a grouping which is regarded by the University Inspectors for 1926 as "an ideal arrangement". The special advantage of such small groups is that, besides affording facilities for supplementing the work in the lecture room, specially in the practice of English Composition, they provide opportunities for more direct and intimate contact between the teachers and the taught. Though the smallness of our numbers has its disadvantages from the material standpoint we choose to regard it as a blessing in disguise from the point of view of sound educational principles. We claim that our tutorial system combined with our small numbers and provision for residence of more than half of our students and staff is an attempt to recapture the intimate relationship of teacher and pupil which was so remarkable a feature of old system of Indian education and that in this respect too we are different from some of the Colleges in Bengal. A word about examinations may be added. Though we are not in love with the system of examinations in vogue in India, which merely attempt to goad the student to unintelligent cramming and incredible feats of memory, yet we regard them

as a necessary evil and, as such, within limits, a salutary discipline in preparing him for the great ordeal of the university examinations. Over and above the Annual and Test examinations, we have Terminal and Weekly Examinations which are intended to assist the students in their preparation at different stages in their course and to inure them to the habit of looking upon examinations with less terror and more heroism. The College Magazine conducted by an editorial Board consisting of representatives from the students and staff, furnishes a training ground for the literary talents of our students and the glory of print often acts as a stimulus to the development of habits of clear thought and expression both in English and Bengali in not a few amongst them.

No less important than the academic aspect of our activities is the social side. Believing as we do that no education is worth the name that aims at the mere dieting of the mind, we seek to lay special stress on the culture of the whole man, physical, mental and spiritual and particularly on the development of character in our students. With this end in view, the College provides facilities for its students for the healthy development of their manhood as well as for training in citizenship by keeping before them the ideals of co-operation, service and leadership. The College Union Society in addition to lectures and addresses delivered under its auspices on such important subjects as the League of Nations, Physical Culture, Industrial Training, and debates between students, attempts to promote a better social relationship among its members by organising "Welcome Socials," "Farewell Parties," "Dramatic Entertainments" and "Musical Performances." Every year a considerable sum of money which is paid by the students themselves is spent on "Socials" and "At homes," and we have not yet come to regard this as a "mere waste." During the last year some of our students have been responsible for staging a Bengali drama with a fair measure of success, the proceeds of which were devoted to the Sir Ashutosh Mukerji Memorial Fund and the College Poor Fund. The æsthetic enthusiasm and the ability for concerted action displayed on such occasions and the opportunity for getting into touch with the outside world that these functions provide should be sufficient justification for any loss of time that the attempt necessarily involves. It may also be pointed out that the office-holders of the various clubs and societies in the College are normally drawn from students and consequently the College life provides them a favourable opportunity for training themselves in the art of self-government.

The social life in our hostels is worthy of special mention. There are at present 122 students in residence living in the three hostels, the Main Hostel, the Mack House, and the King's House. Our hostels are a meeting place for students belonging to different communities and religions from the different parts of India. In the Main Hostel, for instance, the Bengalis, the Malayalis, the Burmese, the Telugus, the Tamils, the Khasis, the Oraons and the Mundas live together side by side in the closest harmony possible. The Messes

are divided on the basis of religious scruples into Hindu and Christian, but on special occasions, it is not uncommon to see an orthodox Brahmin sitting at table in the Christian Dining Room nor a Christian student in the Hindu Mess. For want of accommodation and for greater convenience, the Christian Mess is further divided into the Bengali Mess, the North India Mess, the Tamil-Telugu Mess and the Malayali Mess, all of which unite together in running the Christmas Breakfast, Convocation Dinner, and other common functions in the Hostel or the College. Communal tension which is a standing disgrace of modern India is unknown in Serampore College. The Hindu—often inclined towards music—lives side by side with the Mohammedan and the Christian walks arm in arm with the Buddhist in our College compound and we cannot help feeling that this levelling of social barriers and distinctions in the common life of the institution will go a great way towards solving the problem of Hindu-Moslem, and Brahmin-non-Brahmin relations in our country and that therefore we in our humble way are laying the foundations of the national unity of our mother-land. The Main Hostel which consists of 99 students is under the superintendence of two Wardens, both Christian (one Bengali and the other Malayali), while the Mack House which is a Hindu Hostel and the King's House which is a Bengali Christian Hostel are also under two Christian Wardens. The relationship existing between the students and the Wardens leaves nothing to be desired. Every care is taken of the students in times of illness, which partly explains the popularity of our hostels. It may be of interest to learn that while the students pay by way of establishment charges amounts varying from Rs. 5-8 to Rs. 8 according to the size of their rooms, the College on its part spends on the hostels no less than Rs. 3000 annually, which again we are inclined to think is indicative of a policy and attitude of mind different from that of several other Colleges that we know of in Bengal. Apart from the two Wardens, there are six other members of the teaching staff including the Principal residing in or near the hostels in the College compound and thus making themselves available to students for consultation in matters connected with their studies or the deeper problems of life and it may also be added that very many of the students take full advantage of the opportunities thus afforded. While not limiting itself to the number of students in residence out of deference to the needs of Serampore and its neighbourhood, we are realising in a large measure the educational advantages of the residential system which has come to be recognised both in the East and the West, as the ideal of an university life and have therefore not undeservedly earned the distinction of being described by the late Dr. Stephen of the Calcutta University as the "Oxford of Bengal."

Turning to the Athletic side of our activities it is obvious to any casual visitor that we possess exceptional facilities by virtue of our location on the banks of the Hoogly away from the crowded streets and squares of Calcutta. In the words of one of our recent visitors who happens to be a member of the British Parliament, "The stately trees and grassy swards and the mellow and dignified buildings

of Carey's day remind one of the eighteenth Century Courts of some Cambridge College." Our lawns are our glory and are often the means of provoking the envy of visiting teams of cricket, foot-ball, and tennis from Calcutta and other places. The Director of Sports briefly reviews the situation with regard to athletics in the following words :—

"A review of the past few years of the Athletic activities of the College shows that very satisfactory progress has been made. We begin with the great advantage denied to many colleges of having a playing field side by side with the College building and sufficiently large for football, cricket or hockey according to the season. There are two tennis courts immediately behind the Main Hostel and last year, thanks largely to a University grant from the "Students' Welfare Fund," we were able to open three additional courts in the Mack House compound of which any visiting team may well feel envious. Professors' courts are also frequently available for students. In other parts of the grounds are courts for volley-ball and badminton. Our boat club was for many years a subject of enthusiastic debate and expectation, but its actual existence was of brief duration. Perhaps the proximity of the river may some day restore it to life.

Success in intercollegiate tournaments naturally varies from year to year, as students come and go: but in football and athletic sports in which regular competitions are held we generally take a respectable position, while our volley ball team has always proved itself difficult to beat. But it is in the general standard of play and in the numbers taking part that development has been most consistent. Football claims the largest number of adherents, for the last two or three years nearly one-third of the whole college having been playing regularly. A feature in the interclass matches for the past two years has been the regular appearance of a Staff team which has added appreciably to the gaiety of life and to the enthusiasm if not to the standard of play. Cricket has greatly improved since the introduction of a matting pitch, on which players are able to show their skill at playing the real game instead of their speed at avoiding good length balls perverted by a pitch still convalescing after the football season. Hockey during the third term suffers from the awe of approaching examinations, but the few matches that are possible are sufficient to show that the exponents of this game are in no way inferior either to their colleagues in other branches of sport or to the opponents they meet.

In addition to the good healthy exercise that all games afford, our athletic club makes three outstanding contributions to the life of the college,—in creating a real *esprit de corps* among all who take part in them (not excluding the spectators), in bringing out the latent powers of leadership and very exacting service in the captains and secretaries of the several games, and in providing a natural and delightful means of fellowship between students and members of the Staff."

We would only like to add that had the author of *Mother India* stood on the grounds of Serampore College witnessing our Annual Sports or a football match between the students of our College and the European members of the India Jute Mill, she would perhaps have known better than to describe young Indian students as "narrow-chested, near-sighted, (and) anæmic" brooding over "piles of fly-blown Russian pamphlets."

The religious and philanthropic side of our activities is no mere appendage to the educational, but we believe it to be as vital and indispensable to our existence as anything else. In the familiar yet memorable words of our Founders, we stand for "a union of piety and learning" as a College. The conviction that the fear of God is the beginning of wisdom lies at the very root of our life and activities in the college and the same belief we hope permeates our work day in and day out in the institution. Attention has recently been.

called in a remarkable book* on the subject of Indian education by one in a position to speak with authority on the question to the disastrous and mischievous effects of education divorced from religion; and this lends support to our position with regard to the place that religion should occupy in the field of education. At the same time be it remembered that religion in our view is something higher and broader than the dogmas and doctrines of this or that sect, nor is it by any means the attempt to change the labels of those with whom we came into contact, with a view to increase our number for the next census returns. Believing as we do in the teachings of Jesus of Nazareth, it is our endeavour to understand religion as He understood it and taught His disciples as the highest form of the love and service that we owe to God as our Father and men as our brothers. It is this spirit of love, service and brotherhood between man and man and a corresponding devotion to our common Father that we believe should characterise anything we do as individuals or as a body and we shall have lived in vain, if our students who have been associated with us in the past have not imbibed this lesson and taken it with them into the wider arena of life in India where the lesson of love as the essence of true religion is so sorely needed, especially at the present time. Every morning before we begin our work, we assemble for common worship in one of the side rooms in the library, which in the absence of a better place forms our 'chapel.' The Christian students are all expected to attend chapel which as a rule they do; the non-Christian students enjoy perfect liberty of conscience though they are welcome to join with us in worship and it may be added there are some who find it a privilege to do so. The students Christian Brotherhood, affiliated to the Student Christian Association of India, Burma and Ceylon, under a student President and Secretary have almost regularly weekly meetings addressed by members of the staff or speakers from outside. The Brotherhood affords a common bond of union between students from different provinces and denominations in India and Ceylon. Similar work is done by the Christian Endeavour Society, the membership of which is confined to one section of our students as the medium of intercourse adopted is Bengali. Last year the Brotherhood supported by voluntary subscriptions from their own members, a Telugu Evangelist whose work it was to visit the Telugu and Tamil coolies working in the Jute Mills at Serampore and Rishra, to teach their children reading and writing and to be of service to them in other ways. It may also be mentioned that some of our students especially members of the Vernacular theological department after taking a course of a few days' training in Calcutta in the methods of teaching village children organised under the auspices of the Daily Vocation Bible School devoted their holidays to teaching the children and grown-ups in their villages the three R's and in telling them simple stories from the Bible. During the times of floods which are almost as regular a phenomenon in India as the monsoon itself, our

* "Education of India" by Arthur Mayhew, C.I.E.

students both Hindu and Christian, have rendered valuable service to their country by organising singing processions and collecting money from door to door on behalf of relief funds. In 1926 at the time of Midnapore Floods a sum of Rs. 500/- and 250 pieces of clothing were collected in this way and forwarded to the affected district through Sir P. C. Roy, the President of the Flood Relief Committee in Calcutta.

The College Poor Fund which may be described as an attempt in a restricted sphere to carry on the traditions of Joshua Marshman, the Founder of the Benevolent Society associated with Serampore, is actively supported by our students and is a signal instance of their desire to help their fellows who happen to be in less affluence circumstances than some of them are. The Scout movement too has found friends and supporters in the College and the College Rover Troop has been a means of giving some little training to our theological and Arts students who wished to be equipped for work among boys as part of their life-work. The voluntary service that is ungrudgingly given by our Hindu, Moslem, Buddhist and Christian students in nursing their fellow-students in times of illness and similar evidences of sympathy and mutual help which we have come across in our experience confirm us in the belief that Indian young men are not, after all, so depraved and lost as some of the critics of India would have us believe, but on the other hand, under proper conditions they can develop into some of the best specimens of noble and virile manhood in the world.

The Higher Theological Department

The history and expansion of the Higher Theological Department since its reorganisation alongside of the Arts and Vernacular Theological Departments in the year 1911, has been traced elsewhere and it will suffice therefore, for the sake of completeness, to attempt a short sketch of the present H.T.D. at work. There are at present 26 members in the Department belonging to the Baptist, Congregational, Lutheran, Presbyterian, Welsh Calvinist, Syrian and Wesleyan denominations and out of these 15 are reading for the B. D. Examinations, 7 for the L.Th. and 4 are taking a special course. The Professors and Lecturers in the Department, most of whom are teaching in the Arts Department as well are 9 in number. The classes are held in the forenoon for 4 consecutive periods of 45 minutes each and the afternoon is spent by the students in the Library, the Common Room or the cricket field. Essays and exercises are assigned by the Lecturers but there are no weekly nor terminal examinations as in the Arts Department. Some of our students are graduates while most of them are experienced men, and what is aimed at by lectures is often a wise direction of the reading and attempts at solution of their intellectual and religious difficulties. In the Main Hostel they live together in one block and have a corporate social and religious life of their own, and yet they are not cut off from the current of the common life and thought of the Arts and Science students, Hindus,

Mohammedans and Christians. This association with other students in the Hostel opens out avenues of practical service for them as it also, helps them to broaden their outlook on things in general. In games and social functions, the H. T. D. plays an important and at times even a leading part, while in music and the cultivation of the other fine arts they stand second to none. Every evening they come together around the round table in the Common Room and lead their little common worship in turn. With a view to train themselves in the art of preaching every week one of them enjoys the privilege of preaching to his fellow students and of being criticised by them frankly and faithfully. Their 'Sermon classes' are presided over and attended by members of the staff whose presence does not prevent in any way freedom of speech on the part of the critics. Some of our students are occasionally invited by Tamil and Telugu congregations in Calcutta to conduct their Services while others are taking their turns regularly in preaching in the Bengali Churches in Serampore and Johnnagore, and are thus able to gather a little practical experience in Christian work side by side with their College course. It is also to be remembered that the long vacation that we enjoy is used by our theological students in helping the pastors and missionaries of their home districts in running Sunday Schools, taking services or addressing young men's and women's meetings. One of our H. T. D. students is the Assistant Warden of the Mack House, another the Scoutmaster of the College Rover Troop and General Secretary of the Athletic Club, another Secretary of the Cricket Club, still another Secretary of the Tennis Club, while most of them have acted as Vice-Presidents of their messes for a term of three months, at one time or another. The *Codex*, the organ of the H.T.D., started ten years ago is a connecting link between the present and past students of the Department and is also a clearing ground of their religious views and ideas. The Principal, the Registrar and other members of the Christian staff are also vitally connected with the Department by a community of life and interests, the significance of which for both parties it is difficult to estimate or to reduce to description. In a very real sense, the staff and students may say 'we are one in Christ.'

The Library.

The Library is the pride of the College. Founded by Carey and nourished by successive generations of staff and students it has now grown to be one of the largest and best of its kind in India. It contains a number of treasures in the form of old and rare manuscripts, journals and books invaluable for the research student and the scholar. Not infrequently these are borrowed by literary and social academies and associations for the purpose of exhibition and are thus made accessible to a larger public interested in the study of the development of the language, literature and culture of India. There are at present about 16,000 volumes in the Library, catalogued and classified under the most modern system in vogue and arranged and housed in the spacious hall on the ground floor of

the College. It is our constant endeavour to bring it more completely up-to-date in its various branches and on a level with institutions of a similar kind in western countries, but we find that neither our slender resources nor even an occasional windfall in the form of a Government or University grant of a few hundred rupees are utterly inadequate to bring us anywhere near the realisation of our hopes.

Of special interest to our visitors is that part of the library which forms a museum containing the relics of our founders, Carey Marshman and Ward. Arranged in the show cases and outside are such interesting objects as Carey's Pulpit, chair, crutches, the wooden chest that contained all his earthly possessions, the books and MSS. that he produced, the famous *Enquiry*, the first edition of the New Testament in Bengali, the Polyglot Dictionary, the autograph letter to his brother, Ward's marriage agreement, Marshman's Chinese Bible and Vocabulary, the first volume of the *Friend of India*, *Samachar Darpan* and *Dig Dursun*, the English translation of the Royal Charter, John Mack's *Chemistry*, the pictures of Carey, Marshman, Ward, Martyn, Trafford and Leechman, a plate from the first steam engine used in India, and last but not least the quill pen with which Carey worked at his Bible translations.

The Common Rooms attached to the Library for the use of students and staff are provided with a variety of papers and journals of taste and quality, European, American and Indian. *The Manchester Guardian Weekly*, *The Times Educational Supplement*, *Literary Supplement*, *Public Opinion*, *Wind or Magazine*, *Empire Review*, *Boys Own Paper*, *Children's Newspaper*, *Scientific American*, *Modern Review*, *Discovery*, *Indian Review* are among the journals that are accessible week by week or month by month to our students, while we have such important periodicals *the Philosophical Magazine*, *the Journal of Philosophical Studies*, *Mind*, *Hibbert's Journal*, *American Journal of Religion*, *the Indian Journal of Physics*, *the Indian Journal of Chemistry*, *Viswa Bharati Quarterly* and a few others in addition, for the use of the members of the staff. It must be said to the credit of our students that most of them are fully alive to the opportunities they have in an institution like ours to make their acquaintance with the 'mighty minds of old.' According to our Register the daily attendance in the Reading Room is about 100 which is more than a third of the total strength of the College, while the number of those who borrow books from the Library is on an average 50 a day. With the addition of more handy and useful reference books and books on Science, English literature and Indian vernaculars, our Library should easily become an important and indispensable educational agency in Serampore.

There is much that has been left untouched or slurred over in this brief survey of the activities of the College in and through its various departments. Perhaps there is also much that ought to have found a place here especially at the present time—our handicaps, difficulties and trials, financial and otherwise. We refuse to resign ourselves to sullen despair in the face of obstacles and dangers but

are determined to go forward in faith and hope, the same faith and hope that sustained our founders and their successors during the last hundred years and more. We are proud of our founders, our traditions, our achievements in the past and the promise for the future. Glorious as our past had been, interesting as our present is, we believe with the poet that "the best is yet to be" and pray in the prophet's words that "the latter glory of this house shall be greater than the former."

C. E. A.



Our Senate and its Affiliated Colleges.

One of the results of the passing of the Serampore College Act by the Government of Bengal in 1918 was the constitution of the Serampore Senate with the purpose of making the privileges enjoyed by the College in the conferring of Theological degrees more fully available for the whole Christian Church in India. The Act lays down that the Senate shall consist of the Principal of the College, and not less than 12 nor more than 18 persons, to be appointed by the College Council: and as far as practicable the following Christian denominations are to be represented on the body,—Anglican, Baptist, Congregationalist, Lutheran, Methodist, Presbyterian and Syrian. A certain proportion (and not more than a certain proportion) must also be members of the College Faculty. The function of the Senate is to act on behalf of the Council in all matters relating to the courses of study,—the syllabus, examinations, determination of qualifications for degrees and diplomas, and so forth. A large amount of the work has necessarily to be done by correspondence, and through the Executive Committee which consists of certain members resident in Serampore and Calcutta, larger issues being reserved for the meeting of the whole Senate which generally takes place annually just before Convocation. But in spite of this disadvantage it may safely be said that no part of our work has called forth more useful and whole-hearted co-operation between representatives of the several denominations, and the creation of the Senate has proved remarkably effective in unifying the Theological work of the country, while still providing for abundant diversity in order to meet the varied needs of different Theological institutions and different parts of the country. Soon after the formation of the Senate, other Theological Colleges began to apply for affiliation, and before passing on to them it may be stated that, since Senate membership is necessarily somewhat restricted, the College Council on the recommendation of the Senate has laid it down that the Heads of affiliated institutions if not already members of the Senate, shall be invited

to attend meetings of the Senate and receive copies of the proceedings, so that they may be kept in as close touch as possible.

The Affiliated Colleges. Since 1918 six colleges have been affiliated to Serampore, one of which, the Divinity College, Ahmednagore, has, for the present at least, withdrawn from affiliation, owing to the lack of students of the required academic standard. Of the remaining five it is obviously not possible to write an adequate account in the space available,—the natural beauties of their surroundings, their buildings and equipment, and above all the traditions they enshrine and the names of teachers and taught who have glorified God by their life and work. We must be content with a glimpse of each in turn.

The United Theological College, Bangalore, was the first to be affiliated in 1919, up to the B.D. standard, as it was also the last to be founded. It enjoys the best climate of all our colleges (though it objects to examinations after the middle of April!); the clearly advantages of a Cantonment; buildings erected and opened in 1914 expressly for the purpose, consisting of one block containing a Chapel, hall, library, and classrooms: a hostel for unmarried students, two or three houses for married students and their families, and three houses within the compound for members of the Staff. Bangalore is a splendid centre for evangelistic work both in the city and in the district, in Tamil, Telugu and Kanarese: and the College was expressly founded in order to meet the intellectual and social demands of a growing educated Christian community, as also of cultured Hindus and Mohammedans,—a supplement to existing Theological Seminaries for English-speaking students. Societies that united in its formation were the London Mission, Wesleyan Mission, Arcot Mission and the United Free Church of Scotland: while the Danish Lutherans have also been keenly interested in its progress and have contributed above all Dr. L. P. Larsen, Principal from 1911 to 1924. It draws students mostly from the south, while nearly one-half of the present 30 students come from Ceylon.

* *The Union Theological Seminary, Pasumalai,* followed the example of Bangalore at the close of 1919, and was affiliated up to the L. Th. standard. Its history dates from 1842, eight years after the founding of the American Madura Mission when a seminary was opened at Tirumangalam; it migrated to Pasumalai in 1845, and after 70 years of the training of successive generations of catechists and evangelists, it became a joint institution of the Madura Mission and the London Mission under the Principalship of the present head, Dr. Banninga. Pasumalai is virtually a Christian village, 3 miles south of the Hindu stronghold of Madura. Included in the vast compound which runs up the slope of a hill are elementary and high schools, schools for

agriculture and carpentry, a printing press, Church, and a large number of homes for a very considerable community, both Indian and foreign. At one end of this compound is a newly built seminary with library and lecture rooms for the Theological students, and behind it is their special hostel. For many years past Pasumalai has been the centre from which evangelistic work has been conducted in all directions, and to which pastors, teachers and evangelists have frequently returned for conference and refreshment.

Bishop's College, Calcutta, (for description of surrounding country please consult guide books), affiliated up to the B.D. standard early in 1920, has had a history strangely parallel in many ways to our own at Serampore. Founded in 1820, two years after Serampore, by Bishop Middleton, with much the same purposes in view,—the training of Christian preachers and catechists, the education of Mussulmans and Hindus in general knowledge and English, the translation of the Scriptures, and the reception of English Missionaries on their first arrival in India,—it had a chequered history through the 19th century, due partly to lack of suitable students for its primary purpose, partly to a wavering policy with regard to the desirability of attempting to impart a general education to non-Christian students. However, much solid work was accomplished by a succession of great Principals, notably Dr. Whitehead, and in 1918 Bishop's College also went through a process of reorganisation, and became a purely Theological College under the principalship of the Rev. N. H. Tubbs to whom, with the Rev. R. Gee, a former Principal, we at Serampore owe a special debt of gratitude for all the help they rendered as original members of the Senate. Peaceful though the present compound in Calcutta is, with its substantial Chapel, Staff buildings, students' quarters for married and unmarried, and the garden greatly beautified by the present Principal, it must have been a hard wrench to the College in 1880 to leave its original home at Sibpur, the collegiate buildings and stately pannelled Chapel. One feature of the college to-day as in its early days is the presence of Anglo-Indian and European students in its fellowship.

The Arcot Theological Seminary, Vellore, affiliated up to to the L.Th. standard in 1922 is another Union Institution, in which since 1901 the United Free Church of Scotland and the Church of Scotland have participated along with the original founders, the Arcot Mission. This Seminary is intimately associated with the great name of Scudder. It was Dr. Henry Scudder, pioneer of the Mission in 1853, who started a preparatory class for the Ministry out of which developed the Arcot Theological Seminary actually founded in 1887. The first Principal was Dr. W. W. Scudder, whose son, Dr. L. R. Scudder, has been head for the

past 13 years. The compound containing the Seminary buildings, hostel for students, and houses for Staff members, is spacious and countryfied. On the fringe of the town, it is yet sufficiently near for the carrying on of regular preaching and evangelistic work, while Vellore itself, nestling under a circuit of hills, is easily accessible from the surrounding district, being close to Katpadi Junction on the Madras-Bangalore and Villuparam-Chittoor lines. Most of the students on leaving go to direct evangelistic work, some also becoming pastors or teachers in Christian schools.

The latest college so far to be affiliated is the *North India Theological College, Saharanpur*, affiliated up to the B.D. standard in 1927. This college, opened in 1884, has had the proud distinction of training nearly all the ordained Christian leaders in North India, and missions that have sent their students for training there include the American Presbyterian, United Free Church of Scotland, Reformed Presbyterian, Church Missionary Society, London Mission, Society for the Propagation of the Gospel, National Missionary Society, and the Society of Friends. Only last year the Baptist Missionary Society decided to co-operate with the United Presbyterians by sending their Hindi and Urdu-speaking students there for training, and they are now represented on the Staff by the Rev. J. Drake, late Registrar of Serampore College, to whose labours the Senate, Affiliated Colleges and External students owe so large a debt. Buildings, equipment and compound are on a liberal scale, and we are hoping for great mutual benefit through fellowship with a college of such noble traditions.

Much has had to be omitted from this brief account of which we should have liked to speak,—activities on the tennis courts and at volley ball, scout training, dramatical performances, camps, conferences, retreats, fellowship between Staff and students—but these after all are privileges that are shared in varying measure by all our colleges alike. It ought, however, to be noted in closing how large a part is being taken by Serampore graduates, in the staffing of these colleges as of other theological colleges in India; Bishop's College has an ex-student as its Vice-Principal, Bangalore has one Serampore graduate on its staff, Pasumalai one, Vellore two: or in other words, apart from the foreign element, nearly all the teaching has devolved upon Serampore graduates. The opportunities and responsibilities that this fact indicates are well worth a little reflection.

Students of Affiliated Colleges registered as Internal Students.

College	No. Registered	No. Qualified		Total
		L.Th.	B.D.	
Bangalore	49	...	10	10
Pasumalai	27	8	..	8
Bishop's	38	5	18	23
Vellore	14	3	...	3
Saharanpur		...	...	...
	128	16	28	44

(Figures correct up to November 30, 1927.)

G. H. C. R.

**Serampore and the Indian Church.**

It may be said without any fear of contradiction that the fondest memories of the Indian Church will for ever remain entwined round three spots in India which may not unfairly be called the birthplaces of the Indian Church. They are none other than Mylapore and Tranquebar in the South, and Serampore in the North, because it is these places that are associated, by tradition or history, with the missionary labours of the pioneer apostles of India, St. Thomas, Ziegenbalg, and William Carey. The gospel that they preached formed the seed of the Church in India and in God's good providence, it has also proved itself to be the seed that fell on good ground. It is only natural therefore that Indian Christians should look upon these places which are in a sense sacred to them, with more than the curiosity of an historian, aye, with feelings of gratitude, reverence and affection.

The claims of Serampore to grateful remembrance and even to loyalty and devotion on the part of Indian Christians are many and varied, and no attempt is made to set them forth in any detail within the compass of this short article. Nevertheless, one may touch upon the salient points in passing and leave the rest to the imagination of the reader.

Serampore "the cradle of Modern Missions" will for ever retain the distinction of being the birth-place of Missions in North India where the 'good news' of the Prophet of Nazareth was proclaimed to the Indian nation by those pioneer Missionaries, Carey, Marshman and Ward. "From hence may the

gospel issue and pervade all India," they wrote to Andrew Fuller in the year 1800. On the 10th of January 1800, Carey took up his residence at Serampore, on the 11th he was presented to the Governor, and then, it is said, "he went out and preached to the natives." It was again at Serampore and by these pioneers that the Bible was translated into, printed and published in most of the important Indian languages for the first time, a service for which the Indian Christians of to-day can never be too thankful, nay, a literary achievement, for which they have an abiding claim on the memory of every Indian irrespective of caste or creed. The debt that the Western civilization of to-day owes to the Bible is rightly believed to be immeasurable: and one may indulge the hope that the estimate of the future historian of the Renaissance in India regarding the influence of Carey's translations on Indian life and thought will be no less significant. Carey did for India what Tyndale hoped to do for England. He translated the Bible or the most precious portions thereof into no less than 34 Indian vernaculars, which means that he gave the Bible for the first time in their own tongue to the Churches in Bengal, United Provinces, Orissa, Assam, Punjab, Khasi Hills, Andhra country and a number of other provinces or districts in India. "It was given to Carey beyond all others," as his biographer and great grandson Rev. S. P. Carey says, "to communicate this history-making book to India's peoples, and to open its glory to their eyes."

Another achievement and an equally great service to the Indian Church has been the establishment of Serampore College. The prospectus of the "College for the instruction of Asiatic, Christian and other youth in Eastern Literature and European Science" which Carey and his colleagues published on 15th July 1818 makes it clear that two of the important objects they had in view in founding the College were "the education of resident Christian students," and "the preparation of missionaries from those born in the country." These aims particularly the last one, are echoed and emphasised in Carey's letters to the Home Committee, in one of which he speaks as follows:—

"I conceive that the work of preparing as large a body as possible of Christian natives of India for the work of Christian pastors and itinerants is of immense importance. English missionaries will never be able to instruct the whole of India.....India will never be turned from her grossness of idolatry to serve the true and living God unless the grace of God rest abundantly on converted natives to qualify them for Mission Work, and unless, by the instrumentality of those who care for India they be sent forth to the field. In my judgment therefore, it is on native evangelists that the weight of the great work must ultimately rest." (Letter to Dr. Ryland, 1817.)

That imparting a sound and liberal education on a religious basis for all Christian youths was no less important in Carey's eyes than the training of some of them to the work of the ministry is evident from another letter written exactly 100 years ago,

on the 15th of November 1827. "Nothing could be more distressing," writes Carey, "than the prospect of their (native christians) being more backward in mental pursuits than their heathen neighbours. We cannot discharge the duty we owe as Christians to India, without some plan for combining in the converts of the new religion, and more especially in its ministers, the highest moral refinement of the Christian character, and the highest attainable progress in the pursuits of the mind." It may be added this "plan" for the combination of Christian character and mental culture materialised when the College was founded in 1818 for the promotion of "piety and learning."

Looking back over the history of the College for the last 109 years, and bearing in mind the aims of the College, may we not claim that the College has amply justified its existence. What the Church in India owes to the noble band of Christian students, Arts and Theological, who had their training within the four walls of this institution during the greater part of the nineteenth Century under such able and devoted servants of God as John Clarke Marshman, John Mack, John Trafford and E. S. Summers, is, though shrouded in obscurity, more than we of the present generation can fully understand or appreciate. To those acquainted with the history of Indian Christianity in the North, and especially in Bengal, the claim that Serampore supplied the leadership in the Indian Christian community of the past few generations will appear neither extravagant nor partisan. Taking the Baptist community in Bengal, is it not a fact that some of the veteran lay-leaders and leading ministers and evangelists still in harness are old students of Mr. Trafford or Mr. Summers, for whom and for their *alma-mater* they have still a warm corner in their hearts?

Though the past has been truly great and glorious, the College is to be judged primarily not for what it has been but for what it is. Its present, one may venture to claim, is not altogether unworthy of the past. In the field of Christian education, and of the education of Christian youths in particular, inspite of various limitations and handicaps, the College still holds an important place in India. It continues to attract Christian students not only from Bengal but from such distant countries as Travancore and Burma. Since the reorganization of the College some 70 Indian Christians have graduated from the College and about double the number have passed the Intermediate Examination. What this means in the spiritual and economic uplift of the Indian Christian community is something that does not lend itself to precise mathematical calculation. Among our Arts students are doctors, lawyers, teachers, government officials and business men, and whether they make their mark in their professions or not, it may be said that Carey's spirit has cast its spell over them for life.

The Theological Department reconstituted according to the

Serampore College Act of 1918, is proving itself to be an indispensable ally of the Indian Church. With the changed conditions in India, the need for an enlightened and well-equipped Christian ministry is more real and urgent than in Carey's time. Various denominational Theological Colleges and Seminaries in different parts of India are doing excellent work for the Kingdom of God by training men who could interpret the Christian message with sympathy and wisdom to the people of India. But it will be admitted on all hands that Serampore College occupies a unique place in respect of theological training by virtue of the Royal Charter empowering it to confer degrees, the high academic standard of theological study and the ideals of interdenominational co-operation and fellowship that the College stands for in theory and practice. During the last 17 years, 121 students from the leading Protestant and Syrian Communions in India have been trained in Serampore, while 28 of them have taken the degrees of Bachelor of Divinity and 23 the Diploma of Licentiate in Theology. In affiliation with Serampore there are at present 5 Theological Colleges from which 44 men have so far qualified themselves for degrees or diplomas, while under a system of External Examinations, 20 candidates, most of whom are engaged in active Christian work have taken degrees and diplomas. There are some who question the value of theological degrees and in a sense rightly too, for it may happen that a degree may become an end in itself instead of a means, and consequently place a strong temptation in the path of a Christian worker. In spite of their dangers, it cannot be gainsaid that Serampore theological examinations and degrees have contributed not a little to the large majority, if not all, of our students in widening their outlook, stimulating their thought, and getting a firmer grasp of the essentials of the Christian Faith for the establishment of which in this land they have consecrated their energies and talents.

Dealing more directly with students who have been trained in recent years in Serampore, a word about the kind of work they are engaged in may not be out of place. Starting from the North, we note that one of them is engaged in student work in the heart of the city of Calcutta, while two others are engaged in training Telugu evangelists and pastors in the town of Cocanada. The group of our ex-students in Madras is an interesting and a typical one as regards the wide variety of ways in which Serampore men are called upon to promote the Christian cause. One of them is a teacher in a big Christian High School, a friend, counsellor and guide of the boys under his charge, another is running a Reading Room as a means of approach to the educated Hindus of the locality; still another is a pastor newly appointed to a big Indian Congregation which has asked for his services recently for a longer period than at first thought of, while two others are secretaries of two important organizations, the Christian Literature Society and

the National Missionary Society. Pursuing our way further south, we come to Travancore, where some of our old students, who are now in holy orders, under the guidance and leadership of an ex-professor of the College, now a Bishop, have formed themselves into a monastic brotherhood and started an Ashram called "Bethany" with the definite object of making the Syrian Church more missionary in character, while another who is also a priest of the Syrian Church has started a similar monastic order called "the Servants of the Cross" which has been responsible for about 1,600 baptisms from the out-castes of Travancore in the last two years. Crossing over to the 'Spicy Isle' the eye rests on one of our number who has been very faithfully shepherding a large congregation of educated Tamil Christians in Jaffna for the last 3 years and again on another working further south who left us only last year and yet within this short period has justified the confidence that the B. M. S. placed in him in appointing him in the place of a European Missionary by his efficient and acceptable ministry in the oversight of a large mission district. This list is by no means exhaustive nor the survey complete; what has been attempted is only a bird's-eye view of typical cases of work in which our men are engaged. Cocanada has its counter parts in Cuttack, Cuddalore, Vellore, Kottayam and Jorhat; Jaffna in Niranam, Madras and Ghum; Kandy (where one of our graduates is a teacher in Trinity College) in Ranchi, Shillong, Budge Budge and Bolpur. This is a record which any College may be proud of and which the Church of Christ in India owes to Serampore College.

Turning to the Vernacular Theological Department, we notice that several generations of the pastors and evangelists of the Bengali Christian community and particularly of the Baptist community received their training in Serampore and as such what progress the Christian cause has made in Bengal is in a large measure due to Serampore College. Taking the modern period beginning with the year of the reorganization of the College till the year of the closing of the V.T.D., statistics tell us that forty-one men who are at present either evangelists, pastors or schoolmasters were trained in Serampore. We are told that out of 7 Home Missionaries and 26 Assistant Missionaries and Evangelists working in the Baptist Missionary Society in Bengal, 4 and 24, respectively, were trained in Serampore. This is what Serampore has done for the Baptist community in Bengal! No wonder it is said, that the Jews might as well forget Jerusalem, as the Baptists Serampore.

Still another service that Serampore has rendered not only to the Churches in Bengal but to the Church in India as a whole is the ideal of inter-denominational fellowship and co-operation that it has consistently set before its men for the last seventeen years or more. Serampore College, it is true, has passed no

resolution nor issued any manifestoes or encyclicals in the past, except perhaps what our Founders did in the 'Statutes and regulations' of the College and their correspondence with Bishop Heber, in support of Church union and inter-denominational and missionary co-operation in Christian work in India. And yet Serampore has left no one in doubt as to their attitude in a matter so vitally affecting the future of the Kingdom of God in this land. What little service the College has done in the past or is at present doing is nothing if not practical. The intermingling of students of different denominational persuasions in the give and take of hostel social life, the fellowship between them in study, prayer and worship in the College, the co-operation between them in different forms of Christian work so far as our conditions allow, the fellowship in Christian service between the members of an inter-denominational staff, the co-operation with similar but denominational institutions throughout India and Ceylon, the co-ordination of the theological teaching in those institutions though an All-India Senate,—all these may we not claim, are a silent but effective preparation for the ushering in of that day when the prayer of our Master Jesus Christ, "that they might all be one as we are one" will be realised in the Christian Church of India, Burma and Ceylon.

In missionary methods and ideals too, Serampore has proved a valuable quarry for the Indian Church. None of the missionary ideals in recent times has been so popular and acceptable in India as the ideals of the Ashram and Brotherhood as applied to Christian work. Personal sacrifice, co-operation in work, common life and fellowship amongst the workers, a sharing of spiritual experiences and mutual burden-bearing—these are some of the ideals which, the Indian Church feels, should be realised by Christian workers, if India is to be won to the feet of Christ. To this end several Christian Ashrams are working in the land at the present time. It may not be a fact known to all that some of these Christian Ashrams derive much of their inspiration and guidance from the life and ideals of the Serampore Trio. Ward's Journal supplies the first sketch of the Serampore Brotherhood, who realised in the words of Dr. George Smith, "more than probably any in Protestant, Romanist or Greek hagiology, the life of the apostolic community in Jerusalem":—

January 18, 1800—This week we have adopted a set of rules for the government of the family. All preach and pray in turn; one superintends the affairs of the family for a month, and then another; brother Carey is treasurer, and has the regulation of the medicine chest; brother Fountain is librarian. Saturday evening is devoted to adjusting differences, and pledging ourselves to love one another. One of our resolutions is, that no one of us do engage in private trade; but that all be done for the benefit of the mission.

August 1.—"Our labours for every day are now regularly arranged. . . . We have Bengali preaching once or twice in the week, and on Thursday evening we have an experience meeting. On Saturday evening we meet to

compose differences and transact business, after prayer, which is always immediately after tea.

Some of the principles reproduced below to which the Brotherhood gave their life-long allegiance and which were to be read in every station three times in the year are such as should, even after the lapse of a century, inspire and guide all missionaries and missions, Indian or foreign, working in this land.

1. To set an infinite value on men's souls.
2. To abstain from whatever deepens India's prejudice against the Gospel.
3. To watch for every chance of doing the people good.
4. To preach 'Christ Crucified' as the grand means of conversions.
5. To esteem and treat Indians always as equals.
6. To be instant in the nurture of personal religion.
7. To cultivate the spiritual gifts of the Indian brethren, ever pressing upon them their missionary obligation since Indians only can win India for Christ.

This is how the "Form of Agreement" which Carey, Marshman and Ward drew up and which worked without a hitch for seventeen years concludes :—

"Let us often look at Brainerd in the woods of America, pouring out his very soul before God for the perishing heathen, without whose salvation nothing could make you happy. Prayer, secret, fervent, believing prayer, lies at the root of all personal godliness. Let us give unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear are our own. Let us for ever shut out the idea of laying up a covie (mite) for ourselves or our children. Let us continually watch against a worldly spirit, and cultivate a Christian indifference towards every indulgence. Rather let us bear hardness as good soldiers of Jesus Christ."

What Christian man or woman with any idealism or moral heroism within him or her could fail to be touched by such an ideal ?

Finally, Serampore remains and shall remain for ever as the fountain-head of spiritual inspiration for individuals and organizations in India in their work of the establishment of the Kingdom of God in this ancient land. Twenty-two years ago a group of leading Indian Christians met together in the Martyn's Pagoda for waiting upon God in prayer and taking counsel together for the evangelisation of India which resulted in the formation of the National Missionary Society, the only inter-denominational, and the greatest indigenous missionary society in India. Five years later, at an All-India meeting of the representatives of the students and staff of the Christian Colleges in India, presided over by Dr. J. R. Mott, the Student Christian Association of India, Burma and Ceylon was called into being which was later affiliated to the World Student Christian Federation.

Many an Indian Christian visitor to the College, the Mission Chapel, Carey's tomb, and Martyn's Pagoda has borne

sincere testimony to the inspiration that the scene of labours of the pioneer missionaries Carey, Marshman and Ward has meant to him in his life and work. May Serampore continue to inspire and enlighten not only the students of the College but all who are privileged to tread its holy soil !

C. E. A.



Echoes of Old Serampore.

LALIT MOHAN MITRA, B.A., ICHAPORE,

Author of *A History of Bhallaupore.*

Few towns in Bengal—nay in the whole of India, are so rich in the bright memories of the past as the town of Serampore on the Hughly ; while few, if any, with a wealth of traditions equal to its own, have been consigned to as much oblivion. If all earthly fame is a bubble, the once powerful town of Fredericksnagore a good illustration of the truth.

The short space of time which witnessed the mighty fabric of the Indian empire of Britain rise like the creation of a magician on a foundation extending from Cape Comorin to the Himalayas also witnessed the rise and fall of the Danish Settlements in India. On the ever memorable day, the 6th of October, 1845, the Crown of Denmark was glad to part with the Danish Settlements in India, which were proving a growing burden on the home exchequer, to the English East India Company for a paltry sum of money, and for ever buried his dream of founding an empire in the East.

From 1755 A.D. to 1845 A.D. Serampore, which was then more widely known as Fredericksnagore after Frederick V, the King of Denmark, was the most important Settlement of the Danes in Bengal. On the 17th of November 1778 the Danish East India Company's possessions in India were brought under the direct administration of the Crown of Denmark. The chief of the settlement of Serampore became the Governor of the settlement and the political head of the other Danish Settlements in Bengal. The administration of the settlement of Serampore became vested in a Council of three of which the Governor was the President.

The commerce of Serampore grew apace with its political importance. In the first place, it received an impetus from the capital of the servants of the English East India Company, who making use of the Company's permits, traded on their own account and made splendid fortunes for themselves. The fortunes, so accumulated, had commonly been paid into the Calcutta Treasury in exchange for bills on the Court of Directors in

London. The Court was thus subject to irregular and unexpected demands in England to suit the convenience, not of their own commerce, but of their rapacious and glutted servants. They were obliged at length to restrain this accommodation within a very narrow limit, and the accumulations of their servants were afterwards, in great parts, transmitted to Europe in Danish investments.

But the commercial prosperity of the town was mainly due to the facilities of trading which the settlement obtained whenever Great Britain was involved in a war with a hostile nation. In proportion as the trade of the English declined that of the Danes prospered. Again, as goods shipped from Serampore went in neutral bottoms, Danish ships got valuable freights from the English at high rates. Between the years 1779 and 1787, fifty-three ships, some belonging to the Danish East India Company and some to the English merchants, but all of them under Danish colours, sailed from Bengal. In the year 1784 alone, no fewer than 22 ships, almost all of them three masters, cleared from the port of Serampore within the short space of nine months. The average of the ship-load was estimated at above five lakhs of rupees. The late John Palmer of Calcutta, usually styled the prince of merchants, was the agent of the Danish East India Company and affirmed that he sat day after day in the go-downs at Serampore counting and weighing out goods and that he seldom realized less than a lakh of rupees a year.

The political relation between the Governor of the little Danish town and the English Government at Calcutta was not always a happy one. On many an occasion and on many a question there were acute differences. Notwithstanding the infinite superiority of the British arms, the Danish chiefs generally displayed a lofty independence and a bold resolution which exasperated the English Government at Calcutta. But even a spirit like that of Warren Hastings was prevented from using the extreme steps for fear of incurring the displeasure of its own Government at home. Twice, however, with the declaration of hostilities between England and Denmark in Europe, there was rupture of political relation between the English and the Danes in Bengal. The 28th of January 1808 was a fatal day to the settlement of Serampore. It was on that day that the settlement was captured a second time by the English while Lord Minto himself watched the scene of destruction from the window of the Government House at Barrackpore. In 1815, after the conclusion of the peace of Kiel, the settlement of Serampore was restored to the Danes but the blow which the commerce of the Danes had received during the second seizure of Serampore was one from which it never afterwards recovered.

The palmy days of Serampore under the Danes are over. The political importance of the town is at an end. Its commercial

prosperity is a thing of the past. The bare ruins of the flag-house from which the Danish flag used to fly for ninety years are visible on the river side. The extensive warehouse of Danish steelment with its high enclosing walls has been pulled down and has become the site of Sub-divisional Officer's residence. The Government House, which once rang with the sound of salute guns and echoed with the cheers of royal guests, has been converted into a Criminal Court. Gone are those days when Serampore was most popular with Calcutta residents as a holiday resort and generations "of the ladies and gentlemen of Fort William" used to resort to Parr's famous Denmark Tavern. The once exceedingly neat elegant and bright town of Serampore, as described in the pages of books of travel, presents a different picture to-day. The very thoroughfares have been renamed. Almost everything of historic interest has vanished out of sight or been hidden under the white-wash of an indiscriminating Municipality. Nothing serves to remind the visitor of the once powerful Fredericksnagore except the monogram of King Frederick VI, which lingers over the Jail, the Church and the fine gateway of the Court-house, and some memorial tablets raised over the graves of Danish Governors who lie peacefully in the Danish Cemetery.



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The Charter Centenary Celebrations.

The grey venerable building on the bank of the Hoogly at Serampore whose classic beauty, historic associations, and academic atmosphere have for more than a century attracted tourists and visitors from far and near, seemed to be instinct with the pulsations of a new life on January the 7th, 1928. The day dawned with the promise of a joyous celebration; the glimmering light of daybreak disclosed the noble pile as a vision of delight for the contemplative eye, as it stood towering, amidst its more modern buildings and equipments on its spacious gardens and lawns, decked with flags, flowers, and foliage, and looking solemnly across the river towards the charming greenery of the Government Park on the opposite bank of the river. The occasion recalled and commemorated an achievement which is already century old. It was early in the year 1827 that His Danish Majesty, King Frederick VI of Denmark, gave his royal signature to the Charter of Incorporation granted to the Serampore College, which had been founded in 1818 in his Danish Indian possession by the noble band of missionary pioneers, Carey, Marshman and Ward. The year 1827 is, therefore, rightly regarded as an important land-mark in the history of the College; and the solemnities and entertainments of the 7th of January marked the centenary of the grant of the royal Charter as well as the annual Convocation of the College.

The story of the Serampore Charter as well as the ideals and activities, evangelistic, educational, literary, journalistic, have already been impressively presented in print by the present Principal of the College in the Charter Centenary number of the *Students' Chronicle*. As one reads these inspiring accounts, his mind is apt to travel along the track of a century back to the days of the Serampore trio, and reflect on their trials and struggles, their faith and triumph and the rich heritage of a great tradition and mighty achievements which they bequeathed to posterity. The romance of Serampore, appreciated in its real significance, has an irresistible appeal to all alike, irrespective of colour, class, and creed; if it is sacred and memorable to Christendom at large, as "the cradle of modern missions," the scene of the devoted labours of three distinguished missionary pioneers; it ought to be no less so to the Indian national sentiment as the birthplace and primitive home of many originaive impulses and

endeavours in the direction of cultural enlightenment and social reform, which will ever be associated with the history of the Renaissance movement, which swept over India in the days of men like Ram Mohun Roy, David Hare and Duff—all kindred in spirit to the Serampore brotherhood.

The Charter Centenary Celebrations on the 7th January, like the celebration of the centenary of the foundation of the College held a few years ago, were, therefore, very appropriately conceived in the spirit of gratitude and commemoration. The antiquity and the celebrity of the institution, as a living monument to the noble philanthropy and practical idealism of three distinguished missionary pioneers and educationists, naturally summoned into alliance all that sentiment and hope could afford on this solemn occasion of retrospect and prospect at the end of a hundred years of the chequered history of the Charter. We do not presume to give in this short account anything more than a running review of a few of our impressions on and observations of the most important functions and festivities of the day. We are at least not ambitious to re-create and visualize in words the enthusiasm and the atmosphere evoked by the occasion. The clinging aroma of the past that perfumed the air, the fleeting fancies and thoughts in the minds of men at the sight of the relics of Carey's garden, library and home, the half-articulate joy and silent homage of a varied humanity, representative of practically the whole of the Indian continent from the Himalayas to Cape Comorin, nay, of regions far beyond, the glowing accents of the impassioned voice of the present Principal, as he read his report with the emotion, weight, and authority of one who, more than any other living man, has felt, fought and toiled for the College—these are things too subtle and fugitive to be caught and rendered in a report like ours. Yet these are a few of the very elements that constituted the characteristic spirit of the day.

THE COLLEGE CHAPEL SERVICE.

The programme of ceremonies and entertainments, varied and interesting, as it was, quite fittingly opened with a devotional service in the College Chapel, conducted by the Rev. H. M. Angus, B.A., B.D., a Baptist Missionary at Chittagong and one of the old boys of the College. The fact that two of the old boys of the College, one an Indian, and the other a European, had important places in the programme of the day is not without its significance: is it not a hint to the alumni of the College that in the century that has dawned the College will be looking more and more to them for sympathy and support?

THE CRICKET MATCH.

The College has an enviable record and reputation as a centre of athletic activities. It was, therefore, quite in the fitness of things and also in accordance with the annual convocation practice that a Cricket match (Old Students XI vs. the College) was arranged to be played in the College grounds in the intervals of the other pursuits of the centenary day. The game provided a thoroughly enjoyable

time and not a little of pleasant excitement for the spectators and *the players* alike. The old students won. The defeat sustained by the present students is perhaps to be interpreted not as evidence of waning enthusiasm in Cricket, but rather as an attempt to honour their elders.

COMMEMORATION SERVICE.

At 11 A.M. the staff and students, the new graduates and visitors assembled in the College Hall to take part in the Commemoration service, which was one of the most inspiring functions of the day. The service was conducted by the Rev. Thomas Sither, M.A., B.D., Vice-Principal of Bishop's College and the sermon preached by the Rev. Herbert Anderson, one of the leading missionaries in India and a great friend of the College. Sitting in the Hall with Carey's bust overlooking us, his spirit pervading the atmosphere, and the likenesses of the founders and benefactors of the College all around us on the walls, one could not but recall the famous verse in the Epistle to the Hebrews and take courage therefrom for the future: "Therefore seeing we are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith".....The sacred memories that were awakened in one's heart and the feelings of reverent gratitude that welled up within found a noble expression in the singing of the hymn:

For all the saints who from their labours rest
Who Thee by faith before the world confessed
Thy name, Oh Jesus, be for ever blest

Hallelujah,

and with this the service began. A reading from the Scripture followed. The 44th Chapter of Ecclesiasticus beginning with 'Let us now praise famous men,' as read out with remarkable clearness and force by Mr. Sither still seems to ring in our ears. In the prayers which followed we recalled with gratitude to God the services of Carey, Marshman and Ward, Frederick VI, King of Denmark, who granted the College Charter, Colonel Bie, Governor of Fredericksnagore, (Serampore) who gave shelter to the early missionaries, Colonel Jacob Krefting, the first Governor of the College, the Marquis of Hastings, the first Patron of the College, John Mack, the beloved and faithful associate of the early trio, and all other benefactors, supporters, Principals and teachers of the College as their names were read out by the President one after the other. Prayers over, Mr. Anderson expounded to us with original vision and power the significance of the traditions of the College and his words constituted at once a timely defence of the College against uninformed critics and a challenge for a worthier following of the Master by the Christian staff and students of the College. The sermon is given elsewhere in this magazine and we need only say here that it was one fitted to inspire the College through another century of service and struggle. The service came to a close at 12 o'clock.

THE GARDEN PARTY.

At about 3 P.M. in the afternoon a garden party was held on the Principal's lawn where the assembled guests about three to four hundred in number were treated to tea and light refreshments; separate arrangements, as usual on such occasions, having also been made for those who chose to be entertained in the orthodox Indian style. It was a record gathering; the response to the invitations was really splendid and the social intercourse of the hour free and familiar. The Principal, Mrs. Howells, Mrs. Watkins, Mr. and Mrs. Mukherjee as well as the students in charge of hospitality were all attention to the numerous guests, European and Indian. A word of acknowledgment is also due to Messrs. P. K. Chatterjee and A. K. Bhattacharjee who were in charge of the Hindu refreshments, as well as to Messrs. A. K. Lahiri, M. M. Biswas and R. Ganguli who supervised the entertainment of the students of the College. Every one did his bit, whether he had an assigned duty or not; and the unqualified success of the celebrations and functions of the day was largely due to the hearty co-operation of all, connected with the College.

THE CONVOCATION.

At about 4 o'clock the assembly moved to the College Hall for the Convocation, the chief function of the day. Meanwhile Their Excellencies Lt. Col. The Right Hon'ble Sir Francis Stanley Jackson, P.C., G.C.I.E., Governor of Bengal, and Lady Jackson with their suite crossed over in the steam launch, *Princess Mary*, from Barrackpore to the India Jute Mill jetty and were there received by Mr. Cook, Commissioner of the Burdwan Division, Mr. Sen, Sub-Divisional Officer, the District Superintendent of Police, Major Burns, Manager of the India Jute Mill, Dr. Mukerji, Chairman of the Municipality and others.

On arrival at the College premises, after the inspection of the troops of Boy Scouts drawn up, on either side of the beautiful approach from the College gate to the portico, under the command of Mr. M. Haldar, Their Excellencies were received on the steps by the Principal and conducted at the head of a procession of the members of the Senate, the Faculty, and the Staff into the spacious hall upstairs where a large and distinguished gathering of ladies and gentlemen, European and Indian, had already congregated for the Convocation.

The Convocation opened with a prayer led by the Rev. William Carey, a great-grandson of the historic Carey of Serampore. His Excellency from his presidential chair then called upon the Principal to present his report. And the report proved to be fully worthy of the occasion and the man who read it. The report, which had already been printed in advance and was available at the College book-stall along with the other Centenary publications, is a comprehensive and illuminating document, containing, as it does, among other things, a tribute to the founders, a *résumé* of the history of the College, of the Charter, of the Danish connection with India,

a review of the present activities of the College, as well as a reference to the outlook in future. Dr. Howells wisely avoided the impossible feat of reading the report in its entirety and concentrated on such pregnant and revealing passages as were likely to tell on the occasion and inspire the affections and convictions of the assembly. His powerful and sonorous voice, energised by the warmth of deep feeling and conviction—and no less by the force and dignity of the occasion—was heard at the farthest ends of the hall; and the echoes thereof lingered long in the ears of those who listened. The mingling of the more serious utterances, all strong, clear and forcible, with occasional sallies of wit heightened the joy of listening and contributed not a little to the sustained liveliness and animation of the audience and the proceedings. The feeling of legitimate pride and the ardour of hero-worship with which he spoke of the past of the College and its sainted founders could not, however, conceal the anxious concern with which he viewed the future of the institution, which is no less dear to him than it was to Carey, Marshman and Ward. His Centenary report of 1918 had been pitched in the key of buoyant hope in the midst of the many signs of visible growth and expansion; that of 1928 closed with a reasoned and thoughtful plea or appeal for the continued and sympathetic support of "the Serampore and Bengal public," "the Baptist Missionary Society," "the many Missionary Societies and Church organisations" in India, "the Government of Bengal," "the University of Calcutta," and "the Christian public generally in Europe and America." The Principal's eloquence—the performance of his part—was the outstanding event of the day. This was the verdict of not a few of the visitors we met in and outside the hall.

Her Excellency Lady Jackson then kindly gave away a number of valuable prizes to the successful students, arts, science, and theological, as well as four gold medals awarded by Mrs. S. C. Mukherjee, wife of Mr. S. C. Mukherjee, M.A., B.L., M.L.C., who for a long time served on the professoriate and faculty of the College and is still attached to it by the ties of loyalty and love.

The graduation ceremony then commenced in true academic style under the superintendence of the offg. Vice-Principal and Registrar, the Rev. G. H. C. Angus. Altogether 32 candidates had qualified for the B.D. degree and the L.Th. diploma; and most of them were present on the occasion for formal admission into the theological distinction of the Serampore University. His Excellency, in the language of a fixed formula, called upon Dr. Howells to confer the degrees and the diplomas. As the names of the qualified candidates were read out by the Registrar, they one by one advanced to the rostrum, were academically robed by Bishop Pakenham Walsh and approached the Principal, who took each one by the hand and recited the following formula of charge, as he conferred the degree or the diploma upon him, ————— "By virtue of the powers delegated to me by the Master of Serampore College, I confer upon you the degree of Bachelor of Divinity (or the diploma of Licentiate in Theology), urging upon you so to walk and act that your conduct

shall at all times glorify the name of Our Lord Jesus Christ and worthily sustain the honour of your standing in this College."

Next followed the much-expected address of His Excellency, which was heard with rapt attention by all present. In a neat little speech His Excellency dwelt briefly but appreciatively on the work of the Serampore pioneers and the recognition that is due to them and the College they founded from all interested in the educational advancement of this country. His Excellency also made a sympathetic reference to the financial and other difficulties of the College. And though unable to announce any substantial capital grant from the public revenues on the Centenary day, as was done on a similar occasion by one of his predecessors, Lord Ronaldshay, His Excellency nevertheless assured the College authorities that he would be prepared to do all he could to help the institution in its hour of need. Good words these were, as affording grounds for future hope; and valuable and encouraging, coming as they did, from the governmental head of the presidency.

After the speech of His Excellency the Benediction was pronounced by the Rev. Dr. Watt, Principal of the Scottish Churches College, Calcutta. The Convocation terminated with the announcement of a week's holiday, authorised by His Excellency, and the singing of the national anthem by the assembly in the hall.

CONVOCATION DINNER.

It is almost an article of faith with the Christian students of the College that no Centenary or Convocation Ceremony is complete without a common dinner. With the Christian therefore as hosts and servers, we sat down with the Senators, the graduates, the old boys and the other guests to dinner at 8 p.m. in the Entrance Hall on the ground floor specially lighted and decorated for the occasion. "It is the longest line of Christian students that I have seen at a dinner," said one of the Senators. The dinner which was in a mixed style, European and Indian, was enjoyed by everyone no less than the elegantly printed menu card which was an Anglo-French alliance. After the loyal toast, our old friend Rev. Wm. Carey, in proposing the toast of the Founders in which he takes a legitimate pride, opened his bag of funny stories which made us all roar with laughter, though even in that respect all of us put together could hardly beat him. We envy his laughter and his youthful spirit! Mr. S. C. Mukerji followed with the 'health' of the Senators in a voice that could be recognised even by the walls of the College and with all the warmth of an old friend of the College and of Dr. Howells. Mr. Cannaday of Ranchi on behalf of the Senators acknowledged the toast in a classic after-dinner speech which has once for all immortalised the rickety hackney carriages of the Serampore railway station. The graduates of the day were congratulated and old boys made to feel at home by Mr. Singanayagam, himself a graduate and almost an old boy. Representing India and Ceylon, Mr. Shaw and Mr. Jayatunga made two neat little speeches which contained interesting reminiscences of their student days and revealed incidentally the tenderness and depth

of the love they still cherish towards their *Alma Mater*. The toast to the visitors was very ably and agreeably proposed by Dr. Watkins and gracefully responded to by Miss Bowser of the B.M.S. Deputation to India. Mr. Angus then referred to the Chapel fund and appealed for donations and Dr. Howells who presided brought the function to a successful close by a speech that was entertaining to all. In the general good feeling that prevailed, and the kindly and generous thoughts expressed on all sides, the Charter Centenary Dinner, and indeed all our celebrations of January 1928, will go down to history as among the most helpful and inspiring we have had.

B. C. GUHA.

C. E. ABRAHAM.

Messrs. Cheryan and Mukerji, the 'Student Committee' and the Christian Mess are to be congratulated on all the arrangements in connection with the dinner.



The Governor's Speech.

(From *The Statesman*, Calcutta, January 8th, 1928.)

His Excellency, addressing the gathering, said :

THE FOUNDERS.

I have studied the history of this College and I have listened with much interest to the eloquent speech of Dr. Howells. The College was founded in 1818 by Dr. Carey together with Drs. Marshman and Ward. These great men were the pioneers of missionary effort in this part of India. They laid the foundation of education established through missionary endeavour, which has progressed and proved of such inestimable benefit throughout India. I have had the opportunity already of visiting several important educational institutions throughout Bengal, all of which owe their existence and their present position to missionary work.

It is indeed right that these three great men should have a lasting monument in Serampore. We see it in the shape of this College, and I trust that it will continue to prosper and that for many years their noble work and example may be the source of inspiration to all who study here.

THEIR IDEALS.

The students who attended the courses here have before them the ideals of the founders of this College. Their main object was the social and educational advancement of Bengal, and they undoubtedly foresaw and hoped for the political and educational progress of to-day. Those who have the advantage of studying and understanding their teaching should be able to appreciate the true meaning of freedom, and the growth of political institutions, which should help them to

form that attitude of mind which rejects the catch-words of ephemeral politics, but holds on to those broad principles, which history has shown of value to the growth of a national polity."

BIBLE TRANSLATION.

Perhaps the most striking achievement of Dr. Carey was through the translation of the Bible to give a great impetus to the Bengalee language and literature. His linguistic studies crystallized the language from being an unsettled dialect into the refined and comprehensive vehicle of a great literature.

UNIVERSITY EDUCATION.

Dr. Howells has referred to the future of the College and to some of the difficulties with which it is faced. One serious question with which we are faced in Bengal is the limited field of employment for College students, after they have completed their course at the Universities. It is not wise to regard the study in these Colleges solely as 'vocational education.' University education must be regarded as a means to an end. Such experience and knowledge as you obtain during your University career ought to prove of benefit in any course of life in which you find yourselves, but it is a mistake to regard success in ordinary University examinations as an assurance to employment in some particular line.

Also it must be advisable that those whose standard of education obviously shows them unlikely to benefit from a University course, should realize it and turn their attention to other walks which may be more suitable to their capacity. Since the standard of University examinations has been raised, there appear to have been somewhat large percentages of failures, which would go to show that there are a number of students whose standard of education would not fit them for obtaining suitable benefit from a University career.

GOVERNMENT HELP.

"I regret to notice that the number of students has fallen during the last few years. I do not know the reasons, but you need not be discouraged, as many Colleges, I understand, are going through a similar experience. The fall in the number and the consequent financial loss, cannot, I fear, by itself be regarded as a reason for increased Government assistance. The Government have shown in the past an active interest in this College and have given it substantial financial support.

"At present the College receives an annual maintenance grant. This will be continued, and when Government are in the happy position of having some money, which they never seem to have (Laughter) at their disposal, I think I can assure Dr. Howells, that they will sympathetically consider your increasing requirements. You mention quite rightly that my predecessors were generous men (Laughter). You told us that Lord Ronaldshay came here, saw you and you conquered him and he gave you lakhs of rupees (Laughter).

"That probably accounts for the fact that we are short of

funds at the present moment (Laughter). Anyhow, I assure you that I know the Government appreciates the work that is done here and you can rest assured that in me you will certainly not have an enemy but a sincere friend." (Applause).

Extracts from the Principal's Report as presented at the Charter Centenary Celebrations, January 7th, 1928, Sir Stanley Jackson, Governor of Bengal, Presiding.

Welcome to the Governor

Allow me, Sir, to say how pleased we are to welcome you into our midst as President of our Convocation proceedings to-day and to have Lady Jackson accompany you. Serampore from its foundation owes a deep debt of gratitude to the British Government, and this becomes clear when we bear in mind all that we owe as a Mission and a College to the influential position occupied by Carey for over thirty years as Professor in the Government College of Fort William. Serampore missionaries it must be confessed were not always in the good books of the officials of the East India Company, but on more than one occasion were in danger of arrest and deportation. We think of terrible things when we hear the words 'arrest' and 'deportation.' Let me however hasten to assure the officials and police officers present with us to-day, that though Serampore College in the course of its history has passed through many vicissitudes, it has never yet been a bomb factory. We may nevertheless admit that the officials of the old East India Company had good ground for thinking that the activities of the missionary and the school master might in time produce powerful, social and political explosives. But the Governors of Bengal have generally been men who think for themselves, and you, Sir, we welcome as inheriting and carrying on that great tradition of independence, fair-mindedness and vision. Your Excellency must be tired of the many public references made to your great achievements in cricket. I will add one more. Though I have never been much of a cricketer myself, I can, Sir, recall a time in the early nineties, of last century, when the name of Jackson the cricketer, was oftener on the lips of English-speaking men throughout the Empire than the name of Gladstone, the statesman, and while you have played such a distinguished part in the world of politics, we like to think of you as one who can look at Indian problems in general, and Serampore in particular, from the standpoint of one who knows what it is to play the game. Serampore in the course of its history, has, I think you will admit, not been lacking in the spirit of the true sportsman.

Our Charter Centenary Celebrations

I have been asked by more than one to explain the apparent anomaly of our celebrating in January 1928, the centenary of a Charter dated February 1827. But as a matter of fact, our Charter took more than two and half years to get fully born. It first presents itself to our view in September 1826, when it was provisionally sanctioned by the Danish King. Some five months later it received the royal signature, but it only became fully operative as a living instrument when the authorised English translation was read in the Court of Fredericksnagore in June 1829. There is thus no anomaly in celebrating its centenary in 1928. The Danish East India Company established Tranquebar

in the South and Serampore in the North-East in 1755. Colonel Bie, Danish Governor of Serampore in the early years of the Serampore Mission had in his Tranquebar official service came under the influence of the great and good Schwartz, a German missionary from Halle, and so Tranquebar paved the way for Serampore. I cannot repeat here what is given in more detail in my report, and in much greater detail still in the Charter Centenary number of our College Magazine, and the new edition of our handbook, 'The Story of Serampore and its College,' how Carey, in 1793, when a British ship refused to give him a passage, came out to India in a friendly Danish vessel, how six years later Marshman and Ward reached Calcutta in an American vessel, and escaped arrest by the British East India Company authorities only by fleeing to Danish Serampore and placing themselves under the protection of Colonel Bie, how Carey on hearing of Colonel Bie's promise of freedom and protection left his indigo factory at Madnabatti, and settled with the new arrivals at Serampore; how in the course of the following years although the British Governors proved wholly friendly, British officials when in a state of nervous panic threatened the missionaries with expulsion by force, but were thwarted in their purpose by the strong and efficient protection of Colonel Bie or his successor Colonel Kretzing; how in 1826, at a time when there was considerable friction between the Serampore and the London Missionary Committee, Dr. Marshman on behalf of his colleagues visited Copenhagen and successfully appealed to the Danish King and Government for a Charter of Incorporation with a view to securing stability and permanence for the College established eight years previously; how the Charter could not be put into effective operation on account of the loss a few years later of all College funds in the universal ruin that befell the great commercial and banking firms of Calcutta; how in 1845 when Serampore was sold to the British, the Charter was saved for the College by the Danish King making it an indispensable condition of the treaty of cession that the Serampore Charter should continue in force as if it had been obtained from the British Government; how in the course of time the degree conferring powers of the Charter came to be almost universally regarded as a dead letter, of interest to antiquarians only; how in 1900, a young missionary working in Orissa, greatly daring, ventured, with the connivance and encouragement of the Indian Secretary of the Baptist Missionary Society, Rev. Herbert Anderson, to disturb the Charter in its long and comfortable sleep; how after several years' agitation for the revival of the Charter's powers for the conferment of theological degrees on qualified students of all churches, he was in January 1907, appointed Principal of the College with a view to its reorganization on the lines laid down by its founders; how the Charter was utilized for the first time in 1915, in a Convocation presided over by Lord Carmichael, and three years later under orders from the Secretary of State and the Government of India, supplemented and modified to meet modern needs by the Serampore College Act of the Bengal Legislative Council of which the Principal had for the session concerned been made a member, and finally how notwithstanding the fact that the Charter had remained so long a dead document so far as its degree conferring powers were concerned, it had throughout been fully operative in the matter of property rights, and had on more than one occasion saved the College from sharing the fate of Carey's botanical garden. The story is one of real human interest, and even the element of romance is not lacking.

Reorganisation and Reconstruction

The present Principal was appointed early in 1907 to give effect to the reorganization proposals that had been a subject of agitation since 1900. With the help of a liberal grant from the Arthington Fund of the Baptist Missionary Society, and the generosity of Mr. Leechman and other friends of the College, the College buildings were put into a state of thorough repair, a new hostel and additional staff quarters were erected, a qualified staff appointed, and in October 1910, an interdenominational theological department was opened, preparing for the Serampore B.D., with a curriculum on the lines of

the best theological Colleges at home, but specially adapted to Indian needs. In the course of the next fourteen years, the College became affiliated first to the I.A., then the B.A., followed by the I.Sc. and finally the B.Sc. Chemical and Physical Laboratories were erected, and a new wing added to the hostel, mainly from the proceeds of grants given by the Government of Bengal, either directly or through the University. Our Library has also been very materially enlarged during the past twenty years. In addition to our growth during this period as a teaching College of Arts, Science, and Theology, the modern period has witnessed a noteworthy development of our work as a kind of theological University with several affiliated theological Colleges of higher grade in various parts of India, all working under the direction of the Serampore Senate. In addition many External students, pastors and missionaries, are taking our theological courses with a view to qualifying for our diploma or degree. Such are the salient facts and features of our work during the period of reorganization. Brief reference may in conclusion be made to matters needing further elucidation or comment.

The Arts and Science Departments

In our reorganized Arts Department we began practically with one class consisting of twenty-seven students. We have now eight classes in Arts and Science, with 274 students. The non-co-operation years witnessed some decline in our numbers, from which however we in due course recovered. The last couple of years have witnessed a slump in Science, while the recent stiffening of University standards has been followed by a decrease in the number of students. This may be frankly recognized as desirable in the best interests of education, but grave problems arise when the details of our budget have to be fixed. It is probable that many provincial Colleges, including our own, will be compelled soon to reduce the number of their classes and affiliations. As to the quality of our work, remembering that we have only a sprinkling of first class brains in the Serampore student body on account of the superior attractions of Calcutta, it is surely to our credit that our percentage of passes should, taking the average of the past seventeen years into account be considerably higher than the University as a whole. The Sadler Commission testified that we have succeeded in capturing to an extent rare in Bengal, the spirit of University work. Admittedly we are only a small College, with only 300 students in all, and our proportion of teachers to students is larger than any other College in Bengal. Sixty-four of our students are Indian Christians, about half of that number being Baptists and twenty-six studying theology. Some 120 reside in our hostels, and the rest have their homes in Serampore and the neighbourhood. Perhaps the outstanding feature of Serampore College life is the cosmopolitan character of our academic environment, and our aim throughout is not merely to prepare students for examinations, but to broaden the outlook, quicken the conscience, regenerate the ideal, and in general to create that atmosphere of fellowship and culture that make for genuine character and comradeship, free from all unnecessary rivalries of race and creed. On the occasion of our College Centenary in 1918, the Government through Lord Ronaldshay generously gave us a lakh of rupees. We have informed the Education Department that we could make good use of another lakh at the present time in again putting our historic buildings in good repair in providing a suitable gymnasium, in building residential quarters for our Indian staff, and securing long needed improvements in our hostel accommodation and this we have done in the hope that your Excellency's Government may find it possible to apportion a substantial gift to celebrate the Centenary of our Charter in the course of the present year. Perhaps your Excellency will not regard it as to our discredit that our athletic record is higher than our academic. At any rate if the author of *Mother India* had taken the trouble to visit Serampore, and watch the varied athletic exercises in which our students daily engage, on our spacious College grounds, she could have known better than to attempt to

convey the impression that all young Indian students are 'narrow chested, near-sighted, and anaemic, brooding over piles of fly-blown Russian pamphlets.'

The Higher Theological Department

The work of our Higher Theological Department as carried on during the past seventeen years is particularly encouraging. Of the 121 students who have been enrolled as resident students during the period, twenty-eight have qualified for the degree, twenty-three for the diploma, and twenty-six are now in residence. Among these twenty-six we have representatives of twelve Indian nationalities, speaking as many different vernaculars, and they hail from areas extending from the hills of Assam to the valleys of Travancore and the sea coasts of Ceylon; while as many as nine main branches of the Christian Church are represented. They go out from us to a great variety of Christian work, as pastors of churches, supervisors of districts, teachers in theological seminaries, writers or translators, and secretaries of various Christian Associations and Literature Societies. The formation of our Senate, under the terms of the Serampore College Act was followed by the affiliation of several theological Colleges, Bangalore, Bishop's College, Calcutta, Pasmalai, Ahmednagar, Vellore, Saharanpur, and from yesterday the Methodist Theological College at Jubbulpur. Our theological department compels us here at Serampore to maintain something of the catholic outlook in estimating the significance of the contribution we are seeking to make towards the promotion of piety and sound learning in the interests of the Indian Christian community. Indeed, Serampore with its affiliation system has established itself as the centre of theological training not for one province only nor for one denomination but for the whole of India and so is playing no mean part in the building up of the Catholic Church of India as it is to be. Special reference may be made to the contacts we have been able to establish with the ancient Syrian Church of South India, dating back to the early centuries of our era, thus linking up in a way that is rich with hope for all concerned the indigenous form of Indian Christianity with the more modern products of the missionary societies.

The future of the College

The future of Serampore as an incorporated Institution while fairly well assured is not without its anxieties. I have now been Principal of the College for twenty-one years, and I am in the thirty-third year of my Indian missionary service. From the nature of the case my relationship to the College as Principal cannot continue so very much longer. At any rate it is safe to say that I am not likely to be here, when the next centenary celebrations take place, except as a ghostly visitor from the realms of light. Some people are still asking as they asked more than a century ago 'Is Serampore worth while? Is missionary education worth while?' It is worth while, only in so far as our friends and supporters enable us to make it efficient. Sentiment and sacred associations are valuable assets, but I think Carey would rather see Serampore College converted into an efficient jute factory or a tannery, than to see it neglected and continued as a mere sepulchre of abandoned ideals, a pathetic ruin of inspiring hopes. We appeal to our record as the main justification of our existence, what we have done to provide a succession of Christian leaders, denominational and interdenominational, lay and theological for the Baptist body and the Church as a whole, what we have done to send out a large number of men of all creeds to varied professions and occupations, bearing something of the Serampore stamp. I think moreover impartial critics, European and Indian, recognize that Christian educators, throughout India, from the days of Carey onwards have been seeking in their humble way to bring spiritual forces of abiding worth and living significance into the dead machinery of our higher educational system, and so have helped to quicken the national conscience. We welcome all friendly criticism, and we do not resent

it when it is unfriendly. But we have a right to ask that all criticisms coming from friends should be constructive. Some time ago the Governor of an Indian Province speaking with reference to purely destructive criticism commended a proverb current in the North West Frontier "The dogs bark, but the caravan goes on." Carey, Marshman and Ward if they knew this proverb must have derived considerable consolation from it, for they were ever hearing from their caravan the barking of dogs in the rear, and admittedly at times it greatly puzzled and distressed them, though often the barking was perhaps nothing more than a friendly good natured growl. We to-day live in happier and more friendly times, and we have been more than fortunate in the generous sympathy and support we have received from friends in this country and at home. All that is material of Carey, Marshman and Ward lies mouldering in the Serampore grave-yard, but their soul as embodied in the Serampore caravan goes marching on, and as it continues its onward march, we have strong grounds for appealing for a still larger measure of sympathetic support from the Serampore and Bengal public, from the Baptist Missionary Society which Carey founded and which hitherto has so generously helped us, from missionary and church organizations working in India, from the Government of Bengal and from the University of Calcutta, and from the Christian public generally of Europe and America, for "The work of Serampore" writes Sir Michael Sadler, one of the world's great educationists, "is of the highest importance at this critical time in India. It carries on the true spirit of Carey, his wisdom, scholarship, piety and breadth."

Holding the Traditions *

It will be left to others to deal to-day with the historical events associated with the founding of this College in 1818, culminating in 1827 in the gift from the King of Denmark of the Royal Charter with an authority to grant degrees in all Faculties, making Serampore the first, and up to the present day, the only Theological Institution in India with power to confer divinity degrees. It is a wonderful story, and Carey's biographer Dr. George Smith expresses the view of many others when he writes "In the whole history of Missions we know no grander chapter than Serampore." The founders of this College not only accomplished wonders; they created a tradition for posterity, an unwritten purpose and spirit of their own life and labours, upon which men might ponder, and which the College itself might emulate.

Jesus as Son of God

1. The founders of the Serampore tradition, first and foremost revered, worshipped and loved Jesus as the Son of God. Christ convinced his first disciples that he was divine. "The word was made flesh and dwelt among us and we beheld His glory—the glory of the only begotten of the Father, full of grace and truth." The incarnation was God manifesting himself in the flesh. It is not only in the explicit unfolding of this glorious mystery to his chosen friends, but in the stupendous claims he made to his enemies, that Jesus proved Himself to be the Deity incarnate. Take for example that incident recorded in the Gospel of John. Jesus was speaking to a small band of young Jewish disciples. He initiates them into the significance of attachment to Himself. "If ye abide in my word then are ye truly my disciples, and ye shall know the truth, and the truth shall make you free." Freedom to his hearers suggested bondage, and they resented the implication. They denied

* Convocation sermon preached by Rev. Herbert Anderson, member of the Serampore College Council, in connection with the celebration of the Centenary of the Charter, Jan. 7th 1928.

Text.—"Hold the traditions." 11 Thess. 2-15.

any suggestion of the need of freedom. In the conversation which followed Jesus told them, with striking frankness, that they were under the bondage of superstition; that if they wanted freedom, soul freedom, it could come only from knowledge of the truth, and knowledge of the truth could only come by abiding in His teaching. Note the word abiding. The marvel of these words is the claim of Jesus that underlies them. He claims a unique and pre-eminent relation to life and truth and freedom, and before the end of this conversation He had stung the Pharisees to madness by what appeared to them to be the sublime egotism of those claims. "Art thou greater than our Father Abraham?" they ask; and His reply lifted the whole controversy above the range of human thought. "Before Abraham was, I am." To-day men are asking us to be content with a perfect human Christ, with a Bethlehem that knew no virgin birth, with a Galilee that knew no miracles of healing, with a Calvary that knew no resurrection morning, with an Olivet that knew no glorious ascension. The founders of this College had no use for a Church that dethroned their Lord, and their foundation for knowledge and freedom and life was in the confession of Peter and his fellow-disciples, "Thou art the Christ, the Son of the living God." We who are connected with Serampore to-day are passionately true to this tradition. If Christ was not divine, he had no Gospel for the world. If when he said 'I am from above' 'I am the light of the world' 'I am the bread of life' 'I am the way, the truth, and the life,' 'I am the resurrection and the life,' he was only using metaphors and made no claims to divinity, language for us has no meaning. Serampore bows in adoring worship at His feet.

"But thee—but thee, O Sovereign Seer of Time,
But thee O Poets' Poet, Wisdom's tongue,
But thee O Man's best man, O Love's best love,
O Perfect life in perfect labour writ,
O All men's Comrade, Servant, King and Priest,
O what amiss may I forgive in thee,
Jesus, good paragon, Thou crystal Christ."

The world needs Him

2. The Serampore tradition was founded on the belief that, because of Christ's divinity and his relation to His Father God and His redeeming grace, the world needs Him,—nay more, must have Him, cannot do without Him. Dr. Richard Glover, writing of Dr. Carey, says "The eighteenth century was one in which the Christian Church apologised for its existence, and tried to persuade men that religion might be reasonable. Then Carey arose. He had seen the glory of Christ, the imperial pity of the man of Calvary, had felt the world love in the 'heart of God, and forth he went to found the modern missionary movement.' It is interesting to note how much the motives that led the founders of this College to India have changed. With them were two outstanding claims, loyalty to the command of Christ, and the desire to save heathen souls from eternal death. These were sufficient. Their objective was to build up a strong Christian Church of re-deemed men and women who, for the same reasons, would seek to win India for Christ. If you ask the present day missionary what brings him to a foreign land, he will repeat the first, but not the second. In place of it he will say he wishes to share with others his knowledge of Christ, that the Kingdom of God promotes universal brotherhood, and he wishes to take part in making this world a better and a happier place for everybody. Some see in the training of indigenous leadership, in character building, in educational or philanthropic helpfulness, a claim that justifies a missionary career. But, whatever may be the modern motive, one thing is clear, and we who are associated with Serampore are true to the tradition handed down by our founders. Mankind, in each succeeding generation of men, needs the Gospel of life, the Gospel of the forgiveness of sin, the Gospel of strong and effective discipleship, the Gospel that in Christ is knowledge

of the truth, and out of that knowledge comes freedom and fulness of life. Serampore aims to make men know and love and trust and obey God as he is revealed in His Son Jesus Christ. Some of our critics have hinted that we are losing this faith. It is said that the comparative study of religions has filled our endeavours with a weak spirit of mistaken toleration; that we carry on our educational effort without stressing the truth as it is in Jesus Christ, because we do not really know whether our Hindu and Moslem and Buddhist fellow-men need Christ. Such criticism is ignorant and untrue. In reference to non-Christian faiths we have learned the spirit of toleration; we admit truth in faiths other than our own, as Jesus found it in a Roman centurion, and in a Phoenecian woman. Christ was "the light that lighteth every man coming into the world." But our personal experience of Christ has made it explicit to us that, to transform the thought and character of men, anywhere and everywhere under God's blue sky, personal experience of Jesus Christ is imperative. Men, women and children know nothing till they find Him, and when they know Him they begin to know truth and truth as it controls, and—strange paradox—makes them free.

Transforming Human values into Heaven's values

3. The Serampore tradition desires to change human values into heaven's values, in its dealing with the problem of life, the life of the world, and the life of the Church. The greatest discovery of the nineteenth century was the value of the human soul and reverence for personality. As to the world, the founders of this College were up against human values in India that Christ will not tolerate, and they were not slow to begin that fight against religious and social tyrannies that we have still to carry on. Caste, with its pride and persecution, the treatment of the depressed millions, the ignorance and bondage of women's souls and bodies, all sorely needed the sunshine of heaven's truth. You know enough of the efforts of the founders of this College to make illustration unnecessary. Pariah and priest were alike to them in need of Christ and the freedom-giving truth. They started schools for the outcastes, schools for boys and for girls, and numerous philanthropies that included even the leper problem. Everything that suggested reverence for human personality had a part in their programme. That India has still much to learn in this respect we know. To-day it seethes with communal strife. There does not seem much hope of true friendship until both leaders and followers accept more fully the teaching of Jesus on human relationships. One cannot imagine a real brotherhood of men on earth until the freedom of this truth is accepted. We who desire that, in the small sphere Serampore influences, the teaching of Jesus on reverence for personality should settle all communal problems, are following the tradition of our founders, and it is ours to emphasise the brotherhood of men He taught, because all are the children of our Father who is in heaven.

The ideal for the Church

4. In reference to the change of human values for heaven's values in the Church of Christ, the Serampore tradition emphasises self-determination and simplicity, a generous catholicity in reference to all branches of the Christian Church, and a determination that Jesus Christ through His spirit as Head should control all matters affecting the Body. The Vicar of St. Martins in the fields, London, has just written a remarkable little book, *The Impatience of a Parson*. He is filled with dismay at much he sees in the Christian Church in Britain to-day. He says it has become self-centred and has deliberately changed its scale of values for human standards. It has lost all sense of proportion, and has passed from childlike trust in God to trust in credal formulas, in rubrics, in the paraphernalia of Christian worship, in apostolic succession and in supernatural powers inherent in episcopally ordained clergymen. He asks the leaders of the Church with which he is connected to

face these dire facts, and to begin by accepting all members of other communions as fellow-Christians and to partake together with them of the sacrament. The ideals for which Mr. Sheppard appeals are those that the founders of this College wished the Indian Church to accept a hundred years ago. The Serampore tradition has been faithfully maintained, and one need only point to the presence with us to-day of the Vice-Principal of Bishop's College to rejoice that we believe in the communion of saints and desire for the Indian Church that its future should be based upon the simplicities and the beauties and the sacred traditions of New Testament times.

Passion for evangelism in and through the Church in India

5. The Serampore tradition was not only to found an Indian Church that should be self-governing, self-supporting, and self-propagating, but to discover and set free in that Church the passion for wide-spread evangelism which Carey was the means, in the providence of God, of helping to create in the churches of Western Christendom. What a marvellous transformation in this respect the world has seen! To-day America has 153 Missionary Societies. Britain 80, and the Continent of Europe 96, besides numerous Societies in other countries. These have arisen mainly from devotion to Christ and the desire that the kingdom of the earth might become the Kingdom of God and His Christ. They imply a belief that the world is in bondage and that Christ can give liberty. There is no doubt that the presence of so much influence and money and so many men and women from the West has hindered the free spirit of Eastern Christianity. The lack of a powerful and persistent propaganda associated with the indigenous churches is admitted and is cause for shame and sorrow. Nevertheless, far-reaching changes are in progress. The new national consciousness has extended to the Christian Church in China, which is rapidly beginning to be a virile Eastern Church, independent in government and finance and eliminating the denominational distinctions of Western Church life. Recent political events have hastened this movement, and 1,000 churches in 16 provinces, representing about one-third of Chinese Protestants, have formed themselves into a United Church of Christ in China. The same cannot be said of India as yet, although movements towards Church unity are in progress in different parts of the land; but the spirit of God is at work, and one realizes that until devotion to Christ, with a buoyant spiritual life, pervades the Indian Church, the passion for wide-spread evangelism will not arise. The Serampore tradition aimed at preparing Indian leaders, and that tradition is still influencing the aims of Serampore to-day. We are looking to each group of men who leave these College walls to be true to this tradition, and, as they work for a United Church in India, to see to it that the fire of love to Christ shall make all Church members torches of the truth, the knowledge of which is freedom.

The Word of God

6. The Serampore tradition revered the word of God and believed that it was the best missionary to the world of men. Twenty years of strenuous and magnificent effort enabled them to send the Scriptures broadcast in all the chief vernaculars of the Empire. What a bold programme it was!—and it was the hope of our founders that Serampore might become a centre of literary effort that should broadcast the teaching of the Bible to the uttermost parts of the land. That hope has not been fulfilled, and it was perhaps inevitable that, as the Church of Christ from the west established itself in the different Provincial areas, the plans Serampore had made for its wide-spread usefulness should have to be modified or even abandoned. Have we lost some of the old traditional faith in the Scriptures? Has every non-Christian student of the College a Bible to read? Is the teaching of the New Testament as regular and efficient as it might be in all College classes?

These are questions that are being asked. The *raison d'être* of a Christian College is the glory of God in Jesus Christ, and to-day as ever the dissemination of this marvellous book, which has an annual circulation of some thirty million copies, has brought untold blessing to mankind. Serampore to-day acknowledges the Bible as the chief gateway to the knowledge of the truth and the freedom that comes thereby.

The Grace of Humility

7. The Serampore tradition chose from among the graces of the Spirit the lowly flower of humility. Wrote Carey to Rylands, "I earnestly request that no epithets of praise may ever accompany my name." So wrote Ward, "Do not print too many eponyms upon us." In this they followed their Master, who, when He called those who labour and are heavy laden to come to Him that He might give them rest, said, 'for I am meek, and lowly of heart.' The winsomeness of freedom from pride is great, and the Serampore founders had it. Perhaps we have not maintained that spirit to the extent we might have. Some of our detractors affirm that we are oppressed to-day by a sense of our own importance. Let us try to show that this really is not so. Let us seek that this tradition does not die.

"On their own merits, modest men are dumb."

A widening sphere of Usefulness

8. The Serampore tradition was ever to widen the sphere of its usefulness. Line upon line, precept upon precept. First the preaching of the Way, in bazar and hut, in town and village, among Hindus and Moslems, anywhere everywhere. Then the translation of the word, in Bengali first, then forward and onward to translations covering India and including China. Then education beginning in *pathshalas*, carried on to schools concentrating in this College and finally a Charter with University possibilities. They were apostles of a forward movement, men who were ever looking for new horizons, and never grew tired of facing and overcoming the difficulties that arose. One remarkable illustration of that optimism was Carey's proposal that in 1810 the time was ripe for a world survey of missionary activity, and that the first world conference should meet at the Cape of Good Hope in that year. Our thoughts are centred on Jerusalem and the world conference there, only the fourth that has been held. Now turn to Serampore to-day. Has it not failed to discover wider spheres of usefulness, in planning for a Christian manhood among the intellectual classes of Bengal? One knows all the limitations of men and finance, and how much more might be attempted if only support were generous, but I am thinking that the Centenary we are celebrating to-day should be the signal for a leaving of the old dusty road and a climbing to higher purposes and greater influence.

Serampore Tradition a Prophecy

9. Finally, the Serampore tradition is not a memory only, it is a prophecy. Pearce Carey has told us that when he first saw the College in 1906 he was filled with disappointment and distress. It had become "the sepulchre to an abandoned ideal." But there are institutions, as well as men, which sometimes have to die in order that they may live, and, as the need arises, God raises up men and women to revive the smoking flax. India is grateful to the Principal of Serampore College to-day for the faith and vision, the pertinacity and power with which the traditions of Serampore made by its founders have been faithfully renewed. And we thank God to-day for what his zeal and hope have accomplished. But Serampore's day is not yet at its zenith. Are there not great movements in India that mean freedom for its complex and advancing national life? As she goes forward three principles will play an important part, co-operation, equality and unity, and the traditions of Serampore, if carried through the land by those who are educated here, will help to

give its teeming millions that desired freedom that is in knowledge of the truth.

Serampore will continue, as Culross said it had begun to do, "to raise up men loyal in heart to Jesus Christ, who will build the truths of revelation into an edifice answering to the genius of the East."

Serampore will go on proclaiming to sinful men and women the Gospel of the riches of God's grace in Jesus Christ till instead of tens of thousands we shall have hundreds of thousands, nay, millions of His disciples in Bengal and in India too.

Serampore will never change in its reverence and love for Jesus the Son of God and its faithful adherence to His religion, the only religion which proclaims freedom from the coercion of belief, from the coercion of ritual, from the coercion of ecclesiastical authority, and is based upon the liberty and equality and priesthood of all believers.

College News and Notes.

We are in the dawn of a new century. We praise the Lord our God for enabling us to see the end of the first and the beginning of the second century in the great work of Carey, Marshman and Ward, and George Howells and his colleagues. In so far as we imbibe the spirit of the founders our activities will go on and even with greater success.

Visitors. It was our privilege to have had with us a few distinguished visitors this term. Monsieur Henry Louis Henriod of Geneva, General Secretary of the World's Student Christian Federation, and Mr. A. M. K. Cumarswamy, Secretary of the Lord Bishop of Colombo and Chairman of the S. C. A., spoke to us on important subjects. We thank them heartily for their helpful addresses. Dr. Zwemer of Cairo surprised us with a visit. His stay was so short that most of us did not know that he visited us until he had left. Dr. A. J. Grieve, friend and college-mate of Dr. Howells, also made a short pilgrimage to this place. He was already known to us as a contributor to "*Peak's Commentary on the Bible*."

Islamic Lectures. A few more lectures this term by the Revs. L. Bevan Jones and H. M. Angus have raised the standard of our knowledge in Islam. They spoke on "Christian approach to Islam" and "Modern difficulties and objections in regarding Christianity." Appreciating their scholarship we thank them heartily for their services.

Law Lectures at Calcutta. Ten of us attended lectures on "Law" delivered by Principal Banerjee at Vidyasagar College. Two days he lectured three hours each day and we listened to him with keen attention and growing interest. Our thanks are due to him for his valuable services to the College and the students.

H. T. D. Elocution Test came off on the 27th January and 7th February. The level of the elocutionary ability of the department this year is comparatively higher. The prize winners in order of merit are Messrs. M. A. Q. Daskawie, S. Selvaratnam, C. H. Ratnaike and K. N. Oommen.

Sports Meet came off on the 4th February under the presidentship of Dr. Watkins. Mr. K. I. Varghese won the Championship Cup and merits our congratulations. Mr. S. C. Neogi who secured the second place also deserves our congratulations. Our thanks are due to Mr. Angus, Director of Sports, Mr. Ratnaike, General Secretary, Mr. J. M. Singanayagam and a few others who worked hard to make the Meet a success.

Health Examination under the auspices of the Calcutta University took place in the Hostel for two days. All the College students were put

under thorough medical examination, and a few on the ground of their defects were recommended to the tender mercies of medical men.

Rev. Paul Nesamoni. We have great pleasure in having him with us. His amiable qualities and helping nature have endeared him to us and we wish that he should stay longer with us. We take this opportunity of congratulating him upon his double achievement of high second class in the M. A. Examination of Calcutta University and 'Honours' in Theology of Serampore University. He is the first to secure 'Honours' in the Serampore University.

H.T.D. Discussion Meetings. These were reorganised by Mr. Nesamoni through the approval of the Faculty. We meet once a fortnight, Saturday evening at 8.45. Refreshments precede the discussions. "Illiteracy in India," "Caste Spirit in the Indian Church," "Methods of evangelisation" and "Vernacular Christian Literature" are the subjects we have dealt with. These discussions we are sure will help us very much in our study and thought as well as in our future work.

St. Olaves Church with the approval of the Lord Bishop of Calcutta, the Rev. G. H. C. Angus has been conducting services at the St. Olaves Church. This is the first time since Carey that a Free Church minister has been accorded this privilege. We pray for its continuance.

Mrs. Trafford widow of the late Rev. John Trafford, M.A., Principal of Serampore College, 1858—1879, has recently sent two gifts to the College (a portrait of Rev. J. Trafford, and a sum of £ 5/- towards the cost of the special number of the 'Codex'). We thank her heartily for her good gifts. We are pleased to note that Serampore is as dear to her as it was to her husband and herself during the days of their service out here.

Health in the Hostels. The health in the hostels during the year was fairly good. Chicken-pox visited us in the Main Hostel in December. A few students fell victims to it while the rest remained undaunted. Two large rooms were converted into a segregation camp. It left us without notice after a short stay.

I. SAMUEL,
B. D. III.

Rev. A. L. Sircar. We learn with regret that Rev. A. L. Sircar, M.A., B.D., is due to leave us shortly for Khulna where he is intending to take up pastoral and evangelistic work in connection with the Bengal Baptist Union. Mr. Sircar came to Serampore as a missionary of the B. M. S. in 1920 and has for the last 7 years been actively connected with the College as a lecturer in the H. T. D. and the V. T. D., as the Secretary of the V. T. D., as a pastor in the Jhannagore church and for sometime as the Warden of the King's House Hostel. In all these capacities Mr. Sircar has rendered valuable service to the College and his presence has particularly been a source of strength to the Bengali Christian Student Community. We are glad to note that we shall be in touch with Mr. Sircar through his worthy son Mr. Satyananda Sircar, B.A., B.D., who is at present a Tutor in Hebrew in the College and will in course of time, we hope, grow into a full-fledged lecturer. We wish Mr. and Mrs. Sircar god-speed and pray for God's blessing on them in the new sphere of their activities.

King's House Hostel. We have been having a series of meetings in the Hostel on Saturday evenings during the present year. Some of the subjects and the speakers are noted below: St. Francis of Assisi by Mr. B. C. Mukerji, St. Augustine by Mr. C. E. Abraham, Village problems by Mr. J. S. Williams, the Christian student and his country by Mr. N. Bairagi.

Prize-winners. The following students received prizes for general proficiency on the College day. *H.T.D.*, W. M. P. Jayatunga, J. M. Singanayagam, Izzat Ali Biswas, T. T. Tharu, K. Asirvadam, S. A. Sircar, M. A. Q. Daskaur, T. Rodborne, Z. A. James, C. K. Matthew, K. N. Oommen, C. H. Ratnaik, S. C. Sircar. *Arts and Science Departments*, Jyotish Ch. Ghosh, Mohini Mohan Ghosh, Nihar Ranjan Mukerji, Hari Bhusan Banerji, Kumud Ranjan Chatterji, Santi Kumar Bose, Paritosh Kumar Mukerji, Saurindranath Ghosal, Jagannath Sirdar.

Mrs. S. C. Mukerji Gold Medals were awarded to the following: *H.T.D.*, T. Rodborne, *Arts*, Nihar Ranjan Mukerji, *Science*, Mohini Mohan Ghosh, *Athletics*, J. Crosswell. We congratulate the recipients of these medals and thank the donor Mrs. Mukerji most heartily for her continued interest in the College.

Mission Girls' School. The prize-distribution and Fancy sale in aid of the local Mission School came off on Saturday the 25th of February on the school premises on the High Street. Miss Jones of Entally gave away the prizes, Mrs. R. Robertson opened the sale of work and Mr. C. H. Burns, Manager, India Jute Mill presided. A number of songs and recitations were rendered by the little girls and they were enjoyed by all present. It may be mentioned here that Mrs. Howells is the Superintendent of the school and Mr. Samuel Bose the Secretary to whose spirit of self-less public service and large-hearted liberality the present school owes its existence.

Mission Chapel. Since the beginning of the present session Messrs. C. E. Abraham, B. C. Mukerji and P. Nesamoni have also been taking their turns, like the missionary members of the College staff, in conducting services and preaching in the Mission Chapel.

During the last two or three months we had some distinguished visitors occupy the pulpit in the evening service in the chapel. On the Sunday following the Convocation day Rev. I. Cannaday of the Lutheran Mission, Ranchi, preached to us while a few weeks later Rev. A. Willifer Young, Secretary of the B. and F. Bible Society and Rev. Wenger, a Baptist Missionary in the Lushai Hills spoke to us respectively of their work. On March 4th Dr. D. C. Makintosh, Professor in Yale University, U.S.A., and Ghosh, lecturer for 1928 in the University of Calcutta, delivered a brief but illuminating address on 'Christ's contribution to humanity.' The speaker said: (1) Christ gave us the truest *social* ideal—the ideal of human brotherhood based on divine fatherhood. (2) Christ gave us the highest *moral* example—the example of a will loyal to the highest even unto death. (3) Christ gave us the highest *religious* example—the example of One who trusted in and surrendered Himself to God to the utmost. (4) Christ gave us the highest manifestation of God.

I. SAMUEL,
B. D. III.

Union Society Notes.

The first meeting of the Society, for this session, was held on the 26th of July, 1927, with the Principal Dr. Howells in the chair. The President in his inaugural address accorded a cordial welcome to the new students and then spoke on Kristo Das Pal, one of the greatest sons of Bengal and held him up as their ideal.

The second meeting took place on the 2nd August, Rev. G. H. C. Angus presiding, where the Union Executive, for the current session, was constituted as follows:—

President—Rev. Dr. Howells, (Principal)

Vice-Presidents—Rev. G. H. C. Angus, (Vice-Principal)

„ C. H. Watkins, (Bursar)

Mr. J. N. Chakravarty, M.A.

„ K. K. Mukerji, M.Sc.

Secretary—Sj. P. N. Basu

Class-Representatives—Mr. C. R. Baroi (4th yr.)

„ S. S. Banerjee (3rd yr.)

„ S. K. Ray (2nd yr.)

„ S. K. Chatterjee (1st yr.)

On the 11th August, the Union Budget was discussed in a general meeting. A long discussion went on in this connection, the most important and interesting topic being the Bengali drama. It was decided by the house that the dramatic performance during the year should be a charity one in aid of the Sir Ashutosh Memorial Fund and the College Poor Fund. Rabindranath's *Bisaranjan* was very successfully staged on the 17th September, 1927 by the College Dramatic Union. Our best thanks are due to those who took active parts in the performance.

The birth-day anniversary of Dr. William Carey was duly celebrated under the auspices of the College Union, on Wednesday, the 15th August with our Principal Dr. Howells as President. The speakers for the day were Rai Dinesh Chandra Sen, D.Litt., Dr. Howells and Dr. Watkins. The large attendance at the meeting was obviously suggestive of the great reverence and devotion which the members of the society naturally entertain towards the founder of the College.

On the 30th August we had a very lively debate on '*Which has higher claims to-day on Public Funds—Higher education or Primary education?*' Mr. C. R. Baroi opened the debate against Mr. P. Bose in favour of the primary education. Dr. Watkins and Mr. J. N. Chakravarty ranged themselves on opposite sides with forceful speeches full of facts and figures. Mr. K. K. Mukerjee also came forward with an illuminating speech in which he analysed the function of education as a factor in civilisation and pointed out that the two grades of education are but the different stages of one and the same process of development. Two theology students Mr. V. E. Dutt and Mr. S. S. Selvarnam also addressed the meeting on higher and primary education, respectively. Lastly a compromise resolution, drawn up by Dr. Watkins to bring the debate to a close, was accepted by the majority.

On the 24th of October, Mr. J. N. Sen, Additional Inspector of Schools, came and delivered a lecture on '*The League of Nations*.'

On the 1st of February 1928, Mr. M. Henriod, the World Secretary of the Christian Conference Federation, in course of his tour in India visited our College and we were fortunate in having an opportunity to hear a lucid and instructive address on such an important subject as '*Internationalism*.'

Another meeting was held on the 28th February. Mr. S. H. Koreshi, of the National Salesmen's Association, came to talk on '*How to utilise the University education in securing a good job, big pay and certain success?*'

A very important function of the Union Society which deserves special mention is its social gatherings. The society held its welcome social on the 13th September 1927, and the farewell social came off on the 16th of March 1928.

It is my duty to acknowledge the great debt of gratitude that I owe to the President and Vice-Presidents for their never-failing counsel and encouragement. I would, also, like to offer my hearty thanks to all those who contributed to the success of the Union functions. We wish the Society even greater success in future.

PANCHANAN BOSE,
Secretary.

The Students' Christian Brotherhood, 1927—28.

This year the work of the Brotherhood was confined mainly to holding meetings and we had some gentlemen of the locality or from outside to speak to us on topics of Christian interest. Indeed, the Brotherhood intended to have book-stalls and lantern shows, but these were never done. Bible study circles are held once a fortnight, but all the groups do not meet, and those who do meet are not as regular as they should be. Perhaps this is the fault of the Secretary. He begs your pardon and wishes that his successor should take note of this and try in the coming session to remedy this state of affairs and make the Brotherhood a real help to students.

I will not attempt to give all the details about the different meetings held or to draw outlines of the different speeches made, but I shall only give some information about each.

First, I should like to mention the Freshers' Social arranged by the Brotherhood for welcoming the new students. This was held on 23rd July 1927. We had songs and solos in different dialects which is possible in Serampore, because we have here people who hail from "the hills of Assam and the valleys of Malabar" (to borrow an expression of Mrs. Sorojini Naidu) and from other parts of India, Burma and Ceylon. The next thing which ought to find its place here is the "*Impressions of the Jessore Camp*" (held from 27th to 29th August, 1927). Ten of our members attended the camp. Though they were terrified before going there by the thought of returning victims to malaria, yet they ventured, if not in faith, perhaps with good courage, and came back safe and sound with a new spirit, a new hope, and a new vision.

Mr. W. O. Fitch, a lay member of the Cambridge Mission of Delhi, was with us in the camp at Jessore. He came to Serampore on 4th September 1927, to address the Brotherhood on "*Worship and Service*."

20th November 1927 was the Universal Day of Prayer and we in Serampore could arrange for one meeting on that day, when we had besides prayers a speech on "*The W.S.C.F.*" from Rev. P. Nesamoni.

On December 23rd, 1927, Mr. A. A. Paul, General Secretary of the S.C.A. India, Burma and Ceylon, gave an address on "*A new experiment in Madras*." This experiment was on the lines of effecting a mutual understanding among Christians, Hindus and Mohammedans. He told us of a very successful camp they had in the South, attended by Christian, Hindu and Mohammedan students, where free and frank discussions were on religious topics.

On the following day, i.e., December 4th, 1927, we had a very interesting address from Rev. Charles J. J. Saunders, the Bishop's Chaplain, of Calcutta, on "*The English Village of Harwell from the Parson's point of view*." Mr. Saunders had been there himself, and he told us that there was plenty of scope for improving the sanitation of the place, the education and general welfare of the people. He showed us some photographs which made the talk quite interesting and appealing.

The meeting held in the College Chapel on January 8th 1928, will ever remain in our memory. It was a meeting of past and present students. We had speeches from Messrs. A. N. Shaw, F. Muliya (of Bangalore) and J. A. Jacob. Mr. Shaw spoke on "*Leaving College*," Mr. Muliya on "*Joining College*" or "*In the College*," and Mr. Jacob on "*Being Obedient to the Heavenly Vision*." It was very inspiring to listen to them as they shared their thoughts, ideas and experiences with us. It was a happy after-convocation gathering. At the close of the meeting we all sang "Blest be the tie that binds."

On 26th February we had a discussion on "*Is war necessary?*" introduced by the Secretary. On 11th March, Mr. J. S. Lewis of Jaffna spoke to us on *The Call of Christ to the Christian Youth of India*."

This year we were fortunate in having visits from important persons like Mr. A. M. K. Cumaraswamy (Chairman of the S.C.A., India, Burma and Ceylon) and Monsieur H. Henriod (General Secretary of the World's Student Christian Federation). Mr. Cumaraswamy addressed the Brotherhood on January 30th, 1928, on "*Religious Certainty*." He mentioned three sects who speak about infallibility—the Roman Catholics about the infallibility of the Pope, the Mohammedans of the Quran, and the Christians of the Bible; and pointed out that religious certainty was to be sought *within* a man, not *without*. Monsieur Henriod was here from January 31st to February 2nd. We had addresses from him on: "*Internationalism and Christianity*," "*The Student Movement and the Church in India*," "*Students and Social Service*," "*Present Day Tendencies among Students*," and "*The Race Problem in South Africa*." Monsieur Henriod saw some students who wanted to have talks with him. He answered questions when put to him, and tried as much as he could to give us some knowledge of the world outside India. We admire his frank and sympathetic attitude on national, international and religious questions. All that we can say is that we have benefited much by his visit to Serampore. Some of us may hope to see him again when the Quadrennial Conference meets in Madras in December next.

The Finance Week of the S.C.A. is over. We have been able to collect Rs. 10-7-9 only.

WELLBURN MANNERS,
Secretary.

The Place of John Bunyan in English Life and Literature.

Three hundred years have passed since the village Elstow near Bedford saw the birth of a great man in an artisan's hut. Few who knew the little brazier in his younger days might have thought that he had such a glorious future before him. Yet that village youth with little education in the modern sense of the term was destined to exert a permanent influence on English literature and national life as one of the greatest and most popular writers in the language, a pioneer social reformer and the idol of the Baptist Church.

It is interesting to know how a man, not born with a silver spoon in his mouth, slowly and steadily pushed his way up among the most famous of his compatriots. The brilliancy of his glory is to be attributed mainly to two causes: his unique literary talents and his stainless spiritual life. Among these two causes, the former has had a wider and ever-widening recognition.

Bunyan's Style.

His style is unique. "Like those of Jonathan Swift and Daniel Defoe his style belongs to no special class or school and his literary genealogy cannot be traced." (Camb. Hist. Lit. Vol. VII). Bunyan with his vivid description of character, his quaint turns of thought and his racy English style stands alone in his sphere. One of the causes that made Bunyan's style peculiarly his own was his want of acquaintance with many books.

The anvil on which his faultless homely style had been shaped was undoubtedly the Bible. "The book to which more than any other, his literary style was indebted for its force and clearness was the Bible." He himself says as follows of his experience with the Bible: "I was never out of the Bible either by reading or meditation." (Bunyan E.M.L. By J. A. Froude). "Bunyan's English," writes J. R. Green, "is the simplest and homeliest English that has ever been used by any English writer, but it is the English of the Bible. He had lived in the Bible till its words became his own."

He found relief in it when his soul was troubled and it was his chief comforter and companion in his long imprisonment. Froude asserts that he had only two books with him in prison, one was Foxe's *Book of Martyrs* and the other the *Holy Bible*.

His humility and sincerity.

It has been truly said that while Bunyan possessed in a remarkable degree the gift of expressing himself forcefully in written words he himself was not conscious of it. In the preface to one of his books he explains his mental attitude. He thinks his learned reader may blame him because he has not beautified his matter with acuteness of language and has not either in a line or in margin, given "a cloud of sentences" from the learned Fathers. Even if he had the learning of the learned he would not have used it. "I durst not make use of aught thereof" he says "and that for fear lest that grace and these gifts that the Lord hath given me should be attributed to their wits rather than the light of the Word and spirit of God."

This way of regarding literary gifts as heaven-descended and therefore to be reverently used and not perverted to unworthy ends, is found in Milton as well as in Bunyan. This may not be the common way and some writers like Anthony Trollope definitely assert the contrary. But it was the puritan way of regarding the endowments of man's richer nature as gifts of the spirit of God, as signs of His wider operation on the imagination and the heart of the world. In the preface of his '*Grace Abounding*' a book which in some passages, "seems as if it had been written with a pen of fire," Bunyan again deals with the relation of conscience to literature. Such earnestness and sincerity of purpose such high conception of the writer's duty towards his readers, and the plain yet lively style, cannot but leave a lasting impression in the history of any literature.

Estimate by others.

There was some difference of opinion among scholars about his merit. Though Cowper admired Bunyan, he did not dare to mention his name in his poems lest he should provoke a sneer. Addison and Lady Montague had only contempt for the low-born writer. On the other hand Mrs. Piozzi had a high regard for Bunyan. Horace Walpole evidently thought he was paying Edmund Spenser a compliment when he spoke of him as 'John Bunyan in Rhymes'. Dr. Johnson and Swift had highly appreciated the '*Pilgrim's Progress*.' Carlyle calls the allegory "beautiful, just and serious" (*Heroes and Hero Worship*). Macaulay speaks of its "Irresistable charm." Thackeray got the title of his '*Vanity Fair*' from it. Dickens too picked up gems from it. Of this book Froude again says "the drawing is so good, the details so minute, the conception so unexaggerated, that we are disposed to believe that we have a real history before us." "The World's literature" says Long "has three great allegories; Spenser's *Faery Queen*, Dante's '*Divina Commedia*' and Bunyan's '*Pilgrim's Progress*.' The first appeals to the poets, the second to scholars, the third to the people of every age and condition."

The Pilgrim's Progress.

It is really in this work that Bunyan's creative genius is at its zenith. The general reading public—we should say this to their credit—did appreciate its real merit and never wavered in a favourable estimate of it. And no wonder they did enjoy it. In homeliest language his vivid descriptions of arbours filled with dainty scents, of ragged hills, of steep and weary ascents, of valleys full of traps and pits, of dreadful dales causing fits to weak and timid pilgrims, of pleasant pastures with merry shepherds and their flocks, of diabolic Apollyon and enfeebled Pope, of miry ponds and haunts of giants, of rills and rivers of sparkling water, and of wayside resting places the abode of peace and innocence—all these hold the reader spell bound from the first page to the last.

Bunyan himself in the prologue of his second book speaks of the popularity of his first volume. This book has a world-wide popularity. For a time it formed the bond between the two English-speaking nations on both sides of the Atlantic. Within a century more than a hundred editions in English alone had been exhausted. It has been translated now into more than a hundred and eight if not more languages, and nations differing widely from one another in blood and creed read and enjoy it. Like the author, his hero, Christian has some thing in common with Cervantes' hero, the gallant who set out in search of adventures of knight-errantry. The author himself has been called sometimes a "Spiritual Don Quixote."

Other works.

The Holy War, though weak in plot gives us something of the author's military experience. Macaulay, as mentioned above, really appreciated it. But it is generally agreed that, in point of personal interest and popular power, the *Holy War* contrasts unfavourably with the story of Christian and Christiana. Still in this book, also, there are fine passages and lofty conceptions though it moves in a more abstract region. "The Holy War is a people's *Paradise Lost* and *Paradise Regained* combined." (Froude).

Grace Abounding—His "Grace Abounding" is another of his works which reflects the early troubled days of the author. It is also a solace to weary care-worn souls.

"*Life and Death of Mr. Badman*" gives a vivid, real and unexaggerated picture of vulgar English life, as 'Don Quixote' gives of the Spanish life at the time of its author. Mr. Badman has much in common with Shakespeare's heroes. Bunyan pictures his heroes walking quiet calmly along the paths of primrose dalliance to hell-fire.

Bunyan's religious influence.

Above all Bunyan's chief desire was to be a religious teacher. The troubled days of his time required some energetic, kind and sympathising leaders throughout the country. But they were few and far between in the Christian church of his day. Every throat was parched and dry for water of life. Then came forth the poor tinker with gallons of drink and tons of food in the form of his sermons and books and attracted at first the lower classes. The labourer recognised his brother, the artisan knew his own and the wandering sheep attracted by the bleating of its mate walked in safety to the fold. His '*Pilgrim's Progress*' has done much more good to the suffering souls and deteriorated society than volumes of sermons and many codes of moral laws. No one doubted his integrity and many followed Bunyan and some even tried to emulate him. The higher classes were also slowly attracted to him. Then came the iron grasp of law and he was imprisoned for his faith in Bedford jail at a critical period of his domestic life. His little flock was left without a shepherd. But it was in the prison that he conquered the world. He unconsciously laid the foundation of his lasting glory by writing his famous books. And his voice was heard by a wider audience while he was in prison and when he came out of it his fame was firmly established. Among average Englishmen his popularity knew no bounds. His sufferings made him a martyr in the eyes of non-Conformists and for the next sixteen years he rendered immense service to Christianity and to the society at large. He was called—half in irony and half in seriousness 'Bishop Bunyan' for his popularity. He became the real head of the Baptist Church and like Luther was busy with gathering together his scattered flock. In London and Southwark choking multitudes crowded round him and the early dusk of morning he could be seen preaching to a crowd of labourers who eagerly drank every word of his precious teaching. Such was the influence of Bunyan while he lived in body on earth and his influence can never disappear while he lives in glory in his celestial abode. "His great work has followed the Bible from land to land as the singing birds follow the dawn."

Non-Conformists as a whole won a great victory in his suffering but the Baptist Church has won the crown by his cross. The Pilgrim has reached his destination but the City of Destruction will never cease to talk of him and honour his memory.

KOSHY K. THOMAS.
Fourth Year Arts.

Bunyan as a Religious Teacher.

"He well knew every dirty lane, and nook and corner of Mansoul, in which the Diabolonians found shelter, and well he knew the frightful sound of Diobolus' drum."

Of the literary men, whose great names have been handed down to us, some like Gray, live only because of their works; some like Johnson live as literary men not because of their works but because of the "man" behind the works; but the name of John Bunyan lives in our memory because of both. Bunyan without his works, or his works without the man, will stand as a monument great enough but both together have secured a place for him among the greatest of both religious teachers and literary geniuses.

Bunyan the man.

As mentioned already a brief survey of his life will throw a new light on his work. A close review of his books will give us many hints of his parentage, his early career and character. It is better to go straightaway to think of his character rather than to deal with his early life, for it will not add much to the knowledge of our subject. "As for my own natural life," says Bunyan in *"The Grace Abounding to the Chief of Sinners,"* for the time that I was in the world without God, it was indeed according to the course of the world, and the spirit that now worketh in the children of disobedience. It was my delight to be taken captive by the devil at his will, being filled with all unrighteousness, that from a child, I had few equals, both for cursing, swearing, lying and blaspheming the holy name of God. Bunyan was fond of cursing as he was of Sunday games. His life was far from being moral. It is a great task indeed to convert such a man—yet—"The wonders of Grace to God belong."

His conversion.

"Two things favoured his conversion. They were (1) The protest of a woman "that was a loose and ungodly witch." She told him, that "he was the ungodliest fellow for swearing that she ever heard in her life." This made him leave away this habit. (2) The constant preaching of the pastor, who at the risk of being expelled, spoke many things against Sunday games. The conversion was a great event, and he continued in the mercy of God. He says "I speak by experience, I was one of those great sin-breeders, I tempted all the youth of the town, the neighbours counted me so, my practice proved me so.....Wherefore Christ Jesus took me first. The contagion was much allayed all the town over....." It is thus Bunyan, when he was convinced of his miserable life and his life's race beholding the glimmering light at the wicket gate, fought his way up to it, and entering saw "the wondrous cross on which the Prince of Glory died." His burden fell, and running on finished his course. Thus he becomes to us, a lamp, shining in his corner, and every corner, for the glory of God.

Struggle for freedom from sin.

What place does this man hold as a religious teacher? A few things stand prominent. Firstly, his battle against all the wretched habits he had formed. Discouragements and despair were striking hard against him. He wanted eternal life. He shut his ears against the tempting words of his friends and family and ran on crying "Life, life, eternal life," "what must

"I do to be saved?" He feared that the day of Grace had passed, he felt that he had wasted his time, he was confronted by Captain Pasthope at the eargate, (*Holy War*). He had felt that pardon was essential, yet he had not realised it. "He found comfort in the words of Joel" says Offor. "I will cleanse the blood I have cleansed; for the Lord dwelleth in Zion." These disconnected facts show what a life of despair he had to live till the time was ripe for him to say "I am persuaded that nothing shall separate me from the love of God in Christ Jesus." What a wonderful teaching for us! We who are yet dismayed by reason of our sin, let us find hope in the efforts of Bunyan. This is the greatest teaching—teaching by example.

The Love of God.

Secondly, we come to his teachings as revealed in his works. Every precept of his was a teaching. But we shall consider only those things which stand very prominent and which can be read against the background of his life. (a) "O hard-hearted and deplorable town of Mansoul, how long wilt thou love thy sinful, sinful simplicity. Do you think stronger than He? Look to heavens and consider the stars. These are some of the works of your King in whose name therefore I summon you again to ourselves" were the words addressed to Mansoul in his "*Holy War*." Having felt the proof of sin he calls them out from the dirty mire to regions of holiness and purity, from the world of strife to realms of peace. Indeed I was angry with thee, says Immanuel in the "*Holy War*" "but I have turned my anger away from thee, because I loved thee still." "If there be a door made enough for a giant to go into it, there is certainly room for a dwarf. If Jesus has grace to forgive great sinners He has Grace enough to save a little one. If He can forgive five hundred pence for certain He can forgive fifty," (*Jerusalem Sinner Saved*.) "I have redeemed you.....this I have done, because I loved you, and because I have set my heart upon you to do you good. "Thus he goes on speaking about sin and how the love of God calls us back to eternal life.

Christ bore our sins.

(b) He next emphasises the place of Christ in our lives, by showing how salvation is through Christ only. "But I observed" says he in "*The Grace Abounding to the Chief of Sinners*" "though I was such a great sinner after conversion, yet God never much charged the fault of the sins of ignorance upon me: only he showed me I was lost if I had not Christ, because I had been a Sinner." The same is emphasised in the "*Light for them that sit in the darkness*" when he writes, "All therefore must sink under sin, but he who is made to be sin for us, He only can bear sins, He only can bear them away, and therefore were they laid upon him—the Lord laid upon him the iniquities of us all."

The other teachings of his are on those things which stand out as the essential factors of his life—sincerity, prayer, faith and humility. Let us allow him to speak about these things.

Sincerity.

(c) "Let no man deceive himself" says he in "*the Holy Life*" "as he may and will, if he takes not heed with true esteem, not to examine himself concerning his faith, to wot—whether he hath any....." Sincerity of purpose had held him very much, and he preaches it himself.

Prayer.

(d) Then comes prayer. Prayer is a subject about which the less is spoken the more effective it is. In "*His Dying Sayings*" we read the following: "When thou wakest in the morning, consider (1) Thou must die. (2) Thou must die that moment. (3) What will become of the soul—Pray often." "When thou prayest rather let thy heart be without words than, thy words without a heart. Prayer will make a man cease from sin or sin will entice a man to cease from prayer."

Faith.

(e) Then comes the teaching on faith. It is very effective and high. "There is nothing like faith" says he in "*Jerusalem Sinner Saved*," "to help at a pinch. Faith dissolves doubts as the Sun drives away the mists, and that you may not be put out, know your time of believing is always. There are times when some gracious may be out of use, but this is not true when faith can be said so."

Humility.

(f) Finally, his teaching on humility is wonderful. "In the valley of humiliation" he says in the "*Pilgrim's Progress*" our Lord formerly had his country house. He loved much to be here. He loved much to walk these meadows. For he found that the air was pleasant. Besides, here, a man shall be free from the muse and tremor of his life, and as a man shall not be so let and hindered in his contemplation as in other places he is apt to be."

The Grace of God.

One thing Bunyan felt was behind and above all this and it is this that has made him great—it is the Grace of God. He firmly believed it and preached it. "The Grace of God is compared to water, for that, it is it which causeth fruitfulness, want of water is the cause of the barrenness; and this is the reason why the whole world is so empty of fruit to God-ward, even because so few of the children of men have the Spirit of Grace in their hearts." (*The Water of Life*) "Grace makes no man proud, no man wanton, no man careless or negligent as to his duty that is incumbent upon him, either from God or man. No, Grace keeps a man low in his own eyes, humble, self-denying, penitent, watchful, savory in good things, charitable."

We cannot fitly celebrate the tercentenary of the birth of such a great man without resolving to put into practice his wonderful teachings and joining his pilgrimage to the "City of God," always looking as he did, unto Jesus Christ, the Author and Finisher of our Faith.

S. SELVARETNAM,
L.T.H.I.

Athletic Report, 1927—28.

BY THE DIRECTOR OF SPORTS.

The various statistics recorded below with regard to the College Athletics for the session 1927-28 would probably suggest to the reader that our play throughout was of a very mediocre character. This, however, would be an entirely erroneous impression, for except perhaps in the Sports, there has been very little mediocrity in our athletics. Yet the figures do in the main faithfully reflect our achievements. And the explanation of this phenomenon is that in College matches our players were inclined to be either really brilliant or the very reverse, the different types of play following one another with bewildering rapidity. We have been somewhat handicapped in every game by lack of funds and a consequent slight curtailment of matches owing to the decrease in the number of students, but the secretaries of the clubs are to be congratulated on having made their resources go further than at first seemed likely. At the moment of writing the session is not yet ended, several matches still remaining in the hockey fixture list, and tennis being in full swing. Hence the complete record is not yet available, but a brief account can be given of results so far achieved.

In **Football** we won only 6 matches out of 17 played, and in the Intercollegiate League we ended 6th out of the 11 colleges participating. At half-time in almost every match we were either level with our opponents or (more often) leading; but too often the second half saw a rot set in. This was

most noticeable in the match against St. Xavier's, when the team by really inspired play secured a lead of two goals in the first half, and were then fortunate in the second to avoid defeat. Similarly, against Ashutosh College, we led by 1-0 at half-time, only to lose the game by 1-4. Our worst performances were on the Calcutta Maidan, when the team suggested to one friendly critic the thought of a flock of aimless sheep; our best performance was under somewhat similar conditions at Shantiniketan when we defeated a strong team by 1-0. Of individual players our Captain, Satcori Das, showed the most consistent form in goal, and that too of a very high standard; and of the rest, J. Crosswell at back, Bejoy Mukerji at half, and Devi Mitter and Saroj Chatterji in the forward line deserve special mention.

The interclass competition was played through without a hitch, and produced very considerable enthusiasm. The 2nd Year Science thoroughly deserved the cup, while the Theologs, who won the Burns Shield presented this year for the first time, are all the more to be congratulated on being "runners-up" as they were the only team without a single College-team player. For the consolation of the Staff team, bereft of Mr. Rawson, it has been pointed out that they alone succeeded in scoring a goal in every match! And moreover did they not win two great victories over the Bar and Bench of Serampore?—a fixture that, we hope will become an annual event. As in previous years one very satisfactory feature of the football season was the large proportion of students in the College who took part.

RESULTS.

A. College Matches.

July	13	v.	Scottish Churches College	Away	Lost	1—2
	16	v.	City College	Home	Won	3—0
	19	v.	Presidency College	Away	Lost	0—2
	22	v.	Bangabasi College	Home	Won	3—2
	25	v.	St. Xavier's College	Home	Drawn	2—2
	29	v.	University Law College	Away	Lost	0—4
Aug.	8	v.	Vidyasagar College	Home	Won	3—0
	10	v.	St. Paul's College	Home	Lost	2—3
	16	v.	Ripon College	Home	Lost	2—3
	23	v.	Ashutosh College	Home	Lost	1—4
	13	v.	India Jute Mill	Home	Lost	1—2
	27	v.	Choicest Eleven	Home	Won	5—0
Sept.	3	v.	Bengal Technical	Home	Lost	1—3
	7	v.	Ripon Law Branch	Home	Won	2—1
	9	v.	Malayalese	Home	Drawn	1—1
	10	v.	Santiniketan	Away	Won	1—0
	17	v.	Pelicans (Old Students)	Home	Drawn	0—0

B. Interclass Matches.

	Played	Won	Drawn	Lost	For	Against	Points
IInd. Year Science	6	5	0	1	16	6	10
Theology	6	4	0	2	22	6	8
Third Year	6	4	0	2	17	5	8
First Year	6	4	0	2	10	9	8
IInd. Year Arts	6	3	0	3	9	24	6
Fourth Year	6	1	0	5	7	14	2
Staff	6	0	0	6	6	23	0

Cricket. The cricket season gave us some of the most enjoyable games that we have played. Of the ten matches, 4 were won, 4 lost, and 2 drawn. The one considerable defeat was at the hands of the Old Students,—which is after all some satisfaction! Two defeats were by 4 and 6 runs only while the fourth was due to an unaccountable collapse on the Hooghly ground.

Much the same could be said of the cricket team as of the football; the early promise was not fulfilled. Time robbed us of victory in our first match against Ripon College, but we made sure of the next three games, and drew with the Staff. Then came the collapse against Hooghly, and a narrow loss to our old friendly enemies the Sealdah Imperial Club by 4 runs. In this match our bowling and fielding which had been good in every game so far, was a real pleasure to watch and probably reached a higher standard than on any previous occasion. But after that—the change. Christmas and Convocation seemed to play havoc with our team. The Old Students had their own way with us on Convocation Day, and must have wondered whether we had given up fielding practice altogether; our batting (in spite of 7 zeros!) against the Calcutta Professors' XI sufficiently atoned for poor fielding, but it was again our mistakes in the field that gave Hooghly College their second victory over us by the narrow margin of 6 runs. Several enjoyable "home and home" matches were played, and a number of students turned out towards the close of the season. But our great need is for First Year men who will be prepared to give time and patience to learning the game, even though they may not seem to make much progress at first. We were this year too dependent again on our Captain, J. M. Singanayagam, and Mr. Angus for batting, and on Mr. Biswas, Devalal David, and J. M. Singanayagam for bowling. Useful innings were however contributed by S. Banerjee, G. Gupta, S. A. Sircar (who showed a return to better form), J. Crosswell (who failed to fulfil his last year's promise) and James Smith; while of the new men S. Selvaratnam showed considerable signs of hope, procuring a regular place in the team.

RESULTS OF COLLEGE MATCHES.

Nov.	12	v.	Ripon College	Home	Drawn.	
	19	v.	St. Paul's College	Home	Won by	21 runs.
	26	v.	Scottish Churches College	Home	Won by	16 runs.
Dec.	3	v.	St. Paul's School	Home	Won by	91 runs.
	10	v.	Hooghly Govt. College	Away	Lost by	29 runs.
	12	v.	Staff	Home	Drawn.	
	17	v.	Sealdah Imperial Club	Home	Lost by	4 runs.
Jan.	7	v.	Pelicans (Old Students)	Home	Lost by	40 runs.
	14	v.	Professors' XI.	Home	Won by	16 runs.
	28	v.	Hooghly Govt. College	Home	Lost by	6 runs.

Averages of Team Players.

Name	Inns.	Times not out.	Runs	Most in inns.	Aver.
G. H. C. Angus	7	0	237	76	33.8
J. M. Singanayagam	10	1	207	55*	23.0
S. A. Sircar	8	0	60	23	7.8
S. Selvaratnam	10	0	66	12	6.6
Haren Sarcar	5	2	19	4	6.3
G. Gupta	7	0	44	17	6.2
S. Bannerjee	6	0	35	28	5.8
M. M. Biswas	8	0	42	15	5.2
James Smith	8	0	40	11	5.0
J. Crosswell	10	0	42	19	4.8
A. L. Mallick	7	3	7	3	1.7
D. L. David	10	2	10	6*	1.2

Bowling.

Name	Overs	Maidens	Runs	Wickets	Average.
D. L. David	113	36	193	31	6.2
J. M. Singanayagam	71.1	17	165	25	6.6
M. M. Biswas	106	40	222	27	8.2

Athletic Sports. Sports this year were held with some difficulty. In the first place our most capable and enthusiastic performers of previous years had left; in the second, there was very little time indeed for preparation between the Convocation celebrations (with holiday attached) and the College sports if they were to be over before the University Sports: and thirdly, the dry weather and hard ground were not conducive to energetic training. The cross-country had to be postponed till late in February, and it was unfortunate that Neogi, who had a good chance of winning the championship medal, was unable to take part. As it was the championship went to K. I. Verghese, who is warmly to be congratulated on his achievement, especially as he is yet in his first year. The Sports, held on February 5th, provided a very enjoyable afternoon, with a number of good performances, though no new records were set up. Mrs. Howells very kindly distributed the prizes. In the University Sports the following week only H. S. Das managed to secure a place.

Athletic Sports.

Cross-Country	(1) S. Alfred; 26 min. 42"	(2) B. Ghosal.
	(3) K. I. Verghese.	
One Mile	(1) S. C. Neogi, 5 min. 32"	(2) B. Ghosal.
Half Mile	(1) S. C. Neogi 2 min. 25"	(2) S. S. Hossain.
Quarter Mile	(1) K. I. Verghese 1 min. 1"	(2) S. C. Neogi.
220 Yards	(1) K. I. Verghese 27"	(2) M. A. Mathew.
100 Yards	(1) K. I. Verghese 11"	(2) M. A. Mathew.
Hurdles	(1) M. A. Mathew 20"	(2) Saroj Chatterjee and S. C. Neogi.
High Jump	(1) S. S. Hossain, 5ft. 5"	(2) H. S. Das.
Long Jump	(1) Saroj Chatterjee, 17ft. 10"	(2) J. Crosswell.
Pole Jump	(1) B. P. Das 17ft. 11"	(2) Maung Tin.
Throwing the Cricket Ball	(1) H. S. Das 83ft. 8"	(2) B. B. Bhatta-charyya.
Putting the Shot	(1) H. S. Das 30ft. 1"	(2) J. Crosswell.
220 Yards (1st year)	(1) Saroj Chatterjee, 28"	(2) Santosh Biswas.
Obstacle Race	(1) K. C. Mundle	(2) Saroj Chatterjee.
Pillow Fight	(1) P. K. Cheryan	(2) K. I. Verghese.
Relay Race	(1) First Year	(2) Fourth Year.
Tug of War	(1) Fourth Year	(2) Theology.

Championship Medal—K. I. Verghese.

* **Volley-Ball.** There is little to be said about this branch of our Athletics:—our team won the "Burman" Challenge Cup for the second time, and what more need be added? We were however very grateful for one innovation this year; of the 8 teams that took part one came out to play at Serampore. All the other matches were played in Calcutta, and we won every one of them (all but two in two straight games) including an exhibition match on the day that the cup was presented. We would repeat the wish more than once expressed before, that more students, especially from North India, availed themselves of this game. Meanwhile, all honour and congratulations to our Malayali students for winning this triumph for the College!

RESULT OF COLLEGE MATCHES

Jan.	13	v. St. Paul's College	Won.	2-1	2 Points
	14	v. Oxford Mission "A"	Won.	2-0	2
	15	v. St. Luke's "A"	Won.	2-1	2
	17	v. Oxford Mission "B"	Won.	2-0	2
	18	v. St. Luke's "B"	Won.	2-0	2
	19	v. Shambazar	Won.	2-0	2
	21	v. Playground	Won.	2-0	2
	31	v. City College	Won.	2-0	2
Feb.	23	Exhibition Game	Won.	2-1	

Tennis and Hockey. As already stated Tennis and Hockey are by no means over yet. Up-to-date the Tennis team has defeated Bishop's College, drawn with St. Paul's away and lost at home. Han Shain won the Singles competition in the first division, and K. I. Verghese in the second. The interclass matches have just started, and the general standard of play is once again on the up grade.

We are grateful to the Calcutta Athletic enthusiasts that they have made the experiment this year of starting an Intercollegiate Hockey League along the same lines as the Football, and we have gladly entered. Our team has two victories to its credit, over Scottish Churches and St. Paul's College while the one defeat was sadly reminiscent of the football season; we were leading by 2-0 against the strong St. Xavier's team till late in the second half, when our opponents put in three goals in rapid succession. However we are hopeful that this will prove to be the one and only lapse on the part of a team that undoubtedly has great possibilities.

This report has already grown too long, but before closing we must put in a word of congratulation and thanks to our old students for having for the first time put in full teams against the College both in football and cricket the first producing an excellent goalless game, and the second sufficiently strong to defeat the College by 40 runs. Our captains, secretaries and other officers have again done admirable work at the cost of much time; may they be assured that their efforts are a very real and appreciated contribution to the life and well-being of the College.

February 28, 1928.

Later: IVth Year Science won the interclass Tennis tournament, and the Hockey team have won three more victories.

REVIEWS OF BOOKS.

Report on the Student Welfare Scheme [Health Examination Section] for the year 1926. Calcutta University Press 1927.

The above report published by the University of Calcutta is a valuable document for all interested in the physical welfare of Indian students. The Students' Welfare Committee is a University organisation whose main concern is to investigate conditions of student life in Calcutta and the Muffasil and to devise means for their improvement. Periodic medical examination of students is carried on by a body of experts and the present report embodies their observations and findings on the work carried on in about 15 Colleges in or near Calcutta during the last few years and particularly in the year 1926. During the last six years they have examined no less than 12,705 College students. The general conclusion, the committee has arrived at, is that two out of every three students they have examined have some defect or other and that many of these defects develop before they come to the Colleges.

A model daily diet-table prepared by Rai Chunilal Bose Bahadur, C.I.E., F.C.S., I.S.O. for students of College hostels and messes and printed as an appendix to the Report should prove to be of considerable service to Superintendents of hostels and messes. It is reproduced below.

DAILY DIET-TABLE.

For

Indian Students of College Hostels and Messes.

prepared by

Rai Chunilal Bose Bahadur, C.I.E., I.S.O., M.B., F.C.S.

Foodstuffs	Quantity in Ounces	Protein in Grammes	Fat in Grammes	Carbo-hydrate in Grammes	Calories	Cost according to prevailing market-prices
						As. P.
Rice ...	6	12.5	0.72	138	574	1 0
Atta (wheat-flour)†...	10	36	8.7	201	1,000	1 0
Dal (Pulses) ...	3	18	2.4	40	276	2 0
Fish ‡ ...	5	20	11.0	0	278	0 5
Potatoes ...	6	0.5	3.0	36	150	0 9
Other Vegetables. ..	8	3.0		20	80	1 0
Ghee ...	½		4.5		111	0 5
Mustard oil ...	1		20.0		222	0 5
Sugar ...	1			27.3	100	0 5
Salt ...	1					...
Spices ...	as necessary					...
	41½	90.0	69.32	468.3	2,800	8 6
Chhana (fresh milk-curd). ..	4	26.0	22.0	0.5	304	1 anna

NOTE—

† As wheat flour contains nearly twice the amount of proteins contained in rice, it should replace rice in one of their chief meals. If it is found impossible to do it in a case, the same quantity of rice should be allowed.

• ‡ For vegetarians and for introducing variety in the ordinary diet, the fish should be replaced by four ounces of *Chhana* (fresh milk-curd), the average cost being one anna only. Fish should also be replaced by meat and eggs twice a week, if so desired by the boarders.

The tiffin should include some fresh cheap fruits of the season which could with a little adjustment, be met from the total charge.

C. L. BOSE.

We commend the Report to the careful perusal of the students and the serious consideration of the authorities of all Colleges in Bengal.

C. E. A.

କାଳ-ପାখୀ

ଓଗୋ କାଳପାଖୀ, ଜାନି ଜାନି ଓଗୋ ତୁମି ସେ ବଢ଼ି କାଳ,
 ତବୁ ତ ତୋମାରେ ଜାନିନା କେନ ସେ ପ୍ରାଣ ଦିସେ ବାସି ଭାଳ ।
 ଓଗୋ କ୍ରମହୀନ, ତବ କର୍ଥେର ଅଜ୍ଞାନା ଛନ୍ଦେ ଗାନେ,
 ଏନେ ଦେୟ କତ ଉଛ୍ଛାସ, କତ ପୁଲକ ପ୍ରବାହ ପ୍ରାଣେ ।
 ଶୁନି, ତବ ସ୍ବର ନୀଳ ଅସ୍ବର ଉଦାର ନୟନେ ଚାହେ,
 ଶୁନି, ତରୁବର କାଁପି ଥର ଥର ମର୍ଦ୍ଦର-ସ୍ବର ଗାହେ,
 ତାରକା ତପନ କି ଅଧ-ସ୍ବପନ ବପନ କରିଛେ ପବନେ,
 ଚୂନ-ତରୁ-କୁଳ ହାସିୟା ଆକୁଳ ବ୍ୟାକୁଳ ଭବନେ ଭବନେ ।

ଛନ୍ଦ-ବିହୀନ ତବ ସଙ୍ଗୀତେ କତ ସେ ମଧୁର ଛନ୍ଦେ
 କତ ଭାଳବାସା କତ ଅଧ ଆଶା ଜାଗାଓ ମହା-ଆନନ୍ଦେ ।
 ରାଗ ରାଗିଣୀର ପରଶ ଲାଗେନି ତୋମାର ଗାନେର ସ୍ବର
 ତବୁ ସେ ଲହରୀ ଭେସେ ଭେସେ ସାୟ ଦୁବ ହତେ ବହୁଦୂରେ ।
 ପାଖୀ, କି ସ୍ବରର ମାଗର ମଥିୟା କର୍ଥେ ଭବେହ ସୁଧା,
 ବଞ୍ଚେ ଧରେଛୁ ଅସୀମ ଗାନେର ଅତି ଅତୃପ୍ତ କୁଧା ?
 ତାହି ପ୍ରାଣ ଭବେ, ଡେଲେ ଦାଓ ଓରେ,—ଓହି ମଧୁର ସ୍ବର
 ଜଗତେର ସତ କଳକୋଳାହଳ ନିମେଷେ କରିୟା ଦୂର ।

ଓଗୋ କାଳ-ପାଖୀ, କି ସେ ତୁମି ବଳ, କି ସେ ମଧୁମୟ ବାଣୀ ;
 ସ୍ନିହ କରଛୁ ମରୁ-ସଂସାର ସ୍ବରଗେର ସୁଧା ଆନି !
 ବୁଝି ନା ତୋମାର କି ମାୟାମନ୍ତ୍ରେ ରାଖିଛୁ ସବାରେ ଭୁଲାଇ,
 ପ୍ରାଣେ ପ୍ରାଣେ ତୁମି ଶାନ୍ତି ଦିତେଛୁ ଶୀତଳ ପରଶ ବୁଲାଇ ।
 ଭାଷା ନାହିଁ ପାଖୀ, ଛନ୍ଦ ଆଛି ତ, ସଙ୍ଗୀତ ଆଛି ସ୍ବର,
 ତବ ପ୍ରାଣ ହତେ ନିର୍ବର ଶ୍ରୋତେ କି ମଧୁ ଆମୟ ବରେ !
 ପାଖୀ, ବରୁକ ବରଣା, ବନ୍ଧ କୋରନା ଓହି ଛନ୍ଦେର ଧାରା,
 ମୃତ୍ୟୁ ଭୁଲିୟା ଅମୃତେର ମାଧବେ ହବ ଗୋ ଆପନ-ହାରା ।

୧୧୫ ଜ୍ୟୋତି, }
 ୧୩୦୫ । }

ଶ୍ରୀ ପଦ୍ମନାଭ ବନ୍ଧୁ,
 ଶ୍ରୀରାମପୁର କଲେଜ,
 ଓଡ଼ିଶା ବିଶ୍ୱବିଦ୍ୟାଳୟ,
 ଦାହିତ୍ୟ-ବିଭାଗ ।

REVIEWS OF BOOKS.

THE STORY OF SERAMPORE AND ITS COLLEGE.

*Available from the Librarian, Serampore College, Serampore, Bengal,
for Rs. 2. Post free.*

This is an illustrated volume of 116 pages containing ten chapters and several appendices. The printing is good and the illustrations are clear. This "story" like every other good story tells of heroes and their achievements. The greater part of the book was written by Dr. Howells, Principal of Serampore College, and the rest of the book by Professors Angus and Abraham of the staff.

As might be expected by any one who has a knowledge of Serampore, the outstanding figure of this story is William Carey. His character, genius and attainments are everywhere stamped indelibly on the history of the Serampore achievement. Not without reason is he called "The Father of Modern Missions." "To Carey," says Dr. Howells, "belongs the honour of bringing home to the Western Church as a whole the idea that Christianity involved a spirit of universal brotherhood, and the right of every man without distinction of race, colour or creed, to know the highest, and to realize his divine sonship and the noblest possibilities of his soul in union with the Eternal Son of God." Having a great vision, he undertook great things for God and expected great things from God. His achievements cannot be catalogued here. Suffice it to say that even among modern giants he stands out with boldness because of his attainments in language study, Bible translation, scientific observation, and all-round missionary work. Beset with innumerable difficulties, he "never for a moment swerved from the great purpose of his life, and by the sheer weight of his simple piety, zeal, learning, and munificence he succeeded in slaying ridicule and triumphing over hindrances." He died in harness, after more than forty years of uninterrupted service, from 1793 to 1834, having never gone on furlough. But if Carey was the central figure in the Serampore group of three, Marshman and Ward, his associates, were his able supporters and differed from him only in degree, not in kind. Without them probably Carey's achievements could never have been. In heart, in soul, in suffering, in every vital step affecting Serampore, these three were one, "Having all things in common," with never a thought of personal or private gain.

The history of the College proper is divided into five periods. (1) The period of the founders, 1818-1837; (2) The period of pre-university conditions, 1838-1857; (3) The period of affiliation with the University of Calcutta, 1858-1883; (4) The period of confinement to denominational theological training, 1884-1906; (5) The period of reorganization and reconstruction, 1907-1927. During these five periods the founding and growth of the College are sketched in clear outline. The institution, like some giant oak, has grown up from a tender seed pushing its way through rocky soil, thrusting aside every impediment, weathering every storm and becoming at last a full-grown tree, full of strength and beauty. Of the difficulties which the founders of the College had to overcome it need only be said that they largely grew out of the prevailing ideas of those times. It was an age of ignorance, an age of commercial greed and political corruption. Governments thought much of exploitation and little of the common good, of education for the people and their general welfare. Missions and missionaries were not in favour; they were only trouble-makers for rulers who could not be bothered with them, therefore they must be kept out. This narrow and mistaken policy kept Carey and the other missionaries of his time out of British territory and forced them under the flag and protection of the more enlightened Danish rule at Serampore. All this is set out with

considerable care by the narrators of the story. It was under the Danish Government and its Christian King that the College was founded and protected and, most important of all, granted the Charter by which it was given university status—the only institution of its kind in India. In the transfer of the Serampore settlement from Danish to British control this Charter was carefully safe-guarded and remains to-day a precious heritage. To Dr. Howells largely belongs the credit of reviving the decree-giving powers of the College and bringing it back to a place of influence in the educational life of India. The story of Serampore is one that every one interested in missions the world over should know.

*Lutheran Mission,
Ranchi.*

L. CANNADAY.

